

AGST

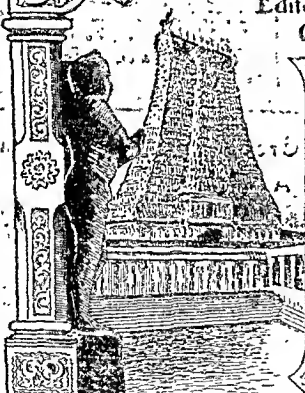
SILVER

JUBILEE NUMBER

INDIAN REVIEW

Edited by

G. A. NATESAN



Messages of Congratulation

Rt. Hon. Ramsay Macdonald,
Lord Hardinge, Lord Haldane,
Lord Olivier, Viscount Goschen,
Lord Sinha, Lord Clywd, H. E.
Sir Malcolm Hailey, H. E.
Sir Harcourt Butler, H. H. Aga
Khan, Lord Willingdon, Hon.
Sir Dinshaw Wacha, Mahatma
Gandhi, Dr. Bant, Lord Riddell,
Sir Valentine Chirol, Dr. Leonard
Courtney, Sir Stanley Reed, Prof.
Vaswani and others.

Special Articles by

Sir R. N. Mookerjee, Sir J. C.
Bose, Rt. Hon. Sastri, Sir M.
Shali, Dr. Spooner, Sir K. G.
Gupta, Sir Valentine Chirol,
Dr. Modi, Dharmapala, Leipat
Rai, Mr. Andrews, Hon. Mr. C. P.
Ramaswami, Mr. Glyn Barlow,
Dr. J. H. Cousins and others.

Portraits and illustrations.

The Annual Subscription to the **INDIAN REVIEW** payable strictly in advance
is Rs. Five (inland) Rs. 7-8 (Foreign)

PUBLISHED BY

G. A. NATESAN & CO., MADRAS.

PRICE OF THIS NUMBER RUPEE ONE

YOUR FUTURE PROSPECTS.

Superior Appointments and Big Salaries are easily obtainable if you take up any of our correspondence courses in :—

Accountancy
Banking,
Book-keeping Jr.
Business Training

We qualify you thoroughly with Certificates and Diplomas.

Apply for free prospectus for any of the above subjects :—

THE INDIA SCHOOL OF ACCOUNTANCY,

Post Box No. 2020 CALCUTTA

E. Jan '25 M

RT. HON SRINIVASA SASTRI HIS SPEECHES AND WRITINGS

THIS volume includes Mr Sastri's masterly essay on Self Government & speeches in the Congress in the old Imperial Legislative Council and in the Council of State his orations in Australia Fiji and Canada and his recent pronouncements in England and India on the Kenya question. The collection also includes Mr Sastri's appreciative studies of Gokhale and Gandhi. Indexed

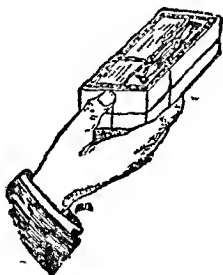
Cloth Bound, Price Rupees Three only,
To Subscribers of the "Indian Review" Rs 2-3 as

UNIFORM WITH THE ABOVE SPEECHES AND WRITINGS OF

MRS SAROJINI NAIDU
SIR J. O. BOSE
DR SIR P. C. RAY
DR AMBIL DESANT
LOED SINHA
SWAMI VIVEKANANDA
BADA BHAI BAKROJI
SIR WILLIAM WEDDERBURN
PUNDIT MALAVIYA
M. K. GANDHI
SIR BISSMA WACHA
SUNENDRA KATH BAKSHI

A large and varied collection of books on Indian Politics Religion Philosophy Industries Arts Agriculture Economics Biographies and Speeches and Writings of eminent Indians are given at special concess on rates to Subscribers of the Indian Review. Any one who wishes to buy books at concessional rates must remit Rs 5 one year's subscription to the Review in advance. It is cheapest to send in the subscription of Rs Five by M. O. or by cheque—Rs 5-4

G. A. NATESAN & CO., PUBLISHERS MADRAS



Greet your Friends with
A Merry DEWALI
Send them that Chest of Joy
"NIRUPAMA-CASKET".

Containing finest Indian Toilet Requisites

- (i) Violet Nirupama Hair oil—the best in India
- (ii) Himani Snow for Beauty & Complexion
- (iii) Himani Talc Powder, Newest adhesive Powder
- (iv) Velvet Hair Cream, fixer of all unruly Hair
- (v) Kum Kum—the Perfume of the orient

Put up in a Beautiful Casket Rs 5/8 Packing Postage Extra
On remitting Rs 7/- one casket will be sent Per Registered Post

SHARMABANERJI & Co.,

E. Jan. 25 Ec

43, Strand Road, CALCUTTA.

CONTENTS

	PAGE.		PAGE
CIRCULATION & ASSIMILATION IN PLANTS		INDIANS OUTSIDE INDIA	
By Sir J. C. Bose, C.S.I., C.I.E., F.R.S., M.A.	59	Indians Overseas	116
THE ARYAN PATH TO NIBBANA		Indian Franchise in Australia	116
By THE ANAGARIKA DHARMAPALA	64	INDUSTRIAL AND COMMERCIAL SECTION	117
RABINDRANATH TAOORE AND HIS AGE		AGRICULTURAL SECTION	
By C. F. Andrews	65	Agricultural Education	118
MONTAGU A PERSONAL TRIBUTE		A Co-operative Dairy	118
By THE HON. MR. C. P. RAMASWAMI AYYER	73	THE WORLD OF BOOKS	
FOLLOW THE FLUTE (A POEM)		The Golden Treasury of Modern Lyrics	119
By PROF. T. L. VASWANI	76	Is it Good English and Like Matters	119
INDIANS IN THE ARMY		Atma Ramayana	119
By SIR KRISHNA GOVINDA OUPA, C.S.I.	77	Rise of the Christian Power in India	119
FRENCH IMPERIALISM AND THE EAST		From the Nurseries of Heaven	119
By MR. MARC DUKE PICKTHALL	78	The Holy Life of Bhagavan Sri Krishna	119
COMMUNAL REPRESENTATION		DIARY OF THE MONTH	120
By LALA LAJPAT RAI	80	BOOKS RECEIVED	121
NEW YEAR (A POEM)		DEPARTMENTAL NOTES	
By MR. P. NARAYANA KURUP, M.A.	80	LITERARY	121
CONGRESS AND CONFERENCES		EDUCATIONAL	122
The Indian National Congress	81	LEGAL	123
The National Liberal Federation	86	MEDICAL	124
Muslim Educational Conference	89	SCIENCE	125
The Khilafat Conference	90	PERSONAL	126
The Ceylon National Congress	91	POLITICAL	127
Ceylon Buddhist Congress	93	GENERAL	128
The All India Oriental Conference	94		
All India Muslim League	97	PORTRAITS AND ILLUSTRATIONS	
Indian Christian Conference	99	Facsimile of the title page of the first Number.	1
The Lucknow Social Conference	101	Offices of G. A. Natesan & Co.	1
The Belgaum Social Conference	102	Prof. K. B. Samambatha Iyer	1
The Hindu Maha Sabha	103	Mr. G. A. Natesan	1
The Non-Brahmin Congress	104	Mr. Srinivasa Sastry	1
Indian States' Subjects Conference	110	Mr. G. A. Vaidyanatha Iyer	1
Associated Chambers of Commerce	117	Ramsay MacDonald	1
All India Veterinary Conference	118	Lord Hardinge	2
Educational Officers' Conference	122	H. E. Viscount Goschen	3
Karnataka Ayurvedic Conference	124	Mr. Malcolm Hailey	4
The All India Spiritualistic Conference	125	Sir Harcourt Butler	4
Bharat Dharma Mahamandal	128	F. W. Kellott	8
TOPICS FROM PERIODICALS		Sir Henry Cotton	8
The Fallacy of a Golden Age	105	Sir William Meyer	8
Sufism	105	Romesh Dutt	8
Indian Foreign Affairs	106	Bater Nivedita	8
Burma and Burman Life	106	V. Krishnaswami Aiyer	8
Characteristics of Jainism	107	Dr. Sathianathan	8
The Religion of Tibet	107	Sir Wm. Wedderburn	8
Dravidian Origins	108	John Adam	8
A Home of Orestes	109	Sir P. G. Ray	9
British Justice and Native Races	109	Sir Arnold White	9
Beauty in India	110	Sir G. V. K. Sastry	9
Government and Power Development	110	Mr. H. S. L. Polak	9
National Culture	111	Mahatma Gandhi	9
A United States of Europa	111	Bishop Whitehead	9
The Chaitanya Movement	112	Saint Nihal Singh	9
The European Discovery of the Vedas	112	Dr. Sunderland	9
INDIA IN PERIODICALS	109	Mr. H. A. Sams, I.C.S.	9
QUESTIONS OF IMPORTANCE:		Sir P. S. Sivaswami Aiyer	16
Further Constitutional Advance	113	Sir M. Viswesvaraya	16
UTTERANCES OF THE DAY		Sir P. Subramaniam	16
Mr. Gandhi's Exhortation	114	Sir Ahmed Hussain	16
Col. Gidney on Anglo-Indians	114	Sir D. P. Surendranath	16
Muslims in the Services	114	Sir D. E. Wacht	16
INDIAN STATES		Mr. G. A. Natesan	16
H. H. The Maharajah of Bikaner	115	Mr. Vaidyanathan & Mr. Natesan	16
The Nizam and the Bears	115	Dr. Arbie Besant	16
		Col. Wadgwood	16
		Mrs. Sarojini Naidu	16



If you have never subscribed to "THE INDIAN REVIEW" a years subscription (Rs Five) will undoubtedly prove a profitable investment

"THE INDIAN REVIEW" stimulates all. It is that class of publication which appeals equally to all classes of readers. It publishes every month an array of original and striking contributions on affairs and men by competent writers and special its. Its chief attraction is in the variety and copiousness of its contents. Politics, Economics, Industry, Commerce, Agriculture, Religion, Philosophy, Science, Literature, Biography and Criticism are among the special features of its contents.

A large and varied collection of Books on Indian Politics, Religion, Philosophy, Industries, Arts, Agriculture, Economics, Biography, Speeches and Writings of Eminent Indians are given at special concession on rates to Subscribers of the Indian Review.

Books are given at a concession rates only to subscribers of The Indian Review. Any one who wishes to buy books at concession rates must remit Rs 5 one year's subscription to the Review in advance. Annual Subscription: Indian Rs 5 (Five) Foreign: 10s.

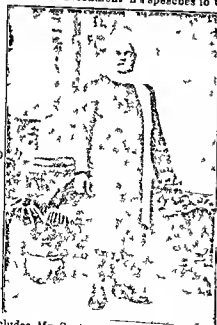
Single copy As 8 Gae Shilling

Current issues are not given as specimen copies

The aim of The Indian Review will be above all to justify its title as a fearless exponent of Indian interests. It will publish the views of men and women of character and ability upon vital questions of the day in articles as brief as the subject may allow at a price within reach of everyone. A considerable part of its space is devoted to political literature, art, religion, science, education, finance and other subjects of general interest.

SASTRI'S SPEECHES AND WRITINGS

His volume includes Mr Sastri's masterly essay on Self Government, his speeches to the Congress.



to the old Imperial Legislative Council and in the Council of State. His orations in Australia, Fiji and Canada and his recent pronouncements in England and India on the Kenya question. The collection on also

includes Mr Sastri's appreciative studies of Gokhale and Gandhi. Cloth Bound. Price Rupees Three only.

To Subscribers of the I R Rs 2 8

SAROJINI NAIDU'S

SPEECHES AND WRITINGS

This exhaustive and up to date collection of the Speeches and Writings of Mrs Sarojini Naidu

includes her speeches delivered from time to time at the various sessions of the Congress of the Indian Social and Theistic Conferences. It includes also her latest utterances on Self government for India, the Education of Indian Women, Hindu Muslim Unity, the Arms Act and several Addresses to students as also her speeches in connection with the Satyagraha and Non-Co operation movements. It contains also Mrs Naidu's numerous speeches in her tours in South India and Ceylon, her address to the East African Congress and her lectures in South Africa.



Price Rs 3 To Subs of Indian Review Rs 2 8

Eminent Orientalists.

INDIAN ENGLISH FRENCH GERMAN AND AMERICAN



DR BHANDARKAR MAX MULLER

Among the Orientalists Studied are: Sir William Jones, Sir Charles Wilkins, Colebrooke, Horace Wilson, George Tourneur, Fergusson, Rajendralal Mitra, Telang, Bhau Daji and Iodraj, Dr Buhler, Mooler, Williams, Max Muller, Sir John Fleet, Edwin Arnold, Nived to Griffith, Whitney, Vincent Smith, Bal Gangadhar Tilak, Anandaram Boroach, Bhadarkar, Macdonnell, A B Keith, Paul Deussen and Sylvia Levi.

Price Rs 2 (Two) To Subs of the I R Rs 1 8

G. A. NATESAN & Co, PUBLISHERS, GEORGE TOWN, MADRAS.

SWAMI VIVEKANANDA

AN EXHAUSTIVE & COMPREHENSIVE COLLECTION OF
HIS SPEECHES AND WRITINGS

This publication is the first of its kind. It is the most exhaustive comprehensive collection of the work of Swami Vivekananda hitherto published. It contains

among others his eloquent character sketch of My Master his celebrated lectures at the great Parliament of Religions at Chicago all the important and valuable speeches delivered in England America and India on Gnana Yoga Bhakti Yoga Karma Yoga Vedanta and Hinduism selections from the inspiring speeches he gave in reply to addresses of well



come that were presented to him at different towns and cities in India during his historic journey from Colombo to Almora on his return from America

Sixth Edition: Revised and enlarged

Price Rs 3 (Three) only

To Subscribers of the Indian Review Rs 2 8

The Indian Review circulates to hundreds of Mofussil Stations to find Surma Ceylon and the Straits is read in all Educational Institutions Clubs Reading Rooms Bar Libraries Business Houses and Trading Centres and reaches all classes communities and grades of people. This list of subscribers includes many in the British Isles U S A Australia New Zealand South Africa, Strait Settlements Fiji Japan China Germany Sweden and France. Price per copy As 8 Annual Subscription Re Five (Indian) Re 7 8 (Foreign)

SURENDRANATH'S SPEECHES

A comprehensive collection of the Speeches of Babu Surendranath Banerjee selected by himself. It

contains his many important Congress Speeches including his two Presidential Addresses his speeches in the Viceregal and Bengal Councils, and other orations delivered both in India and in England. The Hindustan—Contains all the most important utterances of the veteran publicist New India Messrs Natesan & Co have done well to have brought



out a handy edition of his speeches and writings at the present time when public thought requires all the material it can possibly obtain for its stimulation

Cloth Bound and Indexed

Rs 3 To Subscribers of "Indian Review" Rs 2 8.

THE LIFE & TEACHINGS OF BUDDHA

BY THE ANAGARIKA DHARMAPALA

THIS is a clear and concise account of the life and Teachings of Lord Buddha written by a well known Buddhist authority and in a style specially intended for non-Buddhists. The book is bound to be widely read and appreciated.

Contents—Introductory Birth of the Future Buddha The Boyhood of the Future Buddha The Initiation of the Buddhist The Great Renunciation The Ascetic Life The Characteristics of the Buddha The Philosophy of the Buddha Skandas The Gospel of Destruction The Essentials of the Religion The Decline of Buddhism The Ethics of Righteousness The Brahmanical Life The Four Stages of Holiness Appendix Buddha's Renunciation (Extracts from The Life of Buddha by Anagahosa Bodhisattva)



The Indian Social Reformer—The Anagarika Dharmapala's Life and Teachings of Buddha is written from an entirely Indian point of view and is well worth reading.

The Tribune Although it is written by a Buddhist many of us are glad to find that it has been given such a form as will interest Buddhist and non-Buddhist alike.

Price As 12 To Subscribers of the I R. As 8

GOKHALE'S SPEECHES

This collection of Gokhale's Speeches may claim to be fairly exhaustive no important pronouncement of his having been omitted.

The book contains four parts and an appendix. The first part includes all his Council Speeches the second, all his Congress Speeches the third speech in appreciation of Hume Naroj Ranade Mehta and Banerjee the fourth his collation of speeches delivered in



England and India. Contains also the full text of his evidence before the Welby Commission.

Cloth Bound and Indexed

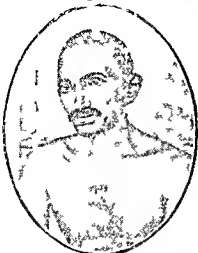
Price Rs 4 To Subscribers of the I R. Rs 3 8.

G. A. NATESAN & Co, PUBLISHERS, GEORGETOWN, MADRAS.

GANDHI'S LIFE & SPEECHES

Gandhi's Speeches and Writings Third Edition, considerably enlarged including contributions to

Young India and *Navajivan* Contains his speeches on the South African question Rowlett Bills and Satyagraha the Punjab outrages the Khilafat Swaraj Non Co operation and other important problems also an account of his trial and messages from gaol



Contains also several portraits and illustrations. Ninth bound indexed Rs 3 To Subs of I R Rs 28 Hind Swaraj or Indian Home Rule By Gandhi Cheap Popular Edition As 8 To Subs I R As 6 M K Gandhi An Indian Patriot in South Africa By Rev Doke With an introduction by Lord Amphilil Price Rs 1 To Subs of I R As 12 Gandhi A sketch of his life career with copious extracts from his speeches and Writings Price As Four

HIND SWARAJ

OR INDIAN HOME RULE

By M K GANDHI

It is certainly my good fortune that this booklet of mine is receiving wide attention In my opinion

it is a book which can be put into the hands of a child It teaches the gospel of love in the place of that of hate It replaces violence with self sacrifice It puts soul force against brute force It has gone through several editions and I commend it to those who



would care to read it I withdraw nothing except one word of it and that in deference to a lady friend (Mr Gandhi in the *Young India* of 26 January 1911)

A Cheap Popular Edition Price As 8

To Subscribers of the Indian Review As 6

If you have never subscribed to THE INDIAN REVIEW a year's subscription (Rs Five) will prove a profitable investment It stimulates all It is that class of publication which appeals equally to all classes of readers It publishes every month an array of original and striking contributions by competent writers and specialists Its chief attraction is in the variety and copiousness of its contents Its Annual subscription is Rs 5 (Indian) Rs 7 8 (Foreign) Send an M O or a cheque for a year's subscription and enrol yourself as an annual subscriber to the Review If by cheque send Rs 5 1 as

M. K. GANDHI

AN INDIAN PATRIOT IN SOUTH AFRICA

By THE REV J DOKE

A Cheap popular edition Says Lord Amphilil in his

Introduction — The subject of the sketch, Mr Gandhi has been denounced even by responsible persons as an ordinary agitator A perusal of these pages ought to dispel any such notions from the mind of any man who has been misled into entertaining them And with a better knowledge of the man there must come a better knowledge of the matter



An inspiring biography by a Christian divine

Price Rs 1 To Subscribers of the 'I R' As 12

THE INDIAN PROBLEM

By C. F. ANDREWS

This book opens with his essay on Indian Independence which is followed by his recent studies on

India and the Empire Among other interesting subjects are his Four Letters on Non Co operation and papers on Swadeshi National Education Drink and Opium Evil Untouchability Says the Modern Review — It has a handsome frontispiece and gives in a handy form



and at a cheap price the writer's views on the many questions now engaging the attention of the country

2nd Edn Rs 1 To Subs of the I R 12 As

G. A. NATESAN & Co, PUBLISHERS, GEORGE TOWN, MADRAS.

HINDUISM

BY
BABU GOVINDA DAS

IN this remarkable treatise Babu Govinda Das depicts the character and genius of Hinduism through the centuries. He traces the origin and development of

the religion of the Aryas since the Vedic times and shows how new rites and practices some wholesome and unwholesome have crept into the fabric of the Hindu faith. He brings the light of rational criticism to the interpretation of the Hindu religion. The book deals with the sources of Hinduism its fundamental teaching its rites and customs and is invaluable to students of comparative religion, social reformers and legislators. Cloth bound 450 pages Rs 3 To Subs of the L.R. Rs 2 8



THE GOVERNANCE OF INDIA

A HANDBOOK OF PROGRESSIVE POLITICS
BY

BABU GOVINDA DAS

Babu Govinda Das's book on the 'Governance of India' offers a constructive scheme of reform in the Indian constitution. The book is full of original and fruitful observations the result of the author's continuous study and reflection on the subject for over two decades. With the help of apt quotations from rare publications defects in the system of administration are driven home and ways shown by which the defects could be eliminated and the system improved. The 'Governance of India' is a handbook of living practical politics a *vade mecum* for active politicians which no one official or non-official interested in the reform of the Indian administration can afford to neglect.

Crown 8vo Cloth Bound

Indian Social Reformer—Babu Govinda Das's book is one of the ablest, the most thoughtful and the best informed treatises on the subject of the Governance of India that we have come across. We heartily commend his book as an exceedingly illuminating addition to our meagre literature on Indian politics.

The Rangoon Mail—The book will be prized both by the student and the politician.

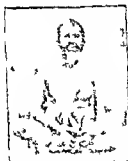
Price Rs. 3 (Three) To Subscribers of L.R. Rs 2 8

If you want to be in touch with India her political, social & industrial activities her history tradition and literature her religion and philosophy her hopes and aspirations for the future and the men and women who labour for the attainment of her ideal you must subscribe to the *Indian Review* the best, the cheapest and the most up to date monthly periodical, edited by Mr G. A. Natesan, Madras & published at Rs. 5, per annum.

THE MISSION OF OUR MASTER.

ESSAYS AND DISCOURSES

BY THE EASTERN AND WESTERN DISCIPLES
OF RAMAKRISHNA—VIVEKANANDA



VIVEKANANDA
ABHEDANANDA
TRIGUNATITA
BODHANANDA
VIRAJANANDA
NIVEDITA
MISS WALDO

RAMAKRISHNA
BRAHMANANDA
SARADANANDA
TURYANANDA
KRIPANANDA
SHARVANANDA
DEVAMATA
PARAMANANDA

Swarajya Collection really worthy of preservation.

Price Rs Three

To Subscribers of the *Indian Review* Rs 2 8 ss

INDIAN NATIONAL EVOLUTION

BY AMYKA CHARAN MAZUMDAR

A brief survey of the origin and progress of the Indian National Congress & the Growth of Indian Nationalism.

The writer with his intimate knowledge and personal experience of the Congress movement has attempted

to draw a picture of the national organisation without bias or prejudice. A volume of 25 chapters and 400 pages from cover to cover it is useful suggestive breathing inspiration and hope. The well informed author says *New India* commenting on the book, begins at the beginning not only at the laying of the foundation stone of the Congress but

prior to that period even *Second Edition*. The book contains an index, appendices, and illustrations.

Rs Three. To Subscribers of "*Indian Review*" Rs. 2-8



G. A. NATESAN & Co, PUBLISHERS, GEORGE TOWN, MADRAS.

MADAN MOHAN MALAVIYA'S

SPEECHES AND WRITINGS

A COMPREHENSIVE COLLECTION

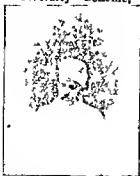
CONTAINING among others his famous Memorandum on the Hindu University Scheme, his

speeches in the Imperial Legislative Council, full text of his two Congress Presidential Addresses, his lengthy Memorandum on the Montagu-Chelmsford Proposals his Minute on the Report of the Industrial Commission, his Presidential Address to the Delhi Congress and a careful selection of speeches on other subjects delivered on various occasions to make this collection comprehensive the full text of his Presidential Address to the Delhi Congress has been included in this volume. The volume is prefaced with a biographical and critical sketch.

New India in a lengthy review of this book says — The volume under review contains a very judicious selection of his speeches and writings characteristic of his many sided activities, and a biographical sketch in the beginning enhances the value of the volume.

Cloth Bound Price Rs 3 (Three)

To Subscribers of "The Indian Review," Rs 2 8



BUREAUCRATIC GOVERNMENT

A STUDY IN INDIAN POLITY

By BERNARD HOUGHTON, ICS, (Retd)

Mr Bernard Houghton, late of the Indian Civil Service, has placed India under obligation to him by bringing out this volume.

His long connection with that body of Civil servants has not demoralised him a bit. Coming as it does from a Civil servant himself the merciless criticism of the Bureaucratic rule and its consequent demoralisation will be of great weight. It is unnecessary to quote passages from the interesting little book. It would be good to the Indian Civil Service in general

to read this book and know for themselves their weaknesses and their shortcomings — *The Motherland*.

Rs 1-8. To Subscribers of "I R." Rs 1-4.



The Indian Review is the Busyman's monthly. It appeals equally to the wealthy and the cultured. Send an M.O. for a year's subscription and enrol yourself as an annual subscriber. A large number of books on political, religious, industrial, economic and agricultural subjects besides biographies of Eminent Indians are given away at concession rates to subscribers of the Indian Review.

SIR JAGADISH BOSE

HIS LIFE, DISCOVERIES & WRITINGS.

The matter has been carefully selected and arranged under three headings, Educational, General Science & Educational, — Teaching or Research Evidence before the Public Services Commission Education in

the West and East Address to the Hindu University. Evidence before the Calcutta University Commission. Message to the Scholars of the Bose Institute General — Literature and Science The History of a Failure that was Great Inauguration of the Bose Institute of Science, Response in the Living and



Non-Living Automatism in plant and animal Death Spasm in Plants. The Praying Palm Tree. The Magnetic Cereograph. The Unity of Life, etc.

Modern Review — The excellent biographical sketch (prefixed) enhances the value of the compilation.

Price Rs 3. To Subscribers of "I R." Rs 2-8

DR. SIR P. C. RAY'S

ESSAYS AND DISCOURSES.

Dr. Ray's contributions to scientific researches and Hindu Chemistry find precedence in this volume. But

his interesting industrial and educational matters has been no less keen as will be seen from a perusal of his spirited evidence before the Industrial and the Public Services Commissions. The addition of a biographical sketch and the list of original contributions by Dr Ray and his pupils will it is hoped, enhance the value of this useful collection.



Modern Review — The world knows Sir Pratidhanda Ray as a great chemist, but the fact that he can wield a pen as powerfully as he can handle a test tube will be a revelation to those who will read this book.

Selected and Revised by the Author.

Price Rs 3. To Subscribers of "I R." Rs 2-8.

G. A. NATESAN & Co., PUBLISHERS, GEORGE TOWN, MADRAS.

RASH BEHARI GHOSE

HIS SPEECHES & WRITINGS

These include all his utterances to the Viceroy's Council, his protest against the retrograde policy of



Lord Curzon's Indian administration and the splendid Address of welcome which he delivered as Chairman of the Reception Committee of the Indian National Congress at Calcutta. The speeches he delivered in the Supreme Legislative Council evidence not only his great legal acumen but also his thorough grasp of the Indian political, social and economic situation. To enable the reader to get a clear

idea of the man and his work, this volume is prefaced with an account of Dr Ghose's life and career.

Madras Mail—No more illustrious example of a patriotic and public-spirited Indian life (and speeches) can be placed to the hands of young India.

Price Rs 14 To Subs of *Indian Review* Re

SHAKESPEARE STUDIES

By THE REV DR MILLER

MACBETH AND THE RUIN OF SOULS.
HAMLET AND THE WASTE OF LIFE
OTHELLO & THE CRASH OF CHARACTER

In these three instructive monographs Dr Miller

lays constant stress on the fact that the central idealism of Shakespeare's greater dramas is moral and that great moral benefit will accrue to any one who studies them with care. Dr Miller does not appear as an annotator or critic. According to him the plays of Shakespeare are whether designed or not are not calculated merely to amuse. They have each an inner mean-



ing, a central idea. He fixes his student's attention on the ethical side of Shakespeare's teaching. Price each volume Eight Annas nett.

Do you want to be in touch with the current of modern life and thought? Then you cannot do better than read "The Indian Review," a monthly magazine of varied and stimulating literature. Its list of contributors includes many well-known writers in English and Indian and specialists in arts and sciences. Politicians, Public Servants, Lawyers, Doctors, Professors, Businessmen, Journalists—all contribute to its invigorating pages. Besides original articles, the *Review* contains each month The cream of the world's periodicals.

MORLEY'S INDIAN SPEECHES

An Enlarged Collection

CONTENTS—Indian Budget Speech for 1906 Indian Budget Speech for 1907 Speech at Aberdeen The



Partition of Bengal Indian Excise Administration on British Indians in the Transvaal The Need for Reform The Condition of India Speech at the Civil Service Dinner The Reform Proposals second Reading of Indian Councils Bill The

Crash of the Executive Councils The Reading of the Indian Councils Bill the Hindu Mahomedan Problem The Forward Policy Back to Lord Lytton's The War on the Frontier The Government of India Also the Full Text of his Despatch on the Indian Reform Proposals of 1909 Every effort has been made to include in this edition not only all the speeches of Lord Morley on Indian subjects but also his contributions to the press on the same. To facilitate easy reference an Index has been added to this edition.

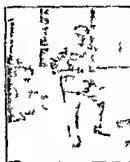
Double Crown 8vo 300 Pages

Price Re 180 To Subs of the *I R* Re 14

PRINCE EDWARD'S

SPEECHES IN INDIA

THIS is an exhaustive collection of H. R. H. the Prince of Wales' speeches during his tour in



India. It opens with the message from H. M. King George read by the Prince on his landing at Bombay and contains the full text of all speeches made by H. R. H. the Prince of Wales in British India and in the many Federated States he visited. His Royal Highness' speeches in Ceylon are also included. The book begins with a

biographical and an official sketch of the Prince and contains a nice cartoon and many illustrations.

The London Times—Messrs. Natesan are to be congratulated on making the speeches accessible in this cheap popular form. The speeches are preceded by a brief and well-proportioned biographical sketch.

The Hindustan Review—Will be found useful alike for study and reference.

With Several Portraits

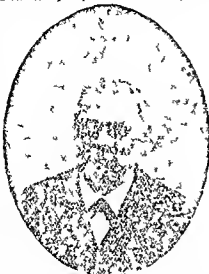
Price Re One To Subs of the *I R* As 12

G. A. NATESAN & CO., PUBLISHERS, GEORGE TOWN, MADRAS

MY INDIAN REMINISCENCES BY DR PAUL DEUSSEN

Dr Deussen says in his Introduction — In recording my impressions of my trip to India I have yielded

to the wishes of my friends partly because I was enabled to get a deeper insight into the life of the natives than a European usually gets. My knowledge of Sanskrit the study of which had been so to speak my daily bread for the twenty years previous to my trip was of immense service. The book is a luminous interpretation of Indian life and thought. Crown 8vo 270 pages with a frontispiece. It is an instructive narrative of a most delightful reading. There is not a dull page or any criticism.



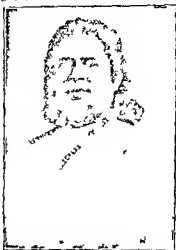
Price Rs 14 To Sub* of the I R Rs One

LIGHT ON LIFE

BY BABA BHARATI

Selection of 33 Spiritual Discourses with an autobiographical sketch Contents The Real R

Life Have You Loved? Do We Love? Thought Force Sage Saints and Sons of God The Theosophist says We recommend these discourses to all our readers the press on our minds with a so thing calmness and in our commercial days they are not without value The Harvest Field — " Here



is no caste spirit in it The teaching is for all The Wednesday Review — Swami Premnand's philosophy of life should bring solace and comfort to thoughtful men in their hour of trials and tribulations when spiritual consolations are most needed.

Price Rs One To Subs of the I R 12 as

Please go through this list and you will be surprised to find what a large and varied collection of Books on Indian Political Industrial Agricultural Economic Social and Religious Literature Biographies and the Speeches and Writings of Eminent Indians and Friends of India are offered at special concession rates to subscribers of the Indian Review published by G A NATESAN & Co Madras at Rs Five per annum

VISVABHARATI

(THE WORLD UNIVERSITY)

BY

Dr TAGORE & Mr ANDREWS

THIS book contains an authoritative exposition of the Aims and Ideals of Visvabharati as formulated by

the poet founder Dr Tagore discusses the principles and ideas behind the movement of an international University while Mr Andrews gives an intimate picture of the life at Shantiniketan and the working of this unique institution. He describes the objects of the University the courses of study and research prescribed



and the arrangements made to secure the lodging of students. The value of the book is enhanced by the inclusion of several striking portraits

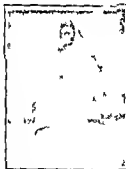
Bombay Chronicle A useful publication

Price As Eight To Subs of the I R 6 as

SISTER NIVEDITA'S LIFE & WORKS

THIS is a clear and concise account of the life of Sister Nivedita together with a detailed sketch

of her many endeavours for the upbuilding of India and its people. The sketch begins with the story of her early life and the circumstances under which she was called to India for the service of her people. We then have an account of her work with the late Swami Vivekananda and the different members of the Ramakrishna Mission and her heroic service in Bengal during the famine and flood of 1906. This book contains copious extracts



from her speeches and writings. It has a nice frontispiece and is priced Annas Four Only

AGGRESSIVE HINDUISM

BY SISTER NIVEDITA

IN this little book Sister Nivedita takes the history of India should be humanized emotion. It has made the trumpet voice and evangel of the races that inhabit India. She also urges that India must seek expression in Nationalism must make itself strongly national before it can take its part in the full life of the world. Price 4 (Four) as

G A NATESAN & Co, PUBLISHERS, GEORGE TOWN, MADRAS.

ANNIE BESANT'S

SPEECHES AND WRITINGS

This edition is a comprehensive and extra-silver collection of Mrs. Besant's speeches and writings on Indian Questions. Select papers representing her views on diverse subjects from her utterances in the Press and on the platform both in India and in England are here given under one cover. They deal with education, religion, social reform and politics. Her lectures on Theosophy, the Depressed classes and self Government in India are also included.



There is also a lengthy biographical and critical sketch

Madras Mail—A varied and exhaustive

Rs 3 To Subscribers of *Indian Review* Rs 2 8

With such a magazine as the *Indian Review* it is impossible to question the serious interest of our fellow-subjects in the dependency in all matters which affect world progress. The striking feature of such magazines is the detached and impartial spirit which animates the writers of the articles and the ready reproof of any utterance with belittles the high ambition of the Indian nation to deserve the respect of all nations—The Review of Reviews. A Magazine every intelligent European should read—*Sinla News*

SINHA'S SPEECHES & WRITINGS

With a Biographical Sketch and a Frontispiece

Book Post London—We are exceedingly glad to have it because the little volume (price Rupees 3) is

not only a monument to a wise and patriotic statesman of the Empire but also a revelation of the fine material which the Empire has at its disposal for the cooperative governance of the great and wonderful land of Hind. Every page reveals a man who is neither extremist nor reactionary, a man filled with an unquenchable ardor for the betterment of his people who sees nevertheless



that the law of life ordains that whether in individuals or in states progress must be gradual. A man who is proud of his own race and believes in it and its destiny, a man with independence in his soul who therefore never acquiesces in oppression.

Madras Mail—A study of this volume is a real pleasure and an education.

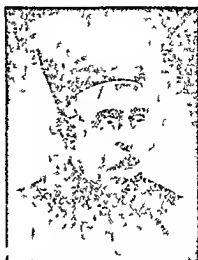
Cloth Bound and Indexed

Rs 3 To Subscribers of *Indian Review* Rs 2 8

WACHA'S SPEECHES & WRITINGS.

A COMPREHENSIVE COLLECTION

Sir Dinshaw has spoken and written on a variety



of subjects—political, educational, industrial, commercial and financial. His speeches and writings and criticisms of nearly fifty years of British Indian administration form also a valuable record of the various public movements of his time. This publication contains his Congress Speeches in

the Imperial Council his evidence before the Welby Commission and other select papers. Cloth Bound Price Rs 3

To Subscribers of *The Indian Review* Rs 2 8

WEDDERBURN'S SPEECHES AND WRITINGS

A comprehensive and exhaustive collection of Sir William Wedderburn's Speeches and Writings on

Indian questions presented to the public in this volume for the first time. It contains his Congress Presidential Address, his speeches in the House of Commons, his contributions to the Press and replies to addresses presented to him in India on various occasions. *Modern Review*. That the utterances of such a true friend of India and its people or spoken ought to be studied with appreciation and gratitude by all needs no



emphasis. *Indian Daily News*—It is an excellent Memoriam publication.

Ind an Social Reformer—This volume should be in every collection bearing on Indian political reform.

PRICE RS THREE

To Subscribers of the *Indian Review*, Rs 2 8

G. A. NATESAN & Co, PUBLISHERS, GEORGE TOWN, MADRAS.

Books at Concession Rates to Subscribers of the "Indian Review."

SPEECHES AND WRITINGS

Sarojini Naidu's Speeches and Writings With a biographical sketch. Enlarged and up-to-date edition Cloth bound Rs. 3. To Subs. of "I. R." Rs. 2.8.

Rt. Hon V S Srinivasa Sastri's Speeches & Writings. The first comprehensive collection Rs. 3. To Subscribers of the "Indian Review" Rs. 2.8

Sir J. G. Chandra Bose. His Life, Discoveries and Writings With a biographical sketch and portrait Price Rs. 3. To Subscribers of I. R. Rs. 2.8

Gokhale's Speeches and Writings Third Edition, Price Rs. 4. To Subscribers of "I. R." Rs. 3.8

Lala Lajpat Rai's Speeches and Writings With a biographical sketch and portrait Price Rs. 3. To Subscribers of the Indian Review, Rs. 2.8

Gandhi's Speeches and Writings Third Edition considerably enlarged with appreciations, numerous portraits and illustrations, cloth bound, indexed Price Rs. 3. To Subscribers of I. R., Rs. 2.8.

Madan Mohan Malaviya's Speeches Cloth bound Price Rs. 3. To Subscribers of I. R. Rs. 2.8

Sir W. Wedderburn's Speeches and Writings Cloth bound, Price Rs. 3. To Subscribers of I. R. Rs. 2.8

Babu Surendranath Banerjee's Speeches and Writings Price Rs. 3. To Subscribers of I. R. Rs. 2.8

Sir D. E. Wacha's Speeches and Writings Cloth bound Rs. 3. To Subscribers of I. R., Rs. 2.8

Dadabhai Naoroji's Speeches and Writings Second Edition Price Rs. 3. To Subs. of the I. R. Rs. 2.8

Jwami Vivekananda's Speeches and Writings With four Portraits 6th Edn Rs. 3. To Subs. of "I. R." Rs. 2.8

Dr. R. C. Ray's Essays and Discourses. By Dr. Sir P. C. Ray, C.I.E. With a frontispiece and a sketch of his life. Price Rs. 3. To Subscribers of I. R., Rs. 2.8

Besant's Speeches and Writings on Indian Question New and up to date, Rs. 3. To Subs. of I. R., Rs. 2.8

Morley's Indian Speeches. Rs. 1.8 To Subscribers of the "I. R." Rs. 1.4.

Montagu's Indian Speeches Price Rs. 1.8. To Subscribers of the "I. R." Rs. 1.4.

Rash Behari Ghose's Speeches and Writings Second Edition, Rs. 1.4 To Subscribers of the "I. R." Rs. 1

Prince Edward's Speeches in India. Rs. One. To Subscribers of the "Indian Review." 12 as

King George's Speeches on Indian Affairs. Price Rs. 1 To Subscribers of "I. R." As 12.

POLITICAL LITERATURE

Indian National Evolution By Amiya Charan Mookerjee. Second Edition Price Rs. 3 To Subscribers of the "Indian Review" Rs. 2.8

The Governance of India. A hand book of progressive politics by Babu Govinda Das Price Rs. 3. To Subscribers of the "I. R." Rs. 2.8.

The Indian Problem. By C. F. Andrews Price Rs. 1. To Subscribers of the "Indian Review." As 12

Bureaucratic Government. A Study in Indian Polity By Mr. Bernard Houghton, ICS (Retd.) Price Rs. 1.8 To Subscribers of the "I. R." Rs. 1.4

Head Swaraj or Indian Home Rule. By M. K. Gandhi. Cheap popular Edition Annas 8. To Subscribers of the "Indian Review." As 6.

* Books are given at concession rates only to subscribers of "The Indian Review" Any one who wishes to buy books at concession rates must remit Rs. 5, one year's subscription to the Review in advance.

HINDU RELIGION AND PHILOSOPHY

Hinduism A Handbook of Hindu religion. By Babu Govinda Das Price Rs. 3. To Subscribers of the "Indian Review" Rs. 2.8.

The Three Great Acharyas: Sankara, Ramanuja and Madhwa, Rs. Two. To Subscribers of "Indian Review." Rs. 1.8.

Light on Uff. A Selection of Six Spiritual Discourses by Baba Pramanand Bharati. Price Rs. One. To Subscribers of the "I. R." 12 as

The Mission of Our Master, Essays and Discourses By the Eastern and Western Disciples of Ramakrishna—Vivekananda. Price Rs. 3. To Subscribers of the "Indian Review" Rs. 2.8.

Aspects of the Vedanta. By various writers Third Edition Re 1 To Subscribers of the "I. R." As 12.

Ten Tamil Saints By M. S. Purnalingam Pillai, B.A., L.T. As 12. To Subscribers of "I. R." As 8

Sri Venkateswara's Select Works. The Text in Sanskrit Devanagari type and an English Translation By S. Venkataratnam, B.A. 2nd Edn Rs. 2. To Subs. I. R., Rs. 1.8.

The Life and Teachings of Buddha By A. Dharmapala Price As 12 2nd Edn To Subscribers of "I. R." As 8.

Essentials of Hinduism As 12. To Subs. of "I. R." As 10.

The Vaisnavite Reformers of India—Critical Sketches of their Lives and Writings By T. Rajagopalachari, M.A., B.L. Price Re 1. To Subscribers of "I. R." As 12.

INDIAN ARTS, INDUSTRIES & AGRICULTURE

Industrial India By Glyn Barlow, M.A. Second Edition Re 1 To Subscribers of the "I. R." As 12.

Indian Industrial and Economic Problems. By The Hon. Prof. V. G. Kalle Rs. 2 To Subs. of "I. R." Rs. 1.8.

Essays on Indian Economics (3rd Edition) By Mahadev Govind Ranade. Rs. 2 To Subs. of "I. R." Rs. 1.8.

The Swadeshi Movement—A Symposium Second Edition Re 1.4. To Subs. of the "I. R." Rs. 1.

The Improvement of Indian Agriculture—Some Lessons from America By Catherine Singh Second Edition, Price Re 1 To Subscribers of "I. R." As 12.

Utilization By A. Chatterton Second Edition, Rs. 2 To Subscribers of "I. R." Rs. 1.8.

Agricultural Industries in India By Suddick R. Sayani. Second Edition. Revised and enlarged. Rs. 1. To Subscribers of the "Indian Review" As 12.

GENERAL

Vasubharati (The World University) By Dr. Rabinchandra and Mr. C. F. Andrews with 6 Portraits and Illustrations Price Rs. 8. As. To Subscribers of the "Indian Review" 6 as.

Eminent Orientalists Indian, English, German, French and American. Cloth bound Rs. 2. To Subscribers of the "Indian Review." Rs. 1.8 as.

M. K. Gandhi An Indian Patriot in South Africa By Rev. Duke With an introduction by Lord Amulthill Price Rs. 1 To Subs. of "I. R." As 12.

Delhi the Capital of India. Revised and enlarged edition of "All About Delhi" With 54 Illustrations. Price Rs. 2 To Subscribers of "I. R." Rs. 1.8.

184 Indian Tales of Fun, Folly and Folklore. A collection of eight tales in one volume Price Rs. 1.4. To Subs. of "I. R." Rs. 1

Rise and Growth of Bombay Municipal Government. By Sir D. E. Wacha Rs. 2. To Subs. I. R. Rs. 1.8

G. A. NATESAN & CO., PUBLISHERS, GEORGE TOWN, MADRAS.

Index to Advertisers in the "Indian Review."

	PAGE		PAGE
Abdullah Allah d, Sec underabad	52	Murray & Co Ltd J Bombay	2 4
Advaita Ashrama Calcutta	40	Navalkar & Sons b Bombay 2	15
Alphonso Bombay	8	New Burma Co Ltd Rangoon	32
All India Astrolog, cal & Astronomical Society	20	Nannaril Stores The Madras	23
All Ind a Occult House Dacca	29	Osler Madras	15
Amara Watch Co Bombay	23	Oxford University Press Madras	37
Amritdhara Lahore	22	Latel & Co R Madras	11 21
Amrutnjan Madras	38	Iaul & Co B G Madras	45
Anglo Indian Drug & Chemical Co	4TH COVER	Iaul & Co S Calcutta	24
Annapurna Cooker Co Bombay	27	Powell & Co N Bombay	14
Appasawny Chetty & Co Madras	32	Punjab Sanskrit Book Depot The Lahore	50
Aria & Co J R Adyar Madras	13	Quaker Oats	5
Asiatic Petroleum C Madras	THIRD COVER	Ramawaram Sastrulu & Sons V Madras	46
Associated Hotels of India Ltd Simla	19	Ram Brothers Karachi	30
Association Press Calcutta	36	Ram Dutt D A Colombo	28
Astrolog cal Bureau Calcutta	59	Ram Nalck & Co Madras	45
Banerji & Co N Bengal	45	Ranaghat Chemical Works Bengal	50
Bengal Chemical and Pharmaceutical Works Ltd	49	Ray & Co S N Calcutta	42
Bennett Coleman & Co Ltd Bombay	34	Sammis & Co T Madras	53
Best & Co Ltd Madras	9	Sakti Oushadhalaya Dacca	57
Blinny & Co Ltd Madras	2	Sajra B G Sangli	40
Biswas & Sons, Calcutta	17	Sarat Chandra Bill Calcutta	32
British Electric Institute The London	3	Saxer & Co P S Madras	46
Purma Observer Rangoon	29	Seal & Co Calcutta	46
Carr & Mahalanobis Calcutta	35	Seller L H Bengal	32
Ceylon Patriot Jaffna Ceylon	40	Sen & Co B L Calcutta	42
Charles Munger & Co Ltd Madras	18	Seth Abdul Rahman & Son Ludhiana	47
Commercial Union Assurance Co London	13	Sett & Co B V Calcutta	47
Commerce Calcutta	38	Sharma Ganerji & Co Calcutta	2ND COVER
Crompton Engineering Co Ltd Madras	10	Shaw M L Calcutta	23
Das & Co K M Calcutta	38	Shivji & Co, K S Madras	43
Dept B Chronological bon sty Calcutta	36	Silk P tamber & Co Benares City	52
Dept of Industries & Commerce etc Bangalore	18	Simpson & Co Madras	FACING MATTER
Doodie's Weekly Madras	27	Sondhi & Co B R Phagwara	19
Durjodhan's Herbal Home Calcutta	47	South Ind an Export Co Ltd The Madras	11
Empire Automobiles Bombay	3RD COVER	Spence & Co D Bombay	3
Englsh Electric Co Ltd The Madras	10	Spencer & Co Madras	FACING CONTENTS
Erasmir London,	4	Sunday Advocate The Bombay	37
Gopal Saktham & Co Bombay	51	Super or Watch Co Madras	39
Government Soap Factory Bangalore	17	Suarata Senha Calcutta	44
Guardian Calcutta	23	Theosophical Publishing House Adyar	21
Guru Basava & Co Ltd Madras	47	Typewriter Mart Madras	7
Habib Seth & Co Ludhiana	42	Uberoi Ltd Sialkot	12
Hopas Prudhonna & Co Madras	13	Union & Co Day Inst tut Madras	FACING 2ND COVER
Horlick's Malted Milk	12	United Ind a Life Assurance Co Ltd Madras	51
Hilgg abothams Ltd Madras	28 55	Valeka Klein Madras	40
India School of Accountancy Calcutta	2ND COVER	Ved c Magazine Lahore	31
Ind an Daily Mail The Bombay	41	Voca of Ind a The Bombay	48
Industry Office Calcutta	50	West End Watch Co Calcutta	426
Jaginnara & Sons Delhi	30	Wilson & Co Madras	43
Jeewanadass & Co D H Bombay	39	Wise Bros Madras	26
Kalyanaram Iyer & Co, V, Madras	8	Zandu Pharmaceutical Works Ltd Bombay	14
Kavraj N N Ban Calcutta	29		
Kerala Soap Institute The Calicut	35		
Kolynos	6		
Lalwani J R Indore	50		
Lucky Finto Co The Calcutta	43		
Luzac & Co, London	16		
Madras Ayurved c Pharmacy Madras	24		
Madras Glassware Trading Co The Madras	51		
Maharaj Bros Benares	31		
Makeradhwaja Store Calcutta	30		
Maesey & Co Madras	16		
Mhatre Sandhurst Bridge Road Bombay 7	93		
Modern Trading Agency Hoshiarpur	71		
Mohini Flute Co The Calcutta	31		
Munshi M M, Surat	30		

INDIAN POETS.

Each sketch contains a brief account of the life and career of the poet described and copious extracts from the writings and also a front space

Ghalib Toru Dutt
 Koresch Chander Dutt Michael Madhusudan Dutt
 Rabindranath Tagore Mrs Sarojini Naidu
 Bankim Chatterjee B M Malabari

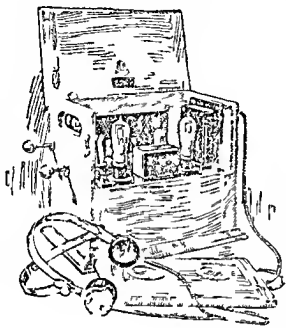
Price 4 As each

G A Natesan & Co Publishers Georgia Town, Madras

Install A "Marconiphone" At Home.

MARCONIPHONE V. 2 MODEL.

The most popular model for general broadcasting purposes. An extremely sensitive two valve receiver, contained in handsome polished wood cabinet, and equipped with Marconiphonic thermionic valves of the special D E R type.



Complete with Aerial and Earth Leads Plugs and Sockets 2 Pin Battery Plug and Lead, 2 Valves, Battery and Accumulator, 1 pair Headphones, Sterling type, 2,000 ohms 2 Range Blocks and Regenerator

PRICE RS 315

AERIAL AND EARTH SYSTEM RS 8/- EXTRA.

SPENCER'S

SUPER-AERATED WATERS.

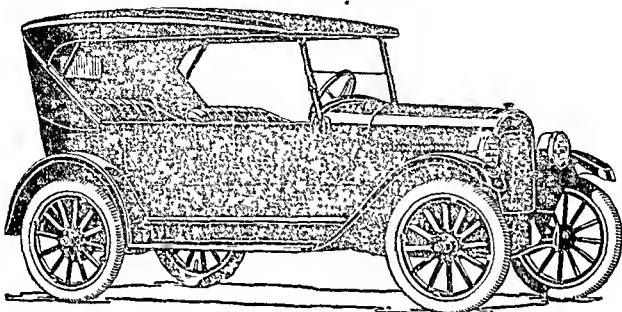
PURE SPARKLING DELICIOUS

LEMON ORANGE & LIME CRUSH DRY GINGER ALE KOLA CHAMPAGNE, ETC. ETC.

MANUFACTURED BY

SPENCER & Co., Ltd. MADRAS.

for Economical Transportation



SEE this CHEVROLET

Compare it with any other car of its class for neatness of appearance, comfort and finish. Ask an owner for his opinion regarding its Reliability and Economy. He is the best judge.

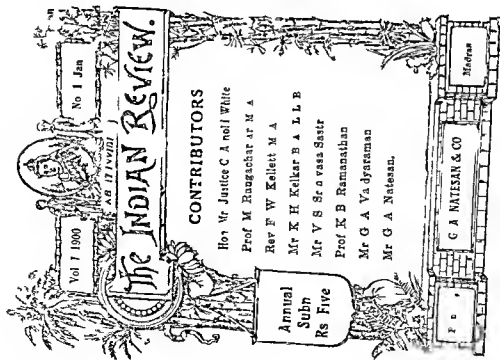
A Complete Car with Electric Light, Self-Starter, Speedometer
Horn and Spare Tyre and Tube. All for

Rs. 3050.

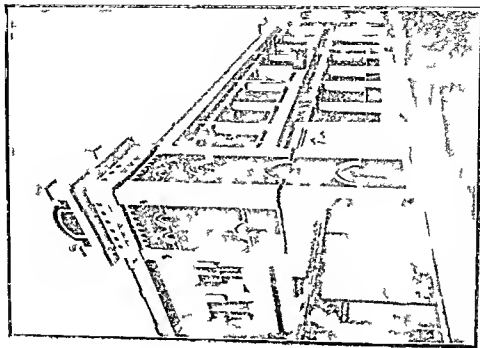
SIMPSON & Co.

Sole Distributors

MADRAS & OOTACAMUND.



Reduced facsimile of the title page of the first Number



Side view of the Offices of G A Natesan & Co
 Publishers of The Indian Review



From left to right: PROF. K. B. RAMANATHA IYER, MR. G. A. NATESAN, MR. SRINIVASA SASTRI, AND MR. G. A. VAIDYARAMA IYER. [A group taken in 1907.]

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY G. A. NATESAN

Vol XXVI

SILVER JUBILEE NUMBER

No 1.

MESSAGES OF CONGRATULATION

THE Rt. HON RAMSAY MACDONALD

I am glad to hear that your Review has completed its quarter of a century. During its life it has witnessed many strange changes in the mind of your country, and it has



RAMSAY MACDONALD

been a very active pioneer in what has been a real value to Indian Nationalism. In these days the world is suffering from a spirit which means that instead of trying to solve difficulties by reason they are approached by revolutionary minds which, if they do not get all they want, bring affairs to a state of deadlock. That is nothing but a blind appeal to force which has the most disastrous reaction on the minds of everybody concerned. Those of us who still believe that justice and fairness must rule the world have to take a very firm stand against those subversive tendencies which, whatever the intention of their advocates may be, can bring no hope of anything except strife and war.

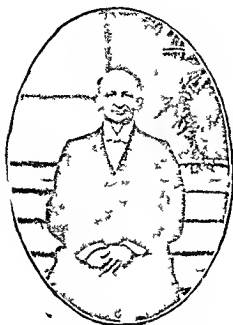
I have never ceased to be interested in Indian affairs since I first came in personal contact with your wonderful country and its wonderful people, and you can always rely upon anything I can do in a very busy life to promote those things which I think the Indian Review and myself have, in common. I hope that a long and useful life is in front of your Review, and that India and its people will continue to flourish.

Ramsay MacDonald

H E SIR MALCOLM HAILEY



Ltr.
25/1



H E SIR MALCOLM HAILEY

Dear Mr. Hartman

I send the Indian Review
 of the 1st 100th anniversary of the
 Silver Jubilee. There is always
 good reading in it and the
 volume makes a very useful and
 of all sorts of great importance
 I am a long way
 Yours truly
 H E Sir Malcolm Hailey

H E SIR HARCOURT BUTLER

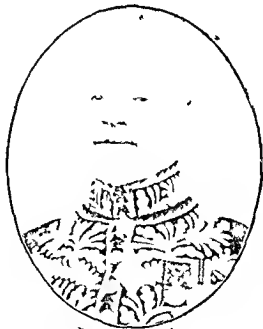
GOVERNOR'S CAMP
BOMBAY

I wish congratulations on
 the 50th jubilee of the Indian
 Review and wish good wishes
 for its future. H E Sir H. Butler

H H THE AGA KHAN

Best wishes for success of the Indian Review
 Silver Jubilee Number

[BY CABLE]



H E SIR HARCOURT BUTLER

THE RT. HON LORD SINHA

17, ELYSIUM ROW

C/LEGATTA

23rd Dec

#11

Dear Mr. Nathan

Just a few words to convey to you my sincere congratulations on the Indian Review completing its 25th year. It has been a model magazine throughout this period and since

there were many more of the same kind

With all good wishes

Sincerely

James Moncrieff

H. Sinha

HON SIR MONCRIEFF SMITH

Please accept my hearty congratulations on the Indian Review twenty fifth anniversary. May your interesting and instructive publication prosper, and may its spheres of usefulness ever widen?

H. Moncrieff Smith

HON. SIR ALEX. MUDDIMAN

1 THEATRE ROAD
CALCUTTA

I wish the Indian Review many happy returns to its 26th birthday. A review of this class like a real "needle" in this country - The best of its contributors, also the wide readership of its editor.

A. Muddiman

COL. WEDGWOOD M. P.

32, BEAUFORT HOUSE
BEAUFORT STREET
S.W. 2

29 Dec 1924

To the Editor of the Indian Review

I am delighted to be able to send my warm wishes to the Indian Review on its 25th anniversary. For a (very) successful career of usefulness. All the friends of India realize that it is a paper such a year which help I could be transformed to its spirit which alone makes possible a true movement towards freedom, peace and civilisation.

The Indian Review has come far to stand up for the unity of all classes which is a remedy of India instead of being divided and discouraged. It is become a strong principle truly guiding and in

Yours faithfully
John Wedgwood

SIR K G GUPTA

It is a pleasure to me to send you my warm wishes for the 25th anniversary of the Indian Review. It is a paper which has been a great help to the Indian people and its spirit is a true one of the best of the Indian people.

K. G. Gupta

K. G. Gupta

RAJAH SIR HARNAM SINGH



If I was asked to cite instances of my confidence in Indian progress - and vitality I would point to the Indian Review as one signal example. It is a periodical which starts at a time when readers were few and critical success was scarcely an object. It has been steadily increasing in readership and interest. The recent jubilee of the Review is an occasion for rejoicing not only among those who, like me, have watched with sympathy the progress of the Indian Press for over fifty years but also for all lovers of literary effort. The special features of the Indian Review are, to my mind, its broad-mindedness, its reasonableness and its earnest character and high standard of its articles. I heartily congratulate the Editor, Sir G. A. Nissem, on all and participate in the joy of the Review Jubilee of this excellent periodical -

Harnam Singh
Kapurthala

SIR R. N. MOOKERJEE

12/1

Calcutta 23 Dec 1924

I congratulate the Editor & you on the completion of the first 25 years of its existence. It is an achievement for a magazine which has passed through so many vicissitudes. The distinguished Editor of the Indian Review is a high standard of excellence in every way. His ability and his high position in the Indian Press has been a great asset to the Review. He has always conducted himself in a most dignified and unimpeachable manner. I wish to thank you for the interest and sympathy which you have shown for the Review.

R. N. Mookerjee

Message from Sir D. B. Wadia

I heartily wish that the celebration of the 25th jubilee of the Indian Review, which you have founded in 1900, may be attended with success. The Journal has excellently justified its existence, and it is to be hoped that success of the coming thirty years will give it a more only permanent basis. It has enhanced its reputation, and the popularity and fearless conduct of those who may be responsible for its conduct in India that paper of yours will be common to the greatest respect and the greatest appreciation which will be attached to its purity and its character. It is wholly and solely devoted to the advancement of the Indian mind and its progress. With regards,
D. B. Wadia

Rt. Hon. V. S. SRINIVASA SASTRI

Bengaluru City

4 January 1925

My dear Natesan

We didn't exactly hit our wagon, in those early days to a star, but we aimed pretty high and, heaven be thanked, never fell. Many things helped, but I am not cynical in suggesting that one of these was the inevitable rule you made at the start of giving a small pocket allowance to every one who contributed to the review.

We had our difficulties, to be sure. Not the least came from one of the editorial board, who, you may remember, had conscientious scruples in complying with the arbitrary exactions of English orthography and English syntax. As one looks back on our beginning through all these years, it seems a wonder but our success was a foregone conclusion. I well remember the care and the labour of that time, the anxieties and the ingenuities we recall. I do in the thrill of joy we felt when an English friend came to your office and congratulated you on the unprecedented and unexpected event of your having reached the first birthday. Since then you have achieved a great deal and, if I may so far offend your modesty, even the distinction

of a gubernatorial warning circulation, influence, fame, wealth-staunch friends, unforgoing foes all the marks of efficient public service have come to you in abundance. May you have more of these and ever more!

Yours ever always
with affectionate regards
V. S. Srinivasan

Rt. Hon. SYED AMEER ALI

1 CADOGAN PLACE
15, DORSET

Dear Mr. Natesan,
I am obliged to you for your letter of the 6th December and I am glad to hear you are cordial to visit and to congratulate you on the anniversary of your Review. I am glad to hear you are glad of the fact that it has been a success. I am glad to hear you are glad of the fact that it has been a success.

HON. SIR FREDERICK WHYTE

President, Legislative Assembly

It must be a great pleasure to you to look back upon the career of usefulness which your Review has enjoyed. It is well-known not only in India but outside, and has many admirers in England.

A. J. K. K.

LORD CLWYD

LORD CLWYD

Handwritten: I have the pleasure of acknowledging the receipt of your letter of the 14th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

Handwritten: I have the pleasure of acknowledging the receipt of your letter of the 14th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

Handwritten: I have the pleasure of acknowledging the receipt of your letter of the 14th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

Handwritten: I have the pleasure of acknowledging the receipt of your letter of the 14th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

Handwritten: (cc WVD)

It gives me much pleasure to avail myself of this opportunity of congratulating the 'Indian Review', upon the attainment of its Silver Jubilee, and of expressing my appreciations of its valuable contribution to the intellectual life of India.

Twenty-five years is a long time but throughout this period the Review has maintained unbroken its high literary standard and has continued to place before its readers month by month information of the most interesting character and covering a very wide range of subjects.

During the last quarter of a century there have taken place in India many developments which have caused difficulty and some anxiety but despite every discouragement, I believe that in India, as everywhere else

One increasing purpose runs which makes ultimately for greater and better things

in my view there are few public services of more real value than that which seeks to unite for the common good those alien forces which lying outside the storm of politics move in the sphere of intellect and reason.

In the furtherance of this end the 'Indian Review' under the direction of its distinguished Editor has through its high ideals and the aid of many gifted writers played a notable part in the development of modern thought in India and I desire again to convey my congratulations upon this Silver Jubilee of the Journal and to wish it still greater success and influence in days to come

MIAN SIR MAHOMED SHAFI

MR. H. S. L. POLAK

2. Global Strategy
Future

Madison
EC, 24

2750 12 24.

My dear Nathan

My Dear Watson

cycle.

My sincere congratulations on
the jubilee of the Union. I am sure that the
circulation was considerably larger than
25th year. I am sure it is a steady
increase in proof of the well-deserved
popularity and I am confident that
it has a favorable & devoted service
to our Motherland before it. I
wishes the Review ever greater success
in the future.

5 newly given
in shape

C. F. ANDREWS.

My own friendship with W. C. Macdonald has been unbroken during the whole period of my life in India, which has now extended over twenty one years. I came into closest contact with him, my G. has devoted work on behalf of South African Indians, and I carried a message of affection from him to Mahatma Gandhi, whom I parted from him in Madras ^{for South Africa} at the end of November, 1913. The cause of Indians abroad has found in him an indefatigable worker, and now, in the Council of State I have named him, on my own name, "The Member for Indian Overseas". I came to know him first, soon after my arrival in India through the pages of the "Indian Review". Soon after that, I began myself to contribute articles to its pages, and I have continued to do so ever since. I have found his heart at all times open to open India to the sufficiency of the poor to be a privilege to be allowed to write a page in his hour in the "Indian Review".

Sankuichikawa, C. P. Ambrose

In adding my congrats
to the many that you will be anxiously awaiting
after the occasion of the Fair, let me say
that I would extremely like
the splendid resources realized by you
with "Reverie" in the cause of education.
I well remember the gallant support
you gave once monumental in forming
in the earliest days quite Smith Affair.
doubts before the War, and Curran
the problem of the disabilities and state
of education abroad has been nearly
in the columns of the "Reverie" with careful
regularity in the arduous days ahead
I am confident that the question will be
ably and energetically handled by you
of your Carol Ann and the "Reverie" all
measures, and hope that Jubilee will be
Jubilee, according to the best resolution
problems at present baffling administration.

Yours very sincerely,
John May Jr.

MR. GLYN BARLOW

erence Hotel,
2nd Jan, 1925

Dear Mr. Watson,

Having seen the beginning
of your magazine, and having watched
its progress, and having noted the
earnestness & its spirit and at the same
time the reasonableness of its expression,
I can send you no better jubilee message
than a message of hope that the Indian
Revival of the future will be as good as
the Indian Revival of the past

With all good wishes,
Yours sincerely
Glynis Barlow

THE HON MR C P RAMASWAMI

TWENTY FIVE years is not a small space in the history of an Institution and in the conditions surrounding periodicals in our country. It is indeed a notable period and my congratulations to the *Indian Review* on the attainment of its Silver Jubilee are therefore sincere and much more than formal. In a somewhat severe criticism of journals and newspapers, Lord Morley stated that a news paper must live and to live it must please and it can only please by being very cheerful towards prejudices, very chilly towards general theories and very disdainful to the men of principle. It is therefore, entirely to the credit of a journal if, during its life, it has justly escaped this devastating criticism.

As a constant reader of the *Indian Review* I think it can claim that it has welcomed new ideas and has stood for progress, social and political and that it has not invoked the spirit of conformity as its guardian angel. The ideals of journalism throughout the world have undergone a profound change. There is the temptation to keep up a high note of excitement and as has been recently remarked, the endeavour constantly to secure entertainment as well as instruction is becoming a great and continual strain on every journalist. In that work it is not always easy to steer by the compass of truth and principle. A versatile Indian journalist has summarised the reasons for the success of a certain popular periodical by stating that it has reproduced all that was interesting in the life the books, and newspapers of Britain and other countries. This is one of the tasks which the *Indian Review* has consistently set before itself and has efficiently achieved. And I may further

utilise as a compliment what was originally levelled as a reproach against Voltaire by Gibbon that he cast a keen and lively glance over the surface of history. It is difficult for an Editor who is himself a politician to be impartial and fair to all schools of thought and activity, but this quality is a characteristic of the *Indian Review* to which pointed attention may well be drawn. A great Frenchman has remarked *Je n'impose rien, je ne propose rien, j'expose*. "It is not my function to impose nor to propose, I only expound." That is not an unworthy code of journalistic conduct and as Mr Natesan has continuously striven in that direction I convey to his *Review* my best Good Wishes and send a message of God speed.

C P Ramaswami Aiyar

HON SIR MOHAMAD HABIBULLAH

I wish to congratulate the Hon'ble Mr G A Natesan on the occasion of the Silver Jubilee of his valuable Journal. I may claim that I have been a careful reader for the last two decades and more and I must add my own tribute to those of others which I have no doubt will be forthcoming, to the great usefulness and importance of this Journal from every point of view. It invariably contained readable matter which was at once interesting and instructive and I have never missed reading every one of its valuable contributions. I wish the Journal every success and prosperity, and its Editor a long life.

Mohd Habibullah

SIR ALEXANDER CARDEW, I C S

It would not perhaps be quite tactful to say how many years have passed since I first met Mr G A Natesan but at any rate it was somewhere in the last century". He was one of the bright young men of Madras. My experience has been that most "bright young men" cease in a comparatively short time to be either young or bright. Mr Natesan on the contrary though he may no longer be young has never ceased to be bright. He has always maintained that vivacity of spirit which is the mark of the few chosen ones in this world. It used to be said that those whom the Gods love die young, and it is true in this sense that they never grow old. The untiring energy and the indefatigable pertinacity with which Mr Natesan pursued his natural quarry, the contributor never ceases to be a matter of surprise and admiration to me. It did not matter how often the weight of work or the cloth of selfishness (choose which view you like) led to refusal. Mr Natesan always returned to the charge as full of hope and as lavish of encouragement as ever. That I take it is the true note of the Editor. He must never despair, not even of the dullest or shyest of his writers. Some day he may hit on the one subject they really do know something about and get something worth printing from them. It is the note of youth, of hope, of cheerfulness which has made the "Indian Review" what it is—a living force in Indian Journalism and a success of which Madras not to say all India, may be proud.

HON SIR IBRAHIM RAHIMTOOLAH

Please accept my hearty congratulations the occasion of the Silver Jubilee of the *Indian Review*. A monthly like yours has a distinct place in Indian Journalism, in that it affords great scope for thoughtful and sober comments. By opening its pages impartially to writers of all shades of thought on the business topics of the day, the *Indian Review* has acted as a great educative force in the development of Indian politics. I am sure that under your distinguished editorship it will continue its useful work for years to come.

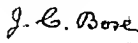
SIR P C RAY

The *Indian Review* is a journal of long standing reputation, its articles—often from the pen of men of eminence—cover a wide range of subjects. Readers of diverse taste always find in them a rich intellectual treat. Both the original contributions as also the well chosen extracts from standard periodicals embrace questions of literary, social, economic and even scientific interests. I congratulate the *Indian Review* on its Silver Jubilee and wish it long life and continued success.



DR SIR J C BOSE

I send you my best wishes for the continued prosperity of the *Indian Review* which completes its 25th year this month.



HON SIR JUSTICE SHADI LAL

I offer you my hearty congratulations on the success of the magazine, and I have no doubt that it will continue to do its useful work in future

Shadi Lal

DR. GANGANATH JHA

I heartily congratulate yourself and the *Indian Review* for having maintained its career of usefulness for full 25 years. That with the exceptionally good qualities, the Review should have acquired the position it has, is not to be wondered at. But the fact reflects credit also on the public, who have proved so appreciative of the merits of the Review as to make its continued existence possible. Among the innumerable good points of the Review what strikes one most is the honesty of purpose which is evinced by the impartial and judicious use that it makes of its contributions and selections.

PROF D K KARVE

I congratulate you on the great success you have achieved in conducting your magazine. It has done excellent work in helping to formulate sober public opinion. I wish it good luck.

DR R. P. PARANJPYE

Accept my felicitations on the continued success of the *Indian Review* which you have so ably conducted for twenty five years. My sincere wish is that it may go on with increasing prosperity in future. The *Indian Review* has supplied a vacant place in Indian journalism and has been steadily helping the progress of India in all directions,

REV. DR. E. M. MACPHAIL, C.I.E

You have succeeded in maintaining the *Indian Review* at a high level all through its life and have regularly provided the public with a large number of instructive and interesting articles dealing with subjects of general interest. Two things that have struck me in reading the Review have been the way in which you have succeeded in getting people to write for it who possessed special knowledge, and the way in which you have sought that different points of view should be presented in its pages. I should like to congratulate you on your achievement and wish your Review all success in the future.

SIR DEVAPRASAD SARVADHIKARY

The *Indian Review* now occupies a position in the magazine world second to none in India and I have not the least doubt that its usefulness and influence will steadily grow from more to more.

Your well thought out and elaborate organisation has been responsible for the development and spread of considerable healthy and sound political literature and the library of publications that you have been able to build up is of great value to the country. That you have been emulated in your own city and elsewhere in this direction is a compliment to your own enterprise.

MR. P. J. HARTOG, C.I.E

I heartily congratulate the *Indian Review* and its Editor on their Silver Jubilee. It is a Review which maintains a high standard of excellence and impartiality, which covers a wide field of interest and has a distinguished list of contributors.

MR. C. W. E. COTTON, C.I.E.

Hearty congratulations to you upon the *Indian Review* celebrating its Silver Jubilee.

It is a reminder to me of the length of my sojourn in India for I contributed, I think, to one of its earliest numbers having been introduced to you by Mr. (now Sir Henry) Stone, when you were first starting it

The *Indian Review* is now an established success and good wine, they say, needs no bush

May the *Indian Review* long continue to prosper under the control of its original founder, to whose editorial skill and catholicity of outlook it owes the assured position it has for so long enjoyed among Indian periodicals

HON SARDAR JOGENDRA SINGH

I offer my hearty congratulations to the *Indian Review* and its devoted Editor. It is more than twenty years ago when I first met Mr. Natesan and the memory of that meeting never faded till we met again in the Council of State and renewed our friendship. India and England were never in greater need of an understanding. The *Indian Review* is now perhaps the only magazine, holding to the ideal of bringing about a larger understanding between the two countries. May the *Indian Review* continue to serve the two countries and work in the cause of clear comprehension of the minds of the two people whom God has brought together to find unity.

MR R LITTLEHAILES, M.A.,

I have read the *Review* intermittently for many years and have always found it interesting and instructive. It is easily one of the best periodicals published in India.

MR N. SUBBA RAU PANTULU

I cannot persuade myself that 25 years have passed away since the *Review* was started. During this period several periodicals have come and gone but the dynamic and indefatigable energy of the Editor has sustained the Journal in the midst of many difficulties and made it a success. I offer my hearty felicitations on this unique occasion of its Silver Jubilee and wish the *Review* a long and successful career.

NAWAB AMEEN JUNG BAHADUR

I have been a reader—though not quite a regular reader—of the *Indian Review*, ever since it made its first appearance. I have always liked its literary excellence, both in matter and form. It has been emphatically a busyman's periodical, as it ever aimed at concise and clear representation of the thoughts of the time. The able contributors it has secured, the variety of subjects it deals with, and the temperate views it takes of men and matters, are much appreciated by subscribers who are not extremists in anything.

57 ELM PARK GARDENS,
SOUTH KENSINGTON

S W
I thank you for sending me the
Review. I have read it with
interest and appreciation.

Yours truly,
J. Littlehailes
18.1.25

SIR JUSTICE KUMARASWAMI SASTRI

Heartly congratulations on the Silver Jubilee of the *Indian Review* which has been serving so useful a purpose these 25 years. A high class magazine appealing to a variety of interests, it is always informing and never dull. As a popular educator giving expression to sober views on politics, literature, science and art it holds the first rank and it is a marvel how such riches can be had at so low a cost.

"May your shadow never become less."

Kumaraswami Sastri

MAUNG TAW SEIN, CIE MLC

My heartiest congratulations to you on the attainment of your Silver Jubilee. The *Indian Review* corresponds to the *Review of Reviews* of London in its policy and high moral tone.

THE HON MR S SINHA

I send my best wishes for the continued success and prosperity of the *Review* which you have so ably conducted for now twenty five years, and which has been a source of great good to India by disseminating sound and healthy information both in this country and abroad on all phases of Indian activities and progress.

THE HON SIR P RAMANATHAN

Wish you all success in the great work you are doing.

P Ramanathan

SWAMI ABHEDANANDA

I congratulate you on this occasion of the Silver Jubilee of your valuable magazine. I am pleased to see how successfully you have conducted it from a small beginning to its present excellence. It has done a great service to our Motherland in the past. May it continue under your able management to do greater good in future—is the earnest prayer of your friend and well wisher.

Swami Abhedananda

PROF T L VASWANI

Cordial greetings on the Silver Jubilee of the *Indian Review*. Richly has it served India these five and twenty years by bringing many thousands month after month in touch with great minds and great events. May God grant it added strength in the coming days to serve India to vindicate her ancient heritage and to summon her sons and daughters to freedom from all hate, to courage, hope and unity. (By wire)

MR FRANK NOYCE, I C S, C I E

As a contributor to the '*Indian Review*' in its early days when officials had more leisure for such *pareraja* than they have now, I am specially glad to be able to congratulate Mr Natesan on its twenty fifth anniversary and to pay my small tribute to the way in which he has consistently maintained the high standard he set before himself at the outset. The views expressed in the pages of the '*Indian Review*' are not in the nature of things, always such as commend themselves to a 'suo dried bureaucrat' but the ability and impartiality with which its editorial duties are carried out never fail to do so.

SIR STANLEY REED

THIS is the season of the year when we remember the message, Peace on Earth Good will towards men Is it peace in India? unfortunately not The foundations of authority are being attacked Political tempers are high Communal feeling is acute This is a poor foundation for the progress of Responsible Government

Thoughtful men are not afraid of strife nor of discontent, these are the forces which make for progress But they are afraid of rancour and intemperance in thought and speech It is so easy to rouse passion, so difficult to control it

Cannot the sober men of all communities take counsel together and seek to lay broad and deep, in a more tranquil atmosphere of mutual tolerance, the foundations of political progress? We cannot all agree it would be a dull world if we did but we can agree to differ, respecting each other's point of view, not questioning each other's motives

The *Indian Review* has stood above rancour and passion It has been a powerful force in India for reasoned progress My earnest hopes for its future go out to the present conductors and there is no better medium for this plea for peace and good will

Stanley Reed

THE HON. EDWARD W PERERA

Wish yourself and the *Indian Review* the same success it had in the past and an ever increasing influence in the future

MR K C ROY C I E

By its steadiness and timely review of important contemporary problems in India, it has done its best to justify its title I wish it increasing success in the task it has been ably performing for the past 25 years

MR M R JAYAKAR, BAR AT LAW

I have to congratulate the *Indian Review*, on its having attained 25 years of a solid record of work in reconstructing thought in India It has played a very important part in the Renaissance movement in India and has helped materially to shape the thoughts of the younger generation in particular It must be a gratification to its promoters to note that the many of the views, at one time unpopular, to which they gave shelter in their columns during the last few years have now been gaining ground in the country

MR S V SESHAGIRI AIYAR

I congratulate you on the Silver Jubilee of your sprightly journal, the *Indian Review*. Not long ago I was one of its constituent contributors My recollection is I began literary life by writing to your journal The little make up I possess as a writer was gained by your initial kindness I am therefore particularly happy that your career has been so good Your journal was one of the earliest of its kind in Madras to cater to public want. It has served that public very well Its success has tempted many to follow in its wake—a compliment more eloquent than the testimony which your readers can give—I wish my earliest friend every success and pray for its longevity and unrelenting service to the country

SIR ROBERT E HOLLAND

I am glad to see the success which the *Indian Review* has achieved and I wish you all prosperity

PROF P SESHADRI, M A

One of the earliest recollection of my college life is my introduction to the *Indian Review* with the reading of an article on *Two Bells of Song* by Mr Eardley Norton reviewing Lawrence Hope's *Garden of Kama* and Mrs Sarojini's *Golden Threshold*. All these years I have had pleasant associations with the Journal writing to it reading it and what is more enjoying the Editor's hospitality, from time to time, in the offices on the Esplanade at Madras. The headquarters of the Journal have often been the centre of stimulating intellectual life and I can look back with joy to many friendships formed under its auspices. May all success and prosperity attend upon it in its future career.

PROF S RADHAKRISHNAN, M A

It is a pleasure to know that you have always stood for the larger Indian point of view and never succumbed to the narrowing spirit of sectarian or provincial feeling. Your endeavour to avoid the extremes of reaction and radicalism has made your magazine popular with the European and the Indian alike. I trust that its usefulness will increase in years to come and it will continue to uphold all progressive ideal which make for the more vigorous life of this country.

THE HON PHIROZE C SETHNA

The standard of excellence of a magazine is determined by the articles which appear in it and the interest they awaken in the public mind. In this direction your monthly has played its part so well during the quarter of a century of its existence that you have reasons to be proud of its achievements. Speaking for myself I will say that I look forward to receiving my copy month after month.

The Editor of an American Magazine once wrote to a friend 'I do not expect you to agree with me if I make you think, I have done you a service. This is exactly what the *Indian Review* is doing.'

Your articles do set your readers a thinking and what is more they tend to lead them in the right direction.

MR J P COTILINGAM, M A

As one of the subscribers to the *Indian Review* when it was started and for many years after that I congratulate you heartily on its Silver Jubilee. It made its appearance regularly during all these years and brought its readers into an ever widening circle of authors Indian and European. May its future career of usefulness be as bright and as successful as its past has been.

MR E S SUNDARAJAN, B A, B L

It was nearly fifteen years ago that I first peeped into the *Indian Review*. Ever since it had for me a bewitching charm. It gave me the earliest tuition in politics and personalities. A magazine of all round tastes, satisfying all, disgusting to nobody, neither pedantic nor too technical, the *Indian Review* is a Review for all.

GREETINGS FROM THE PRESS

SIR VALENTINE CHIROL

As a reader for many years
now of the "Indian Review,"
I am very glad to be able to
offer it my first congratulatory
note on its 25th birthday. It is one
of many happy returns of the
day.

Valentine Chirol

34 Leinster Square
Chennai 25/1/2

THE FORTNIGHTLY REVIEW

I note with pleasure that you are about to
celebrate the Silver Jubilee of the *Indian
Review*. I am sure that such an honourable
career deserves every commendation. Indeed
I feel certain that the *Indian Review* fulfils
a most useful task, conducted throughout by
high motives. My warmest congratulations.

W. L. Courtney

THE INDIAN SOCIAL REFORMER

Pray accept my very cordial congratula-
tions on the twenty-fifth anniversary of the
starting of the *Indian Review*, and my best
wishes for its future prosperity. Besides
providing an open forum to all schools of
thought, the *Review* has combined, so far as
I know, the best and most reliable chronicle
of the principal events in India month by
month. Every one who in the years to come
attempts to write the stirring story of the last
twenty-five years of our national life, will
find the volumes of the *Indian Review* in-
dispensable both for reference and for direc-
tion as to the main currents of thought
among us.

K. Natarajan

MR. H. W. NEVINSON

Nov 26/24 4 Brunswick Court Hampstead N.W.3

Dear Mr. Natarajan

I shall always be glad to see and
your work both for India and my own
country with pleasure and admiration
and I wish you *Review* all great
success, that I sincerely

Yours truly
H. W. Nevinson

NEWS OF THE WORLD

Good luck. Hearty congratulations. Long
may your magazine flourish. (By Cable.)

Lord Riddell

THE OBSERVER, LONDON.

The *Indian Review* is to be congratulated
upon its wonderful list of contributors and
upon the favourable opinions which it has
attracted from all parts of the world. I
heartily congratulate you upon the Silver
Jubilee and hope that years of undiminished
success and usefulness will lead you to the
Golden

J. L. Garvin

THE HINDU, MADRAS.

May I be allowed to add my congratula-
tions to the enterprising Editor of the *Indian
Review* on the attainment by that excellent
magazine of its Silver Jubilee. It is no light
feat in this land of infant mortality to rear so
exotic a plant as a monthly review to full
vigorous maturity and I wish the *Review* and
its intrepid Editor alike, an ever lengthening
career of service in the cause of India.

S. Rangaswami

DAILY HERALD

It is good to know that the *Indian Review* has lived for a whole quarter of a century * * * I hope the following 25 years will bring you more and more success and that during that period the people of India will have won their freedom—a freedom which I hope will keep them within not a British Empire, but the British Commonwealth of Nations

George Lansbury

ASSOCIATED PRESS OF INDIA

I send you hearty congratulations on the occasion of the publication of your Silver Jubilee Number. The *Indian Review* has attained a creditable position in the field of journalism in this country. I wish you great prosperity in the years to come.

U N Sen

THE LEADER

I have had the pleasure of knowing very well both the *Indian Review* and its distinguished editor since the day of the foundation of the Review. This periodical has filled a large space in Indian journalism, as its Editor has done in Indian public life, during a full quarter of a century. They have served the cause of Indian nationalism, with commendable devotion. My friend the Hon. Mr. Natesan is known throughout India as a man of boundless energy, uncommon enterprise, and remarkable resourcefulness. The name of his firm is a household word wherever the English language is known in India. It is a very special pleasure to me as an old friend and fellow worker heartily to congratulate Mr. Natesan on the Silver Jubilee of his fruitful journalistic enterprise.

C Y Chintamani

THE TIMES OF INDIA

I should like to take the opportunity of saying many happy returns of the day to the *Indian Review*. I have known the paper since I came to India in 1907 and find it difficult to realise that it has now reached the mature age of 25. I hope that it will long continue to retain its youth and vigour and that it will proceed under your editorship to gain increased renown and to extend its field of usefulness.

S T. Sheppard

THE HINDUSTAN TIMES

Only one thing persuades me to send a message of greeting to the *Indian Review* on its Silver Jubilee—the great debt I owe to it and to the publication undertaken under its auspices for the development of national feeling in me. As a little boy, the lives of 'Eminent Indians', published by the *Indian Review* office were my constant companions. My interest in that series is by no means exhausted even now. As a journalist often I have had to turn to those little books for reference about the life of some eminent man and to most of us it has become a regular Dictionary of National Biography. As for the Review itself those who have intimately collaborated from its early days, with Mr. Natesan, its distinguished Editor, like the Rt. Hon. Srinivasa Sastri, and Prof. K. B. Ramanathan will have much to say. Speaking as a comparative outsider I can only bear witness to the consistently high tone of its articles, the uniform excellence of its issues and the comprehensiveness of its interests. The *Indian Review* is an asset to national journalism and I hope it will continue to be so for many long years to come.

K M Panikkar

THE INDIAN DAILY MAIL

I congratulate the Editor and Publishers of the *Indian Review* on its Silver Jubilee. Twenty five years of continuous publication of the *Review* is an achievement, which reflects infinite credit on those who have conducted it as, most unfortunately, periodicals are not eagerly sought after by the reading public in India. The *Indian Review* has, indeed, had to create in the public a taste for periodicals, and its success should be a source of pride and satisfaction to every member of the Press. I used to read the *Review* as a school boy in Ceylon, and there is no paper published in India which awakens the same associations in my mind. May the *Review* flourish under the guidance of its able Editor and continue to be a medium for the diffusion of informed and sober opinion in the country.

F E Holsinger

THE MUSLIM OUTLOOK

I have only lately begun to appreciate at the correct and high value the broad minded and sensible policy of the *Indian Review* among the welter of journals and newspapers advocating extreme views on all possible subjects—and I may add, facts. That is why I congratulate the *Indian Review* on its 25th birthday.

D G Upson

THE RANGOON DAILY NEWS

Allow me as one of your humble co-workers in Burma to offer you my heartiest greetings on the occasion of the Silver Jubilee of the *Indian Review*. Its service to the cause of educating public opinion has been immense and I wish it a continued career of usefulness.

Y D. Motala

THE STATESMAN

I congratulate you very heartily on the Silver Jubilee of the *Indian Review*. I read it with unfailing interest and wish we had in India more such *Reviews*, publishing contributions from thoughtful writers on a wide variety of subjects without restricting them to narrow platforms or enforcing prejudices. Your December number shows that you are going stronger than ever. May the *Indian Review* flourish for long?

Arthur Moore

THE ABKA XI

I heartily join with numerous other readers throughout the Empire in congratulating the *Indian Review* upon the attainment of its Silver Jubilee. Among the many good causes consistently supported by that influential journal the Temperance movement occupies a prominent place.

Frederick Grubb

THE GUJARATI PUNCH

The completion of twenty five years by such a high class monthly as the *Indian Review* is not a very frequent occurrence in India. Not only is journalism a new profession in this country, but even the number of those who are in a position to appreciate—much less patronise—a high class Journal published in a foreign tongue is extremely limited. And these two factors combined together make the path of English Journals in India more than ordinarily difficult. The fact, therefore, that the *Indian Review* has been able to complete twenty five years of its life is by itself a standing testimonial to its high get up and sound management.

Somalal Maogaldas Shah

CATHOLIC LEADER

I have always read the *Indian Review* with interest. It has a fine collection of valuable articles on topics of general interest, as well as on educational, social, political and economic questions. It ranks among the best monthlies in India in style and contents and no one who wishes to be in touch with modern movements can afford to neglect it. The *Indian Review* has done great good in the past in enlightening people on the questions of the day and I wish it a continued period of prosperity in the future.

P Thomas

THE SANJ VARTAMAN

DURING the present auspicious occasion—
you are bound to be greeted with
a full chorus of felicitations and congratu-
lations from your numerous friends and
admirers, whose number is legion and
who are not confined within a narrow circle by
geographical limitations. The key to this unique
regard is to be found partly in your own per-
sonality, and partly in the commanding posi-
tion to which the *Indian Review* has
reached through your exertions. Your tact,
your profound knowledge of journalism and
last but not the least, by your penetrating in-
sight in gathering round your journal an army
of devoted and able writers.

For some, journalism's chief duty begins and ends by hunting with the hounds and running with the hare. Most positively you are not one of them. Both in your person and through your journal you supply a pattern which others might profitably follow.

The works issued by Messrs Natesan & Co are standard publications in the line that you

have made specially your own Indian writers of eminence devoted servants of the public, patriots and pundits find through your firm a most hospitable ground for exposing their intellectual wares before the world in general and the Indian world in particular. For this great and patriotic service rendered by you and your firm India cannot thank you enough.

Rustom N. Vatchaghandy

MR EARDLEY NORTON

to continue
scholarship by letter to
1/27 letter to - 2/1/77
24-2-77
G. Allen (ed)

Dear Nelson

I had not intended to take
any money from you for a con-
tribution about \$100.00 to
you and the others in the
for new building

I have allowed to present
letter to representative for article
with your permission with these
20 Thank you for 6 copies
of letter to delay for being
done for you

ST. NIHAL SINGH

FEW journalists, I am sure, could derive so much satisfaction from the attainment of a Silver Jubilee as my old friend and colleague G A Natesan. He started his career at a time when journalism was regarded with disfavour by our people in India, who looked upon it as no profession at all. Relatives and friends, therefore, shook their heads in disapproval. Natesan not only proved their prognostications to be unwarranted, but showed that Journalism could be made the hand-maiden of social upliftment.

Writing from experience stretching almost from the day when the *Indian Review* was ushered into existence I can say that no Indian cause has ever failed to enlist the sympathy and co-operation of the Editor-Proprietor of that publication.

During the two decades or more which have elapsed since my association with the *Indian Review* began I have had the opportunity of writing about our people settled or sojourning in various parts of the world. So also has my friend Henry S L Polak and so have others interested in securing to our people their inalienable rights. The cause of Indians abroad has always found a warm spot in the heart of the Editor of that publication.

In the category of Natesan's contributions to Indian progress I would give a very high place to the lesson of promptitude, punctuality and dependability which his House has set to our people. Every article has brought an acknowledgment from him by return post. Remittance for every article has been sent out within a day or two of its

publication. At least one extra copy of an issue containing an article has gone forward to me. All this has happened with clock-work regularity, obviating the necessity of correspondence and preventing uneasiness.

Almost as high in the list of Natesan's contributions to the progress of our people I would put the lesson of concise writing which he has drilled into our writers—young and old. In a country where people are fatally fascinated by redundant phraseology, and editors, in most cases, lack the moral courage to blue-pencil repetitive and extraneous matter, the Editor of the *Indian Review* has shown not only boldness but rare discrimination in pruning contributions received even from well-known writers. W T Stead once told me that the *Indian Review* was the only Indian journal whose Editor had mastered what he called the "Eleventh Commandment"—that is "Be brief."

Among Natesan's far-flung circle of friends none sends him warmer felicitations upon the attainment by the *Indian Review* of its Silver Jubilee, nor more sincere wishes that its Diamond Jubilee will find him still rendering useful service to the Motherland, than myself.

THE PRAJAMITRA

I have been reading the *Review* ever since I was a boy at school, and my first impressions of the political movement in India were formed from a study of its pages. Even now I go to the *Indian Review* to find balance of criticism and impartial study of detail. Mr Natesan deserves the gratitude of many of our younger generations of politicians. I only wish the *Indian Review* had a Gujarati Edition in order to educate the masses of Gujarat.

U K Oza

The Editor's Acknowledgment.

ON the occasion of the Silver Jubilee of the Indian Review, I desire to express my grateful thanks to the contributors, subscribers and advertisers for their valuable help.

I have been deeply touched by the overwhelming kindness which inspires the numerous messages of congratulation and the greetings from the Press. I only wish I was deserving of them all.

No one is more keenly alive to the shortcomings of the Review than its Editor: for it is hardly possible that a periodical should have been conducted for five and twenty years "without the commission of some mistakes, articles admitted which might as well have been left out, opinions expressed which have a crudish look in the mellow light of years, phrases dropped in the heat or hurry of the moment which one would fain obliterate."

The first quarter of this century has been a period of extraordinary activity and interest, sometimes events taking a threatening turn to the great embarrassment of Government and people alike. It is a source of satisfaction to me to have the testimony of so many that during trying times the Review "has always kept its head cool", that political differences have never stood in the way of personal friendships and that even in the midst of a tearing controversy, representatives of rival schools have never hesitated to write to its pages.

For once, the pages of the Review have been opened for kind things to be said of the Editor and his public activities; having regard to the special character of the occasion I feel I can count on the indulgence of the reader.

E. A. Natesan.

JUBILAEAN REMINISCENCES

BY MR. GLYN BARLOW, M. A.,

Late Editor, The Madras Times.

WILL you preside at a meeting of our Literary Association? This was the request with which the youthful Mr. Natesan

with him throughout his career. At his bidding, such people as High-Court Judges, Members of Council, and Governors of Provinces have made speeches in public and have written articles for his *Review*; and that the happy knack remains with him still is to be seen in the fact that at his bidding an old man like myself is writing these reminiscences. In the day of his collegiate youth, when G. A. Natesan was Honorary Secretary of the Presidency College Literary Association, the happy knack manifested itself in getting



MR. GLYN BARLOW.

first came into my ken. It was thirty years ago—in 1894, but I still remember well the “coming of Natesan.” He was a student in the B. A. class of the Presidency College, and I was an assistant-editor in the *Madras Times* office, which was then located in Popham’s Broadway; and he had come to me with his request. I had a great deal of work to do, in and out of office hours, and, ordinarily, I should have pleaded “No time;” but Mr. G. A. Natesan even in his youth had a happy knack of getting people to do things that he wanted done, and, accordingly, I agreed to preside. It has been a happy knack



MR. BARLOW AND MR. NATESAN.

people to preside at meetings of the Association, which, during his secretaryship, was quite a distinguished society, whose meetings

were announced in the "coming events of newspaper columns. In his search for lecturers and for chairmen, "G. A. Natesan, Student, Presidency College," made himself well known in Madras, for he had a way with him that gained him a welcome where another student might have met with a rebuff. Earnestness attracts and young Natesan's earnestness could be seen at a glance, with the result that prospective lecturers and chairmen gave him a friendly hearing and, more likely than not, complied with his request. On one occasion indeed he succeeded in persuading the Governor of Madras in the person of Lord Wenlock to preside at one of the Society's meetings.

In due time G. A. Natesan appeared for the B. A. examination of the Madras University, and the days of his student career were ended. The young man had meanwhile made himself so well known in Madras that the Madras Government had an eye on him in respect of what he was going to do. He was a young man with a future, and the Madras Government, on its own initiative, as personified by leading officials, offered him Government service.

There is a tide in the affairs of men etc

and if Mr. Natesan had accepted the offer, he would have taken the tide at the flood and it would undoubtedly have led him on to fortune in officialdom. He would certainly have made his mark, and there would, long ere this, have been some such letters as C. I. E., after his name. But as a Government servant his actions would have been restricted, he would have been unable to attend political meetings or write political articles, or in fact to do anything at all in public that met not

the approval of the powers that would be. To most young men such a restriction would offer no difficulty, but Natesan's was a spirit that would have chafed under restriction, and he felt that Government service was not for him. Young Natesan was no hot-headed anti-Government politician, and the demands of even the Extremists of those times were milder than the demands of the "Moderates" of to-day, but he felt that he wanted to be free to do things "on his own." He wasn't quite sure, moreover, whether the Government was offering him a post because it really required his services or because it wanted to tie up the tongue of a young man who, if left to himself, was likely sooner or later to make himself heard in public—and perhaps on the anti-Government side. Mr. Natesan wasn't at all predisposed to orate against the Government, but he wanted to be free to gang his own gang. True that there's "a tide in the affairs of men" but there are more rivers than one, and young Natesan preferred to look for a tide in some other river than that of Government service.

So Mr. Natesan came to my office, where I was now in the editorial chair. I remember our interview most clearly. First, he told me about the offer of Government service and his feelings in the matter—just as I have described them above. Then he told me that he would like to be a journalist, and asked to be allowed to give me voluntary assistance. Before this, I had had literally hundreds of applications, in person and by letter, from young Indians who aspired to journalism, some of them with influential backing and with offers of a good premium, but I had rejected them all, without so much as even a

hesitating idea of acceptance. But now it was Mr G A Natesan that was applying—and, as usual, he got what he wanted. It was a strange fact that, although I had rejected so many applicants without a thought, yet, as soon as G A Natesan applied, my sub-consciousness immediately discovered the desirability of an Indian assistant. It was like this. I used to write a good deal about Indian matters, and, with an Englishman's ignorance of Indian manners and customs and ways of thought, I was often in need of information. It had been my practice to summon a clerk from the manager's office whenever any necessity for information arose, but clerks are not journalists, and my consultant always took a clerical length of time to see the point, and another clerical length of time to answer the question, and he was moreover unable to realise the necessity of the strictest accuracy in journalistic statements—so much so that on a certain occasion he interpreted an Indian marriage custom in such a way that, as a result of the article that I wrote with his warrant, the enraged wife of a certain Indian gentleman was ready to tear my eyes out. Young Natesan would at any rate be a good and reliable informant, and would know where to get accurate information on any point about which he might feel uncertain. Besides this, I was sure, from what I had seen of him, that he had the "journalistic sense"—that indefinable instinct with which the journalist, like the poet or the artist or the musician, is born, not made. I realised, however, the advantageous prospects that Government service affords to any specially intelligent and resourceful young man, and I demurred

at the idea of being instrumental in keeping a young man out of Government service when the gate had been specially opened for his admission. So I told Natesan what I felt, and I dwelt on the advantages that he was throwing away, but it was to no purpose, for he had made up his mind not to accept the employment that was offered, and he was determined to be a journalist. So it was all settled, and on the following day Mr. G A. Natesan had a desk in my office side by side with my own.

Mr Natesan was very helpful indeed as my adviser on Indian matters, but he did much more in the office than merely supply me with information. Besides writing a weekly column of interesting "Indian Notes," and paragraphs on various topics, he took pains to make himself thoroughly efficient in general journalistic work. In a newspaper office, apart from the interesting work of writing articles, there is a good deal of drudgery, such as reading the effusions of correspondents and revising the manuscripts of selected screeds, examining proof sheets, blue penciling abridgements of printed speeches and printed reports, and lots of things more, and Natesan went whole heartedly through it all. I forget exactly how long he remained in the *Madras Times* office—I think it was nearly a year—but anyhow it was long enough for an earnest young man like Mr Natesan to have gone through a complete apprenticeship in journalism.

With his apprenticeship fulfilled, it was now time for Mr Natesan to find a footing in the sphere of remunerative labour. In the *Madras Times* office there was no "tide" that would lead him on to fortune. I should have been happy to have given him a good post, but

the conditions were against it. The paper was owned by a European a partner in the late firm of Messrs Arbuthnot & Co, who were themselves its agents, and its editor, sub editors, and manager had always been Europeans, and I felt that I had no right to break its traditions, so all that I could do was to offer Mr Natesan a small post that I would have created specially for him. But he very appropriately found the post unworthy of his acceptance, for it offered no prospects to ambition. I suggested the field of Indian journalism, but in those days Indian newspapers in Madras were not held in high regard, and their very existence was precarious. Their poverty was to be seen in the fact that, instead of subscribing for Reuters telegrams, they were content to serve up to their readers belated reproductions of telegrams clipped from the *Mail* or the *Times*, and Natesan felt that it was not in any of them that he would find his permanent footing.

The end of it was that Mr Natesan left the *Madras Times* office to start a printing establishment, for the foundation of which some family property supplied the finances. I remember that I felt disappointed when he told me what he was going to do, for the passage from journalism to printing seemed a lamentable descent. The members of his family too, with the exception of a brother, scouted the printing office, so forcefully indeed that, in order to humour them, he went through the form of keeping two or three terms at the Law College at the same time that he was running his press. As a matter of fact, G A Natesan thoroughly knew what he was about. In journalism, as in

everything else, he preferred to be his own master—editor straight away—and the printing business would give him his opportunity and would make the journalistic venture financially safe. First of all however, he devoted his energies to working up the printing business to success. I remember him proudly showing me over his establishment. The young man had good reason to be proud. True that he was wise enough to begin in a comparatively small way, but everything was of the best—no dingy den in a back street, but airy premises on the Esplanade (from which he afterwards removed to the larger premises that he now occupies and owns)—no second hand printing press but a high-class machine that glittered in its newness—no second hand type, discarded founts of a larger firm, but type of the clean cut newness that makes reading an unspoiled pleasure.

When the printing business was an assured success, the time for the journalistic venture had arrived. The journalistic venture was to be the *Indian Review*, of which the youthful Mr G A Natesan was to be editor, manager, printer, and publisher, all in one. When Sir Walter Scott took to printing his own works, the luckless venture landed the unhappy writer in a debt of £147,000, but Mr Natesan had a better capacity for business than Sir Walter, and Mr Natesan's venture was luckier than his.

I remember the day, late in 1899, when Mr Natesan came and told me of his intention of starting the *Review* in the beginning of the following year. He told me that the *Review* was to be devoted to the welfare of India, but was to be independent in its views, in such a way that both Englishmen and

Indians, without any animosity, might contribute to its columns. It was his idea that the cover of the *Review* should display an armorial device symbolical of the journalistic intention. He had already conceived the design of a European and an Indian standing side by side, and he asked me for a motto. I coined one in Latin, *Abstine invidia*, "Away with ill feeling," and he approved of it. So the armorial bearings of the *Indian Review* were the occasion of the first co-operation of an Indian and a European in connection with the magazine, but I must bid the reader not to imagine that the picture of an Indian and a European that for so many years appeared side by side on the wrapper of the *Indian Review* was a portrait of Mr. Natesan and myself!

The *Indian Review* was a success from the very beginning. With so youthful and uproven an editor, it is more than likely that a good many of the first subscribers paid their first year's subscription in a friendly way 'to encourage young Natesan,' but any such subscribers found that they got good value for their money, and the list of subscribers rapidly increased. Mr. Natesan now displayed a happy knack of getting good writers, and in the first number, as in every issue, there were distinguished men among the contributors, the opening article, if I remember right, being from the pen of Sir Arnold White, Chief Justice of Madras. I remember well the appearance of the first number, and how glad I was to see what a really good magazine Natesan had turned out. I remember too reviewing it in the *Madras Times*, I don't remember what I said, but I know that in all sincerity I gave it high praise. Minus a magazine has had an excellent first number, with an anti climax of

succeeding issues. For the first number the editor is all enthusiasm, and into it he puts his best, but when the novelty has worn off, and the periodic recurrences of labour become irksome, the enthusiasm wears away too. Belated issues, apologetic prefaces, uncorrected printers' errors, hasty screeds, re-dished versions of contemporary articles, and a growing multitude of purposeless extracts are signs of degeneracy, and eventually one of the issues is so very belated that it never appears at all. There's not, of course, so much actual work in a monthly magazine as there is in a daily paper, but in the case of a daily paper the daily work, like the daily bath or the daily shave or the daily breakfast, becomes a natural part of a man's existence, but in the case of a monthly magazine, for which the work can be done either to-day or to-morrow, the work is liable to become a monthly nuisance, which is shirked each month so long that it has to be done in a hurry. Twenty five years, then, is a long life for a monthly magazine—always up to the mark—under one and the same editor. It means as many as 300 monthly issues, each with its own toil, its own worries and its own demand for unflagging enthusiasm. I could name not a few magazines that were set going during the past quarter of a century and have come to grief, some of them started under high auspices and with money and influence at their back, and the Hon'ble Mr. Natesan may be proud indeed that the magazine that he started in his youth as a literary venture has arrived at the stage of its silver jubilee, and has gone on from strength to strength, and is now an outstanding figure in Indian journalism.

was prepared to publish the book himself, to my financial advantage, and, as for the Governor's introduction, it would surely be better he said to let a book go out on its own merits than to have it boomed with official approval. I felt that this was true, and the matter was arranged before the engine whistled the train away. The book was written in a fortnight, and Messrs Natesan & Co had printed and published it a long time before the official report appeared. His firm was in its youth at the time, but it did the work well, and I have never regretted the railway station agreement.

"I've brought someone to see you. This was in 1896, at the *Madras Times* office. The someone whom Mr Natesan had brought was an insignificant looking little man, with a very unassuming manner, but there was a gleam in his mild eye and a firmness about his mouth that betokened force. The someone was Mr Gandhi, on a trip from Natal to India. At that time I didn't remember ever having heard Mr Gandhi's name but Mr Natesan told me how Mr Gandhi in his capacity of a barrister had been contending in Natal for better treatment of Indians in the Colony, and that he had come on a trip to India to stir up public feeling in this country in the South African Indians' behalf. I remember that Mr Gandhi spoke at a public meeting in Madras and I remember too that, in respect of Reuters' reports of what he said in India a crowd of angry colonists assembled on the port wharf in Natal when the steamer by which he was returning came into port, and the little man was badly mobbed when he stepped ashore. In 1916, when Mr Gandhi,

after a betterment of the condition of Indians in South Africa, finally returned to India, Mr. Natesan brought him to see me again, and this time Mr Gandhi was accompanied by his wife, both of them being Mr Natesan's guests during their stay in Madras. The "insignificant looking little man was now famous, though his Indian fame had yet to be achieved and his title of 'Mahatma' to be attained. From time to time Mr Natesan brought various other celebrities to my office as for example at one time Sir Romesh Chunder Dutt and at another time Mr Gokhale. There was never indeed, any knowing who would be Mr Natesan's companion of the hour and I remember that on a certain occasion when he invited me to a small tea party at his house the guests of the evening were such heterogeneous personages as Bishop Whitehead of Madras and the Bishopess."

I mention this reminiscence of Mr Natesan's personal association with public men because I realise that his facility of making himself acquainted with people whom he has wished to know has been a very important factor for the success of his own career. To play, like Mr Natesan, the part of a public teacher of public affairs, it is necessary to study both men and matters. There are people who study matters but not men, and they must needs be something in the way of bookworms. There are others who study men but not matters, and they are likely to be empty headed chatterboxes. Mr Natesan has been careful to study men as well as matters. I have said that 'whatever was on,' Mr Natesan was on it,' and I may add that he was also on to the persons whom the matter chiefly concerned,

TWENTY-FIVE YEARS AGO

25

By RAO BAHADUR K B RAMANATHA AIYAR, M A

THE occasion is one of self gratulation and it will not be amiss if one comes out with reminiscences. Every one that has been keeping a diary knows how it helps memory to recall old days and occurrences



PROF K B RAMANATHA AIYAR

A few extracts from my Diary for the year 1899 will explain how naturally those came together who had their parts to play in the starting of the *Reformer* twenty five years ago

This is from the entry for the 1st of January 1899

"After an early breakfast S A and myself went to V S S and took him and his brother with us to the Congress Pavilion. On the way ascertained that the printed copies of the Resolutions had not yet come. Soon after reaching the Pandai Mr Narayana Rao brought the copies. Messrs. S A and V S S

assisted. The speakers were arranged for as well as possible. After the meeting, went to the Railway station and saw Mr Ranade off. This is one man out of a million. To have got to know him and see him work was a rare privilege. The Diarist's official enthusiasm may be pardoned.

S A of the Diary is Mr S Anantanarayana Aiyar, a retired Government official now settled as a Vakul at Mambalam. I came to know him when I was appointed in 1889 first assistant in the Anglo Vernacular School of Triplicane now known as the Hindu High School, Triplicane. He was then Headmaster, having succeeded Mr T P Kodandarama Aiyar, the brilliant Christian College graduate, who had resigned his place for the Vakul's profession. Two years after he followed Mr Kodandarama Aiyar's example. Finding however the profession of law somewhat uncongenial, he became a Revenue official and was Tahsildar at Madurantakam in 1899.

V S S is now world known as the Right Honourable Mr V S Srinivasa Sastri, the President of the Servants of India Society. He was then about to leave Pachayappa's College and to become Headmaster of the Hindu High School, Triplicane.

Mr Narayana Rao mentioned in the Diary was Mr H Narayana Rao, one of the most cultured of men who a few years later went to Bombay and helped Mr Malabar in his journalistic work. In 1899 he was a Vakul practicing in the Madras High Court. He was a member of the Social Reform Association and Editor of the *Indian Social Reformer*, then a Madras Weekly. He had earlier worked with me in the Anglo

The party broke up the next day, the brothers Vaidyarama Aiyar and Natesan returning to town by an early train and Mr Srinivasa Sastri and myself by a later train.

The *Indian Review* has been before the public for 25 years. It has secured an assured position in the world of journalism and is one of the healthy influences of public life in South India, one might say, in all India. People who have been attending the Congress—all of us did so in those days—know what an indispensable *ade mecum* it has been to all who greatly daring would address the gathering. And the most cursory examination of the *Review* would show how successful it has been in enlisting among its contributors all the varied talents of the country.

The men that started the journal had just the combination of qualities that would make for success in such an enterprise. The elder partner on the business side had the necessary forethought and caution and the younger the needed enterprise and push and they were knit together by strong, brotherly love. As for the chaperons of the young Editor one of them has been recognised by Vasishta as Brahmarshi; those that ought to know have recognised in the Rt Hon V S Srinivasa Sastri a master of the music of speech as of the written word. As for the other the brothers supposed that he who driveth fat oxen must himself be fat; he who has had to teach literature must be literary. What weighed with them mainly was this: I was "warranted against fire." I was eminently safe. I was expected to bring that touch of "heaviness" which would make the *Review* respectable. From the business point of view, it would not do to

make the *Review* too bright or sparkling and I cheerfully accepted the role of one trashing the quick hunting of my partner. The young Editor had 'lead poisoning' very early, had served his apprenticeship under Mr Barlow of the *Times* and had mastered the hodman work of journalism.

The editing was under the veil of anonymity. But it was anonymity in the keeping of Mr Natesan. He must have taken a considerable number of the Madras public into his confidence as I had reason to guess. On one occasion the late Rev Mr Kellett happened to mention in appreciative terms the *Review* and dwelt on the able conduct of the paper. We were coming out of the Wesley College after some meeting of the Teachers Guild most likely—Messrs Srinivasa Sastri, Kellett and myself. I must have assumed a tone of unconcern and talked of Mr Natesan doing it all admirably as if others had nothing to do with the matter. Mr Kellett said something like 'hum' and cut me short saying he *know* and there was no need to pretend.

My connection with the *Review* was not longer than the first year. Mr Srinivasa Sastri kept on the connection of editing for some time longer. The signed articles are in my case generally either literary or educational. When protected by anonymity I venture on discussions about Revenue and Famine and other themes not within the province of a lecturer on English literature and logic. I appear to have taken myself seriously and read much to do the task entrusted to me worthily. With regard to my friend Srinivasa Sastri he did his work like an adept—as to the manner born. He seemed

GENESIS OF THE "REVIEW"

By MR. D. SCOTT BREMNER,

Editor, "The Madras Mail."

MORE years ago now than I care to look back upon, I first made the acquaintance of Mr. G. A. Natesan in circumstances which need not be recounted, but which are still a matter for laughing recollection between



MR. D. SCOTT BREMNER.

us. This encounter, I may say frankly, was not as friendly, on my part at least, as it might have been, but since it has led to one of the most lasting friendships I have made with Indians in the Presidency, I do not regret it. A few days afterwards Mr. Natesan turned up again and was introduced to me formally and with less unconventionality than attended our first meeting. He was then a

slim, nervous youth, with a hesitating manner of speech, but a very evident intellectual alertness. He has always been an enthusiast, and his particular enthusiasm then was journalism, for which he was undergoing a training on a local journal. Afterwards he frequently dropped in for a chat and I discovered, what his modesty had previously hidden, that he was a graduate of the Madras University, who had no wish to enter Government service on the strength of this diploma, but desired very ardently to embark on a career of his own choosing—something with a literary and journalistic bent about it. He disappeared from my ken for a short time and when he again emerged it was as a full fledged printer and publisher with the *Indian Review* as the *raison d'être* for the venture. The first number was published soon afterwards and proved that the young Editor and Proprietor had not only a sound knowledge of what was worth while, but a distinct *flair* for getting good contributors and keeping them. He did what, I believe, is not usual with Indian journals struggling to establish themselves; he paid for contributions from the very outset. It may not have been a very opulent honorarium, but it showed that he recognised one of the basic principles of English journalism namely, that what is worth publishing is worth paying for. He sometimes does me the honour to say that a casual remark of mine in the days of his journalistic apprenticeship guided his action in this matter.

One has only to glance at the very formidable list of "old and valued contributors" to the *Indian Review* to be convinced of the fact

"spontaneous assimilation that takes place in the mentality of men thrown together for a time Mill wrote about a friend who need not be named here —

"He and I started from intellectual points almost as wide apart as the poles, but the distance between us was always diminishing



MR YAKUB HASAN

if I made steps towards some of his opinions, he, during his short life, was constantly approximating more and more to several of mine and if he had lived there is no knowing how much further this spontaneous assimilation might have proceeded

If you substitute the word "political" in the place of "intellectual" in the above sentence it will describe our standpoints in

respect of our political views In this field we were truly as wide apart as the poles In the beginning you were an ardent member of the Indian National Congress and I looked askance at it, and as an humble follower of my Guru Sir Syed Ahmad Khan, I believed that the regeneration of my community could only be possible through wide diffusion of education in my community and its friendly co operation with Englishmen I looked upon the Congress as a body of extremists and arch agitators who embarrassed Government to the great detriment of the ordered progress of India My idea, along with that of my co religionists, underwent a gradual change which found its ultimate expression in the founding of the Muslim League Still we were far from co operating with Hindus I resisted even your invitation to join the Congress when it was held in Madras in 1914 I told you that I would go to it in the company of my co religionists and not alone Next year at the special session of the Congress and the Muslim League at Bombay this fusion of the two bodies was brought about and both of us played important parts in our respective spheres in this connection In the constitution making that followed we worked together at Allahabad, Calcutta and Lucknow It must be remembered that all this took place in war time When the aggressive nations in Europe were fighting a bloody war, each to exterminate the other, and find a place for itself under the sun we, Indian politicians were engaged in nation-building of a different character In a calm and peaceful atmosphere we plied the art, and persuasion and arguments were the only weapons we employed to attain our end Our share in the common calamity had for the

1 MR N C. KELKAR BA, LLB M.L.A.,

Editor of the Kesari and the Maharashtra

MY friend Mr Natesan is bringing out the Jubilee Number of the *Indian Review* and I gladly take this opportunity to express my sense of appreciation of his work as a publisher and a publicist. We



MR N C. KELKAR

have unfortunately been ranged throughout our public career, on opposite sides but that fact has happily never interfered with our friendly personal relations which have been cordial throughout.

It was I think in 1898 that we Mr Natesan and myself became acquainted with each other when the Indian National Congress was held at Madras. The Late Mr Anand Mohan Bose was the President

and he was infusing everything he touched with his peculiar sweetness of temper and superior culture. While the session was progressing and some of us were seeing more of the Congress from the outside I met two young Madras gentlemen nearly of my age. I say Madras in a general way, because I had not then learned to make the distinction by sight between a Tamil an Andhra and a Karnataka. These two young men were Mr G. A. Natesan and Mr C. Y. Chintamani. Mr Chintamani had then brought out his collection of the speeches and addresses of the late Mr M. G. Ranade on Social Reform and had already been noticed by the elderly men of his Province as a very promising young man though he could not complete his University education. He was not then the full fledged 'Walking Index Card Cabinet of Politics' as he has been happily described. But I remember that he had already given performances of the storage battery of his retentive memory and ready reference. The other was Mr G. A. Natesan. He too had brought out his volume on the subject of the Indian National Congress which was an opportune publication and very much appreciated. Mr Natesan however, had done something more. He had decided to issue a monthly magazine to be called *The Indian Review* which was rightly regarded as a novelty and an enterprise. As for myself I was then editing both the *Kesari* and the *Maharatta* and my work at these two papers had received a somewhat undeserved attention owing to the fact that I had taken the place of such a well known leader and publicist as the late Lok B. G.

MANY years ago the late Mr Labouchere told me an amusing story of a retired Colonel who came to him with a letter of introduction from the then Prince of Wales and wanted to be employed on the staff of

muse, and that he who would woo her successfully must be prepared to give up his whole life to keep the sacred torch burning. I remember the first issue of the *Indian Review*—nicely got up, well printed, and a success from the day of its birth. And now that it is celebrating its twenty fifth birthday, it is not too much to say that the *Review* occupies as established a position in this country as the *Saturday* or the *Spectator* in England.

To what is this success due? Entirely to the sterling qualities of its Editor. Time was when Mr Natesan was thought by Government circles to be a rather advanced politician. But times have changed and the Natesan of to day who has not changed is a leader of Moderate opinion. That is the first quality a journalist must possess. To be a little ahead of public opinion. To guide it and to lead it. And may I venture to add, to restrain it when it seems inclined to go too fast. Perhaps as important for an Editor is the faculty of collecting around him a band of able writers. One's mind goes back to the flowery days of the *Pall Mall Gazette* under John Morley and William Stead. They had greater choice of material than an Indian Editor can have among English contributors. But Mr Natesan has done marvels, and has not only collected distinguished names but also interesting contributions—from dry arid Indian Civilians as well as from the facile pen of his own countrymen.

And so it is that the *Indian Review* has won the success it deserves. And in the difficult days to come I as an Englishman who loves India rejoice that a journal of such established position should carry into the midst of the fray the splendid motto *Abstinentia*. Long may its distinguished Editor be spared to guide its destinies. Long may Indians and Englishmen co-operate in the great task the *Review* sets itself of winning for India her place in the Sun within the Empire.



MR E L THORNTON

Truth "What have you done since you left the Army?" asked Mr Labouchere. "Oh," replied the gallant Colonel. "I have tried several things but succeeded at none of them. And so I thought I might try journalism. Needless to say Mr Labouchere did not give him a post on *Truth*."

The story is illustrative of the popular belief that anyone can write and explain why so many mushroom publications barely survive the pains of labour. Mr G. A. Natesan is a conspicuous instance of the little believed fact that journalism is a jealous

Late Chief Reporter Madras Mail

THE *Indian Review* of which Mr G A Natesan is the founder, editor, and publisher has had an eventful history during the quarter of a century of its existence. Unlike the founders of the



C V M AIYAR

ordinary run of Indian periodicals Mr Natesan was determined from the commencement of his career as a journalist to be not an amateur in the field to make his venture not merely a success both from the literary and business point of view but to make it a power for good and an example if possible to his countrymen as to what a vast field there was for talented young men to work in and carve a career out for themselves. With every opportunity for him to enter the service of the Government Mr Natesan unlike the average youth of his community turned his face against it and linked his

fortune to publishing business in which there were no men with University qualifications. Establishing a small press of his own on the Esplanade young Natesan worked with a determination and an enthusiasm which were the admiration of his friends and well wishers of whom even then he could reckon many amongst men of influence and position. A man of unbounded energy, foresight and calculation it did not take long for Mr Natesan to see that there was room for a first class monthly magazine in the city of Madras if only one brought to its conduct, business capacity, literary talent and powers of organisation to make it an enduring success as he has made of the *Indian Review*. His academic training and his active work in connection with the organisation and running of the Madras Presidency College Literary Society gave him the necessary opportunities to equip and shape himself for his future career as a publisher and a publicist. Once he launched the *Indian Review* he was determined to make it a leading Indian magazine. He was inspired from the very commencement by high ideals and would not follow any path other than that which led straight to the front rank. He would have only first rate men for his contributors and try to beard many a literary lion at the time in its own den. He made straight for the Gaekwar of Baroda, the Chief Justice, the highest educationalist, the leading legal practitioners, the foremost politicians and what is more, was determined to pay for the literary wares which he sought to purchase however humble and comparatively small the price offered might be. The story of Mr Natesan's rise and advance in the public life of this Presidency is

an epitome of the history of the progress of this Presidency in various fields, in politics, in literature in economics, in industries, and in short in all that has made for all round and enduring progress. A man of noble ambition, great talent and unbounded—almost irrepressible—energy, Mr Natesan's services were enlisted in all causes that required sincerity of conviction, earnestness of purpose, and unceasing devotion to work, qualities which he brought in an abundant measure to all tasks which were entrusted to his young hands. Was a big movement to be inaugurated at a critical juncture in the political or other affairs of the presidency without much loss of valuable time? The leaders of the community employed Mr Natesan's resourceful genius for organisation and undaunted resolution to crown the movement with success, if necessary even against powerful odds. I can recall many such movements in the life of this Presidency which but for Mr Natesan's masterful and dynamic personality and capacity for taking infinite pains and giving honest and unrequited work to the cause will not have succeeded. It was an inspiring sight, to mention only one, to have seen Mr Natesan giving the best in him, energy, time, money and what not, to espouse the cause of his unfortunate countrymen in South Africa, particularly those who have been against their will virtually deported into this country and left stranded in the streets of Madras. It was, I can say without appearing to exaggerate, wholly and entirely Natesan's high purpose and unquestioned and lofty patriotism that induced the Right Rev Bishop Whitehead of Madras, to head the movement to secure justice for Indians in South Africa.

It was one of Mr Natesan's youthful ambitions to do his utmost in the narrow sphere of parochial work like municipal work in the Madras Corporation and to promote the cause of educational reform on national lines through the Madras University. The characteristic feature of all work done by Mr Natesan for his constituents in the University as well as in the Madras Corporation was that he brought to the discharge of his work in these spheres the same zest and devotion as he did to his own business and in some exceptional circumstances even to the neglect of the needs of his ever expanding business. In both these spheres where the interest of the community required it he was never afraid of risking his popularity, and espoused many causes which though at the moment may have appeared to be provocative of unfriendly criticism in certain quarters proved to be in its real interest.

He identified himself with the most progressive and moderate elements in the Congress almost from the beginning of his career and he played no mean part in the activities of those days for obtaining self Government for India.

No one can claim to have had more intimate relationship with Mr Natesan than I have had, for I know him long anterior to the period in which he made a name for himself by his disinterested public work in many departments of national activities. Making all allowances for the biased judgment of a warm friend ever ready to overlook shortcomings I feel, I can honestly proclaim that the Silver Jubilee of the *Indian Review* and Mr Natesan's career as a publicist are events in the recent history of this Presidency which should serve as an inspiring example to impel ambitious youths to go and do likewise.

38 The Chain of Politics, Science and Industry

By SIR RAJENDRANATH MUKERJEE, C.I.E

WHEN the Editor of the *Indian Review* requested me to give him a contribution for the Jubilee Number of his Journal, he did not restrict my choice of the subject. After considerable deliberation I



SIR RAJENDRANATH MUKERJEE

decided that the above title euphonious as it is, might do as well as another for a discursive short talk. It has the merit of epitomising in a few words the aims of the noble magazine which is celebrating its 25th anniversary.

As politics is the scientific industry of governance, just as science is the industrious pursuit of ideals which hold good both in political and industrial spheres, so industry is the harmonious chain between science and the State—it derives inspiration from the one

and benefits the other. Attempts have frequently been made to differentiate human activities into rigid compartments, but it is futile to subdivide where harmony and co-operation are the obvious links for growth and prosperity. Science, politics and industry are three great interdependent factors which govern and regulate human affairs and it behoves all progressive communities to realise the value of co-operation between them. The spirit of combination which seems to be growing though slowly within the community will in due course, be firmly established in the whole country. It is now becoming increasingly obvious to every industrialist that in order to keep pace with the growing keenness of competition he must inform himself of the latest improvements in his particular branch of manufacture. These improvements are the product of scientific research and the application of discoveries made in the laboratory to practical problems of manufacture. The application of science to industry will soon become a powerful factor which at present is only a pious wish. In every civilised country the march of scientific discovery has led to an enormous increase in the application of science to productive industry. The industrial revolution in England was the direct outcome of the recognition by the manufacturer of the value of science in his Workshop. England took the lead in applying science to industry and gained the predominance in trade and commerce which was her monopoly till the close of the nineteenth century. Conservatism and inertia, however, prevented her from renewing her stock of scientific aids and

we witnessed at the beginning of this century other nations striving to capture from England her mastery over the world's trade. Germany was the leader and there is no gainsaying the fact that had the World War not intervened, she would have far outstripped England by now and ousted her from her monopolistic position in the world's market. Germany set to her task by an intensive application of science to industry. One is surprised to read that in the dye industry alone there were engaged over 30 000 chemists—each specialist in a particular line and co-operating with one another in forwarding and bringing to perfection this great industry. What Germany did, other nations are striving to do. The first two decades of the twentieth century have witnessed marvellous discoveries in the domain of physical science and chemistry. Succeeding years will show how far these discoveries can be adopted in the factory.

Manufacturers all over the world now recognise their vital dependence upon the laboratory. There can be no permanent and stable progress unless industry is intimately connected with the results of scientific researches. Industrialists should recognise their obligation to science although scientific scholars and savants do not pursue their researches for commercial ends. But the obligation is there and the sooner it is recognised the better for the future both of industry and science. And yet it is common knowledge that scientists are but a poorly paid lot and scientific institutions are starved for want of funds and public appreciation. A wide awake community of industrialists appraises the scientists at their true value and liberally and munificently endows the institu-

tions that further the cause of science. A notable example is the United States of America where commercial magnates and rich manufacturers take upon themselves the task of maintaining research institutions. In other countries, where industry is in a struggling stage, individual or communal help is not forthcoming and in such cases it behoves the State to come to the aid of science and indirectly therefore of industry. The State ought also to encourage labour to realise the importance of industry and by granting honours, rewards and privileges stimulate the increase of ability and the promotion of productive capacity—in short, we want in India what England has been doing for her people, sparing neither labour nor expense in furthering commerce and industry. The mutual benefit should be recognised and prosperous industrial magnates should take a keen interest in the development of scientific institutions and support them financially.

No powerful State can be built up without the help of industry. A State is a conglomeration of individuals for purposes of government; it is a community of classes for purposes of service. If you wish the State to give you efficient service, you must provide it with the necessary equipment; you must give your Government ample resources to draw upon to enable it to initiate schemes for the greatest common good. These resources form the wealth of different classes amongst which the industrialists occupy the foremost place. I give them pre-eminence, for their work is of a more durable, and therefore communally beneficent, nature than the work of other classes looked at from the point of view of wealth production alone. If

industrialists are rich, the State is rich and becomes growingly powerful. If industry is lean and resources are few, the State is poor and must take a low place in the hegemony of nations. The relation, therefore, between industry and the State is a vital one. A rich and powerful industrial class always benefits the State and makes it rich and powerful. Prosperity and success beget self confidence in individuals and in nations. A strong Government may not take notice of industrial interests but it will do so eventually at its own cost. If Government is farsighted, it will not place impediments in the path of economic progress, rather industry expects State help and the most useful manner in which the State can render help is the encouragement of scientific pursuits amongst the people. It is indeed deplorable that in India we find a callous indifference in the matter of industrial problems. The Government of India cannot claim any credit for having taken any deep interest in the industrial development of the country. It has been forced at times by political and commercial bodies to interest itself in fostering trade and industries, but no genuine effort seems to have been as yet made. Public opinion should express itself strongly on this point.

State help to industry is sometimes confused with State control and management the two are quite different things and the choice between the two rests upon controversial arguments. This is not the place to enter into an analysis of this aspect of the relations between the State and industry. But it may be added that State embodies the idea of governance, it is a political symbol which

requires for useful action, a particular kind of organisation. Detailed industrial control is an entirely different kind of activity and requires a different kind of organisation for efficient conduct. The State cannot run industry efficiently, just as it cannot work in a laboratory and dictate scientific discoveries to order. The steam road roller cannot race with a motor car nor can it climb up a hillside. The links of the chain of prosperity are three—the State, Industry, and Science. Each to its own particular channel of action and all for the service of the community—is the co-operative motto of growth and power. May India learn the lesson in time and adopt her institutions of governance, of scientific knowledge, and of industrial organisation on the basis of harmony and co-operation to yield to her in future the rich fruits of abundance and plenty.

101 Arab Street,
Pooné.
20th July '63

Hyderabad

Hyderabad

To Enfranchise you in the process
which has begun here to be
achieved & the position which you
for that is to stay a fine

James D. L. L.
J. K. L. L.

LEST WE FORGET

1900—1925

BY SIR VALENTINE CHIROL.

THE India Review was born with this century, and this 20th century of ours will in a few weeks* have run a quarter of its course towards a goal which none can yet foresee, whether through a yet worse cycle of social tempests and devastating wars to



SIR VALENTINE CHIROL

some overwhelming cataclysm or whether, taking warning by the past, to a new era of peace and goodwill amongst men. A quarter of a century is but a relatively short time to look back upon when one has passed beyond the appointed span of three-score years and ten—but it is a long time for those of far less

mature years whose experience hardly reaches to or beyond the conditions which existed in 1900. Terrifically old as is India's own civilisation, modern India—in so far as she can be called modern—largely moulded into her present shape by the alien civilisation of the West, is still extremely young. Hence I think the difficulty for many Indians of realising the immense changes which have taken place in their own country, greater perhaps than in most other countries, during this first quarter of the 20th century and their tendency to impatience because things do not yet move as quickly as they would desire.

In 1900 the venerable old Queen Victoria still reigned a curiously pathetic figure in her old age deeply revered by all her peoples and not least by her Indian peoples for whom she had always entertained a peculiar affection since she issued her famous proclamation after the Mutiny assuring them that 'in their prosperity will be our strength, in their contentment our security and in their gratitude our best reward'. In 1900 Lord Curzon was Viceroy. He was undeniably a great administrator but incarnated for last time as Viceroy the supreme belief in the all sufficiency of a highly competent but adamant bureaucracy. The few Indians appointed to his Executive Council had in those days a merely consultative voice, and so little account was taken of Indian opinion that even on the question of education, which, if any, was a matter of intimate concern to India,

* The article was written in December.

Lord Curzon appointed only one Indian, and him an official, on the Committee over which he presided at Simla. The total number of Indians employed in the Superior Public Services was small and almost all were relegated to an inferior branch which was called the Provincial Civil Service as opposed to the Imperial Service practically reserved for Europeans. The sense of civic duty in its broader aspects had not yet been quickened by such admirable institutions as Mr Gokhale's Servants of India, and very few Englishmen had begun to realise or to take seriously the new sense of Indian nationhood to which the Indian National Congress was somewhat crudely beginning to give organised expression. In 1900 India was barely on the threshold of the great economic developments which are already transforming an almost wholly agricultural into a partially industrial country.

To-day India is governed under a new Constitutional Charter inaugurated with a message from King George, a grandson of Queen Victoria, which was delivered at Delhi in 1921 by the Duke of Connaught one of Queen Victoria's sons.

"For years", the message ran "it may be for generations, patriotic and loyal Indians have dreamed of Swaraj for their motherland. To-day you have the beginnings of Swaraj within my Empire, and the widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy."

For the last four years therefore India has possessed Legislatures with a majority of elected representatives from All India and from the provinces, and in the Provincial Legislatures there are Indian ministers responsible to them for the large fields of administration

already transferred to them and destined to be still further expanded as time goes on. For the Charter embodied in the Government of India Act of 1919 is not intended to do more than to cover India's first period of transition in her progress towards the final goal of self dominion within the Empire. Already she has taken rank with other parts of the British Commonwealth of Nations as one of the signatories of the Treaty of Versailles and an original member of the League of Nations. Her representatives have sat side by side with the British Prime Minister and the Dominion Prime Ministers in the Inner Councils of the Empire during the war and in the Imperial Conferences which have been held since then in London. In India itself Indians occupy some of the highest positions of influence and trust. There are three Indian members of the Government of India and there are Indians on every Provincial Governor's Executive Council; there are Indians on the Secretary of State's Council in Whitehall and one Indian has already been Governor of a province. Many of the highest posts in the Public Services are held by Indians, and the Indianisation of all services is to be still further accelerated under the recommendations of the recent Royal Commission. The Indian army has fought, and fought very gallantly, side by side with British troops even on the battlefields of Europe, and a beginning at least has been made with the creation of units to be ultimately commanded by none but Indian officers and with the granting to them of commissions from the King Emperor himself. The recognition of Indian fiscal autonomy to India has followed on her unprecedented

industrial and commercial development during the war when her natural resources were for the first time thoroughly explored and the great contribution made by the Tata Steel and Iron Works to the construction of strategic railways in Palestine and Mesopotamia gave some idea of India's potential strength as an economic factor in the Empire in times of peace as well as of war. All through India there is a social and intellectual as well as political ferment which, if it presents

some grave dangers, testifies to a new and abundant vitality. All this may have failed to satisfy many Indians and some of them display an angry impatience for more. But surely if they would only look back with *some of the pride of nationhood* they love to display in other ways to what India was twenty five years ago and compare it with what she is at present, the contrast might teach them one of the greatest virtues of statesmanship, which is patience.

AS THE LAYMAN SEES IT

THE ORDINANCE IN BENGAL

BY

THE RT. HON V S SRINIVASA SASTRI, P.C.

MR Gandhi was reported to have said to the All India Congress Committee in Bombay that he had not seen any statement on the government side that the Viceroy's ordinance was not aimed at the Swarajist party of Bengal. If so, he must have missed a passage in His Excellency's introductory remarks containing a clear disclaimer of such intention. If that was not enough, there have since been emphatic pronouncements by Lord Lytton which put the question of intention absolutely beyond doubt. That, however, cannot reconcile one to the measure. To admit the existence of anarchical crime and the evident anxiety of Government to put an end to it is not the same thing as to approve of every step taken with that object. The Anglo-Indian press has been writing as though there was no alternative. The crudeness of this reasoning is not less than that of the

reasoning by which young Non Co operators used to jump to the conclusion that every one who believed in the wrongs of the Jallianwala Bagh and the Khilafat was bound to join their ranks. The remedy of Government against the Bengal situation is no more justifiable on its inherent merits than was the remedy promulgated by Mr Gandhi in 1920. The protestations of Lord Reading and Lord Lytton amount only to this—that they wish the ordinance to be put into effect only against those whom the authorities believe from the papers submitted to them to be guilty of revolutionary crime. Perhaps, too, we shall be told hereafter by apologists that they felt considerable hesitation in sanctioning the obnoxious measure, that they actually delayed it by a few weeks, and that there were several persons in whose cases they refused permission for proceedings to be taken under the ordi-

nance. But these facts afford no consolation to those who complain that their liberties are placed at the mercy of the executive. It is well known that even experienced judges if com-



THE RT HON SRINIVASA SASTRI

pelled to decide cases on the evidence of the prosecution only, might occasionally convict innocent persons, that no evidence can be really trusted which was not submitted to cross examination and that no condemnation of a prisoner can be safely accepted till he has had an opportunity of confronting his accusers and producing evidence in defence of himself. Where punitive action is taken against individuals merely on the papers produced by the police against them there are no means of ascertaining in how many cases out of a hundred injustice has been done. The judgment

of another set of people who read the same papers is all that is available. A test of this dubious type was made a few years ago, and the percentage of error that it disclosed was about five. If an open trial had been possible in all the cases the percentage would certainly have been much higher. Let us assume that among every hundred proceeded against under the ordinance ten are innocent. In the ordinary judicial process every chance would be given to these ten of escaping through an open trial or in appeal. The ninety, whom we assume to be guilty, have their own rights in the matter as subjects of a constitutionally governed state. They are not outlaws as a high authority recently described them in a moment of vexation. Government and its critics are alike in the habit of confining their attention to the innocent, as if it did not matter one whit what happened to those who were supposed to be guilty. Even they must be tried and judged according to the forms of law. An ordinance which suspends the law and substitutes the will of the executive is for this purpose not a law. Besides the innocent and the guilty who come within the scope of executive action, there are the outside public who in a country like India have to be eternally vigilant against the inroads of an administration which they cannot control in law. Not only are the governments in India irresponsible, they do not care to conform to a high standard of propriety. If they respect public opinion it is the opinion of the Anglo-Indian community, which stands to lose nothing by repressive legislation and always eggs the executive on to it. A public enquiry is granted as a matter of course in western countries when a riot has had to be put down

by recourse to firing. In India, even after a protracted exercise of martial law, during which official terrorism was carried to incredible lengths, it required strenuous agitation to secure the appointment of a public commission, and it is highly doubtful whether it would have been secured but for the happy accident of Mr Montagu being the Secretary of State at the time.

We are bidden on occasions like this to put our trust in Viceroys and Governors. We respect and honour them duly, but where do they come in here? They proclaim, they authorise and they disappear. The daily exercise of arbitrary power is not theirs and cannot be. Political workers in this country have to deal with the members of a bureaucracy largely foreign in personnel, without active sympathy with popular movements, and always concerned about their special prerogatives and privileges. It is notorious that they are in a state of perpetual irritation against the educated classes, against lawyers and particularly against political agitators. They have their own notions of what suits the genius of the east and lament nothing so much as the modern tendency in India to replace personal rule by the operation of law and to spread among the people a taste for enlightened citizenship, a love of individual freedom and a zeal for representative institutions. Barring honourable exceptions, and allowing for the broadening effects of time, this characterisation is still true of the main body of public servants who initiate policy and execute it. Is it any wonder that they welcome arbitrary power at all times and regard it as an administrative convenience in times of trouble? It is an essentially demoralising practice to

read the reports of the C I D. You may be never so full of the milk of human kindness, but if there is a system under which reports pour in upon you from all sides, apparently emanating from different quarters, and conveying something or other against the best men in the land, you cannot help living in an atmosphere of suspicion and believing that human nature in India is cursed with a double dose of every sin. We have reason to flatter ourselves that our C I D is among the best of its kind in the world, and we all know that a government cannot get on without spies and informers of sorts. But a jealous bureaucracy necessarily exalts secret reports to unduly high rank among the aids to administration, and the evil assumes a most irritating aspect when those reported on belong mostly to one race and those reported to mostly to another. Supposing the future ministers of autonomous governments started a system of espionage and secret reports against the prominent members of the Anglo-Indian community, what strange things they would read from day to day, most of them false but so seemingly true that one might see around one many plotters against the advance of India to domestic status!

Surprise is frequently expressed at the exclusively destructive character of public criticism in this country and the apparent incapacity of the ordinary Indian politician to appreciate the necessity of maintaining law and order and therefore of supporting Government when engaged in the performance of that primary function. The former criticism is beside the mark in this particular instance. Those who withstood Non Co operation, even

where it was non violent, as a barren method of agitation, have not been slow to condemn disorderly outbreaks whenever they occurred. If they now and then criticised Government, it was when its officials exceeded with impunity the necessities of the situation and encroached without discrimination on the liberties of the subject. If in Bengal at the present moment there is need for drastic action on the part of the executive, sober opinion would support the adoption of extraordinary measures, provided they stopped short of the closure of all chance of redress to the aggrieved subject. The gravamen of public displeasure is against the indefinite duration and the apparent permanence of detention, imprisonment or other restrictive order. If it is necessary to put out of action certain suspected persons, let it be done, subject to the condition that after a certain period say, three or four weeks, the executive is under an obligation to bring the victims to trial before a regular court of law. Some day the executive must disclose the reasons for their drastic action, or the liberty of the subject is gone. The public are invited to believe that every person against whom action has now been taken under the 1818 Regulation or the present ordinance is in some way connected with anarchical crime. But one would not be right to believe it in any particular case merely on the word of the executive, though one may be willing to believe it in some cases. Certainly the people of India have shown no general disposition to believe it in the case of Mr S C Bose. Are they to believe it, for instance, in the case of Mr C R Das, if he should be one of the future victims? At first, when drastic powers are assumed or asked for,

promises are made of the most scrupulous care in their exercise. No doubt at the time they are sincerely made. Once however, a repressive measure finds its way into the statute book and subordinate officials here and there begin to put it into operation, they interpret the promises in their own way, look into the letter of the law and decline to be bound by statements of intention or interpretation made at the time of enactment. This is precisely what happened in the case of the Press Act of 1910. The member in charge and the Law member undertook that existing presses would not be affected prejudicially, and the statement of objects and reasons had words to that effect. But not many months passed before magistrates brought old presses also under its operation. Mr Gokhale, who had lent reluctant support to the Act felt compelled to make public protest against this abuse of its provisions. Other safeguards too were pronounced to be illusory by the highest courts in the land. Still the Act was worked in all its rigour and, though often requested to do so, Government would neither amend nor repeal it. Officials found it an administrative convenience and Anglo Indian opinion favoured it. So it continued till the other day. The advent of a popular legislature makes a great difference in the situation. Nevertheless, certain rules of caution must be observed in the case of repressive legislation of the drastic nature of the ordinance. It must never be made permanent. The executive must not be given power to bring it into life by a proclamation of its own without invoking the aid of the legislature. When a citizen is deprived of his liberty to any extent, a limit must be placed on the period of such deprivation, after which the executive must bring him to trial.

HINDU-MUSLIM UNITY

47

By MIAN SIR MUHAMMAD SHAFI, B.C.S.I., C.I.E

BROAD based on the solid rock of Hindu Muslim Unity, India's constitutional edifice will be more beautiful than that loveliest of all monuments of love, the Taj of Agra built on that sure foundation, it will be more permanent than even the

in itself a thing of evil and its product can never be good. The cause of hatred being removed from the hearts of even one of the parties, such artificial unity itself comes to an end. In order to achieve the end in view, this unity must be the spontaneous outcome of a true hearted patriotism, of the just recognition of each other's equitable rights and interests and of a sincere conviction that both being children of the same mother, each is indispensable to the other.

Only five years ago I saw them embrace each other as if two brothers had met after ages of separation. I saw them even drink sheriat out of the same tumbler. The spectacle was indeed pleasing to the eye of the superficial observer but the student of causes and effects foresaw the transitory character of this artificial union. It was based mainly on common hatred. It could not last. Born of a thing of evil its results manifested themselves in destruction, yet even in bloodshed setting the clock of progress back by many years. The *Shuddh* and *Sangathan* among the Hindus having given rise to *Tabligh* and *Tan* among the Muhammadans religious passions were roused to an extent unknown in recent Indian history. And the results of this rousing of religious passions were heart breaking—riots, in which scores lost their lives and hundreds were injured, looting in which the householder and the shopkeeper suffered grievous injury, and incendiarism, in which properties of incalculable value were destroyed. Even places of worship did not escape the hands of fury.

The hearts of all true Indian patriots must mourn over this shattering of ardent dreams.

MIAN SIR MUHAMMAD SHAFI

Pyramids of Egypt. Without Hindu Muslim unity, Swaraj is bound ever to remain a mere dream a mirage which as we seem to approach it will recede further and further.

But this unity, in order that it may bring about the desired results must not be founded on common hatred. For, common hatred is



this spectacle of fratricidal warfare Mother India weeps over this mad folly of her children Seeing some of her children preach fraternal love from the platforms of unity conferences in passionate language and at the very next moment fly hither and thither hatching schemes of communal aggression, her heart is well nigh broken

As if the rivalry for power, the fight for loaves and fishes, the manœuvring for ascendancy were not enough, to this whirl wind of secular friction is now added the storm of religious animosities It is this roiling of religious passions on both sides which constitutes the dire feature of the new situation And unless all sincere patriots Hindu and Muslim, combine whole heartedly to put an end to this new phase destructive of all intercommunal co operation and good will there is no hope for India's future All organised effort for conversion and physical culture intended for purposes of supremacy must be abandoned on both sides So long as religious passions continue to be roused as they have been during the last two years closer union between the two communities by means of a common understanding on things political will be impossible Let those who believe that without Hindu Muslim unity India can never attain her dream of Swaraj, concentrate all their efforts and all their energies on this acute phase of the existing situation Once religious passions, roused by those who are ever ready to resort to any thing calculated to realise for them their dreams of leadership, die away and a genuine consciousness of brotherhood and of identity of interests is created in the hearts of the Hindu and of the Muslim alike,

an equitable settlement of all other controversies will become easy

Resolutions on paper, passed by gatherings, however seemingly representative, will not accomplish this desired end What is needed is the translation of sentiments embodied in such resolutions into earnest action by means of practical steps adopted in the different parts of India Let a net work of Arbitration Boards consisting of Hindus and Mussalmans possessing influence among their peoples and imbued with a sincere desire for Hindu-Muslim unity, be established in all provinces and in all districts where the dragon of religious hatred has shown its head Let these arbitration boards see to it that scenes such as we have recently witnessed in Kohat, Cawnpore, Delhi, Lucknow, Allahabad and other places become impossible of occurrence in the near future Unless we set to work in right earnest and in a spirit of whole hearted enthusiasm along these lines, all our political activities for the attainment of Swaraj for India will come to nought Swaraj in these conditions will be like a house built on sands incapable of withstanding the slightest shock Once this is accomplished, let us settle once for all, in a spirit of generous recognition of each others rights and interests, the part which each is to play in the future constitutional development of India Concerned in this spirit, the Hindu Muslim Pact, brought into operation in an atmosphere of mutual love and toleration, will constitute the surest foundation upon which, by means of constructive work and scrupulous avoidance of destructive forces, India's constitutional edifice can be built with the surest guarantee of its permanence and stability

"Q" AS A LITERARY GUIDE

49

By J CHARTRES MOLONY, ICS



A suggestion frequently mooted before the recent Royal Commission was that the public services of the country, especially the educational service should be

recruited in the country, but stiffened kept up to the mark by importation from all quarters of the globe of small quantities of experts. No definition of an expert was attempted just as the enunciation of a truth requires two persons one to speak and one to hear. No must choice of an expert be conditioned by the audience on whom he is to practise his art. Hipling in *A Discourse of Creatures* has described one particular kind of 'expert' and his purpose in life

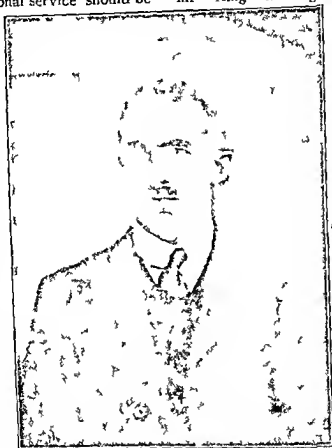
the fifth form had been dragged several times in its collective life from one end of the school House to the other. Those were the years when Army Examiners gave thousands of marks for Latin and it was Mr King's hated business to defeat them. The pupils to whom Mr King addresses himself are allowed to present themselves. *Oblitus* Beetle corrected hastily, 'forgetful—*anclito*

rum of the shields or trophies, *et nominis*, and the his name *incolumi Jove* Jove being safe and so on. "May I ask, enquires Mr King with gentle sarcasm 'if it

conveys any meaning whatever to your so called mind? Here is a clever little sketch of a genuine scholar condemned to prostitute his scholarship to the purpose of gaining examination marks for wholly uninterested youths and incidentally a living for himself. Yet Mr King, in some miraculous way seems to retain his soul alive.

The lines of 'Q' are cast in pleasanter places. From the chair of English Literature at Cam

bridge he delivers untrammelled by thought of examinations, a message to the world as much as to the classes present before his eyes. At what might have been his fate amid mere utilitarian ideals he glances once he read the papers set by "a renowned



J CHARTRES MOLONY, ICS

"On the Art of Writing" By Sir Arthur Quiller Couch
Studies in Literature By the same author
On the Art of Writing By the same author
Adventures in Criticism By the same author
 Cambridge University Press (Price Rs 4 1/2s each)
 To be had of G. A. Natesan & Co. Madras

Examining Body" and found this (how significant are the capital letters and the italics!),—"in a paper set upon three Acts of *Hamlet*—three Acts of *Hamlet*!—the first question started with 'G t t . p . c h a ' 'A l - g t o r', and invited the candidate to fill in the missing letters correctly. Being morally certain that the words 'guttapercha' and 'alligator' do not occur in *Hamlet*, 'Q' invited the "Examining Body" to explain itself. The answer he got was that, to understand Shakespeare, a student must first understand the English Language. And this in Modern England! "this year" (to misquote Browning) "the nineteen hundredth since Christ died for men."

"Q's" first book is an attempt to teach young men how to write their mother-tongue, an art apparently held in small esteem in all countries. Cambridge established a chair of Greek in 1540, Arabic followed a hundred years later, "faint but pursuing." 'Q' enumerates the "chairs" round or over which one must pass ere one arrives in 1910 at that of English Literature. It is some excuse for Cambridge's long neglect that, if she waited long to choose she chose at last supremely well, her first professor.

To write English "Q" assures his students, one must practice the art, no "feeling" for literature can obviate this need. Especially "Q" advocates the sedulous practice of verse writing, a practical counsel, but one hitherto not frequently offered, possibly because of a certain shyness of misapprehension. A learned professor conducting a poetic *Lindergrarten* is a picture that may well provoke a smile, but, the question of actual poetic worth being disregarded, verse writing,

if the mere mechanical rules of rhyme and rhythm, of English Grammar, be strictly followed, must impart a certain neatness and dexterity in the use of language. Next "Q" would have the would be writer offer sacrifice "to the Graces and to Clarity," and avoid especially "Jargon," that stock in trade of the professional scribe. To "Jargon" one whole lecture is devoted! and the examples quoted are happy. "In most instances the players were below their form." What, asks "Q", were they playing at? Instances? "He was conveyed to his place of residence in an intoxicated condition." Why not say plainly "he was carried home drunk"? Nowhere can this advice be given with greater appropriateness than in the East, where the writer, compelled by force of circumstances to write often in a foreign tongue (English), is seduced by the fancied superiority of the involved to the simple of the resounding periphrasis to the short direct word. Yet this search for what Flaubert called "the Exact Word" can be carried too far. There is much practical wisdom in Francis Thompson's criticism "the habit of excessive care in word selection frequently results in loss of spontaneity and, still worse the habit of always taking the best word too easily becomes the habit of always taking the most ornate word, the word most removed from ordinary speech." I remember well an Indian friend showing to me a book of verses, sent to him as to a fellow scholar by the author. This, my friend assured me, was literature of the highest class, but when asked to translate a portion he explained, unsmiling, that the work was so extremely literary that there were not more than three or four words in the whole book which he understood.

The Art of Writing is advice to the would-be workman, *Studies in Literature* is a masterly survey of finished work. Here what is left for the humble reviewer save to pay tribute of admiration to the width of "Q's" reading, and to the sanity which informs his judgments? How excellent, for example, is this advice not to befog ourselves with abstractions, absurd personifications, in considering the actual written page "The German bemuses himself with a theory that Wordsworth (we will say) wrote naturalism, or that naturalism wrote Wordsworth. We know that what Wordsworth wrote was *Tintern Abbey*, while what naturalism wrote was nothing at all for it never existed but as a concept in somebody's mind, an abstract notion. God made man in His image. Germans make generalisations in theirs. That is all, and that is just the difference."

From the days of the early English ballads down to the work of masters who trod the earth in our own time "Q" considers English literature. Nor does he fence himself in English pastures, he is a firm believer in Bagehot's saying that he who would pretend to an appreciation of modern literature must at least be aware of the existence of such languages as Latin and Greek. A quotation from Andrew Marvel's *Horatian Ode upon Cromwell's Return from Ireland*

Nor called the gods with vulgar spite
To vindicate his helpless right
But bowed his comely head
Down as upon a bed

leads naturally enough to Horace himself. "Q's" first parallel

*Scilicet invidens
Privata deduci superbo
Non humilis mulier triumpho*

leads me still further back to a line of the *Odyssey* which Mr. Gladstone considered to have some claim to be considered the finest single line in the literature of poetry. It is that which tells how Penelope "scorned to gladden the heart of any lesser man than Odysseus." But a second excerpt from Horace ranges me, on a question of taste, in opposition to "Q" luckily I can find shelter beneath the shield of a great name

*Tendens Vena franos in agros
Aut Lacedaemonium Tarentum*

"Q" claims the support of general opinion for his belief that "the falling close is one of the noblest on which ever poem concluded." I cannot agree. Kipling's imaginary "Mr. King" spoke truly when he said that the great *Regulus Ode* was written in blood, in such work there is no place for mere collocation of sonorous sounds. The late Dr. Tyrrell bluntly derided this dragging in of many syllabled proper names as sheer bathos.

"Q," I feel sure, will not take it amiss if his scholars, taught by him to reflect, at times dissent from, or criticise with respect, their master's judgments. "Q's," general admiration for George Meredith's work I share; it is when we descend to details that I perceive some differences between us. Take for example the poem *Phaëbus with Admetus*

When by Zeus relenting the mandate was revoked
Sentencing to exile the bright sun god

"Mark," says "Q," "the triple hammer beat, closing the 2nd, 4th, 6th, 8th lines throughout. It is one of Meredith's master strokes." I "hunt a fault and hesitate dislike." Internal complications of metre do not at any time appeal to me greatly, I see, for example, little point in the curious "intercol rhyme."

have taken "a prodigious great dragon" as a professed enemy to the Sun and Moon, ready at all times to eat them up (Lewis Le Comte's History of the Empire of China)

Even the etymology of some of the words for an eclipse point to a kind of hostility of some evil powers with the great luminaries. For example, the Persians speak of the eclipse as *grast*, i.e. the capture of the Sun or the Moon. The corresponding Pahlavi word in connection with an eclipse is *rakhduntan*

which also means "capture". The Sanskrit *grahan*, which has given our Gujarati word for eclipse, *grahn*, also comes from a similar root *grah*, Pers. *qust*, German *erjreifeu* which root has given us our English words "graft" and "grip". Again the proverbs of some people also point to the supposed ancient belief in a kind of hostility. The Persians even now speak of two persons when they fight as *grahan lagun* i.e. the eclipse has begun. The Marhattas also speak similarly of a quarrel.

Concerning Educational Shibboleths

By DR JAMES H. COUSINS D. Litt

THE power of phrases to produce mental and emotional attitudes, and hence to influence action, is not a discovery of politicians or physicians to-day. It was known to the ancient makers of tribal cries such as the "shibboleths" of Western Asia mentioned in the Biblical story of the Children of Israel. It has been used from the earliest phases of Aryan civilisation in the mantric systems which recognised the potency of reiterated formulae not only to evoke the latent powers of the individual but also to invoke reinforcement from the invisible regions of the cosmos.

But whether such formulae raised a mortal to the skies or "drew an angel down," their essential power and secret lay in the attitude that they established in the individual or the community. That is their value to us to-day, not their words and accents, though these have their importance, but their direction. The foolish may quarrel over the rival merits of certain finger posts on the road of evolution, their picturesque

location, the material of which they are made, the style of their lettering, but the wise follow the indication of the finger, and pay the post the highest compliment of fulfilment in turning their backs to it.

In the grammar of life, out of which its shibboleths are formed, far too much stress is laid on *things* that are accumulated, and on *actions* that increase accumulation (the nouns and verbs of daily duty), and far too little importance is attached to the *interrelationships* of things and actions, and particularly to our relationship with them—to the prepositions of life that are, in fact, the true makers of things and the true shapers of that action, since they determine attitude, and attitude is the one reality in human nature. Take care of the prepositions of your life (the *ins* and *outs*, the *for*s and *from*s, the *over*s and *under*s), and the nouns and verbs will take care of themselves. This is the essence of all philosophy. Relate your attitude, said Lao-tzu, the Chinese sage, to the Divine Mind, which is the source of all things (in other words, conform

to the best of your ability to what you perceive to be the highest law of nature), and the materials and doings of your life will settle themselves. The burden of the "Bhagavad Gita" is the acquirement of an attitude of poise in the midst of the illusory activities of illusory things. "Pray without ceasing,"



I. H. COUSINS

says the Bible, but the value is not in the form or objective of the prayer but in the attitude of recognition of the Divineness.

As a matter of fact every moment of life, whether we know it or not, is both offspring and parent of an attitude which determines our action towards the objects that fill the space of our personal universe, and since our attitude is subject to alteration not only by direct experience but by the indirect influence of the shibboleths of our environment (the

catch cries of ephemeral propaganda, or the atmosphere of an era such as that of nineteenth century materialism), it is especially incumbent on all concerned with the sacred work of education to examine tendencies of current mantrams, and wisely to guide the young through them to a wise attitude towards life.

An example will give point to these reflections, the example, indeed that provoked them. In the Convocation Address to the new graduates of an Indian University the speaker referred to certain "proposals to increase the number of our universities and to extend the range of their curricula so as to make those who undergo them more effective combatants in the battle of life." In these words one has an educational shibboleth of a most disastrous kind, the shibboleth which, translated into action as all shibboleths tend to be, was one of the initiating factors of the European War and its existing and terrible consequences, the shibboleth of education as a preparation for battle. A mere figure of speech," one may say. Yes, but a figure of speech which is a survival of the 'ape and tiger' stage of human evolution and tends to create and perpetuate an attitude of antagonism which is false to the true character of human relationship. Such a shibboleth, dangerous as it is when uttered from any platform in the ears of youth, is peculiarly out of place on the platform of an Indian University which is (or ought to be) reared on the fundamental Aryan concept of all varieties of human activity as co-operative not antagonistic, phases of one unifying Cosmic Life. Its prepositional attitude, "against," is wrong. It assumes an enemy and will ultimately find subterfuges to create him. That is the psychology of the

European catastrophe. All attempts to assign blame to this person, that event, or the other nation, are the futilities of a universal bad conscience. The War began in the schools of Europe. Its first shot was fired in the battle-shibboleths that distorted and polluted the mind of youth in Europe. He who writes these words knows whereof he writes, for he went through it thirty years ago and many a time foretold the ultimate outcome of the lamentable tampering of a false view of life with the naturally generous and helpful mind and imagination of youth. The psychology of India's practical immunity from the War, save in so far as she was linked with one of the combatant nations is the same, for beneath the surface differences of Indian social life, there is the great shaping vision of all life as One Life—her prepositional attitude "for," is right. It assumes a friendly though differential relationship between all the constituents of life visible and invisible, and its general tendency, save where it has been temporarily deflected by extraneous influences, is towards the realisation of this relationship.

And how easy it is to find a quite effective shibboleth for the expression of the inevitable struggle that is the condition of all life from Deity to dust—easy, but for the terrible thought-form of antagonistic individualism that obsesses the imagination of Europe, and for the facile and uncritical manner of so-called "educated" Indians of falling into the automatic use of the verbally crystallised fallacies of an external civilisation that is in many respects a barbarism partially saved from itself by fragments of wisdom filched from the Wise Men of the East.

The condition of human life is struggle, but the struggle is co-operative, not mutually destructive. Superficially it has to face the antagonisms of nature that take the forms of disaster and disease. But even that superficial antagonism is, from the point of view of Indian conceptions of life, a beneficent constituent in the working out of universal and human destiny. Not a hair of our head can be touched without the consent of our karma or destiny which in its deepest connotation, means our spiritual needs. The winds may ultimately overturn us but it was the wind that filled the sails of our life's adventure, the waves may in the end engulf us, but it was they that bore us up to the joy of Sun and Moon and the passage from port to port of life's experience. These figures of speech lead us on to a shibboleth of education that comes nearer the truth of life than the battle shibboleth. Life is struggle yes, but struggle is not necessarily battle in the crude interpretation of that word. There might be some justification for the use of the battle shibboleth of life if life were the aim of battle, but the aim of battle is death, not life, and death not as the fulfilment and translation of life at its end, but a cutting across life at its beginning that troubles the world with lamentation and disorganisation, and troubles the inner worlds with incursions of premature and bewildered souls. It is true that these things are as inevitable and necessary in the spiritual unfoldment of humanity as the winds and waves that, figuratively, are the external agents in the fulfilment of our destiny, but their necessity is temporary, and is only necessary because it is the outcome of the battle attitude in human education—and

predilection Get rid of the battle attitude and you will get rid of battle For the educational shibboleth of making students ' more effective combatants in the battle of life ' substitute " more effective mariners on the voyage of life " There you have a " slogan that is not less stimulating to the sense of activity and adventure and danger and struggle than the battle shibboleth but that comes closer to the true condition of life's essential struggle against external things and the necessity of human co-operation in carrying forward the various Ships of State that form the Fleet of Humanity not individual or group antagonisms among the crews for that is not navigation but mutiny And this voyage shibboleth is as true as the battle shibboleth to the condition of strict organization and discipline on which both successful warfare and navigation depend From the commander to the cabin boy all are in unity in inter-related activities and aims Superiorities of rank do not arise from the particular office since all are essential to one another they depend on the extension of experience and character involved in the rising from restricted duties in regard to details to the large synthetic duties that involve a previous knowledge of details to be applied in moments of crisis with quick and accurate judgment

Education then, is a training for life navigation The question for the student is, what is going to be your position in the ship of state—a stowaway, a passenger, or a mariner? In other words what is to be your prepositional attitude to the voyage and your fellow voyagers? Your ship is called ' India, an ancient and glorious name that loses none of its inspiration whatever tongue you speak it

in Are you going to live on India like a stowaway devouring what he can lay hands on and accomplishing (if not found out) the voyage without return or responsibility? Or are you going merely to live in India like a passenger who pays his fare and from the point of view of the life of the ship might as well be classified as " cargo " You may reply that the paying of your fare entitles you to the passage That may be in the ships of commerce but not in the Ship of Life Your ship was not built in America, where mariners and passengers and cargo are mere constituents of the great illusion of the almighty Dollar, nor was she built in Europe where the fleets sail out to mutual destruction in the false atmosphere of an illusory individuality which is merely mutiny Yours is the ancient but ever new Ship of the Spirit whose sails diverse in shape and function are filled by the one Wind of Eternal Truth whose cargo is composed of the necessities for human happiness She does not demand of you a fare she demands you You have not entered her from outside as an independent entity You were born aboardship You owe her all you are and have You cannot fulfil your obligation to her by allowing her simply to carry you along She is your Ship of Life and she is herself alive

Not where I breathe but where I love I live
Not where I love but where I am I die

Thus sang Robert Southwell, a sixteenth century English Poet The condition of life is struggle—but struggle to give, to rid yourself of the sinking weights of personal accumulation in order that you may be free to devote all that is best in you to the work of navigation towards the distant port of human attainment in order also that you may serve those aboard the Ship who are as

yet at the stage of being passengers, the young, the really poor, the sick and infirm, the socially suppressed, the ignorant. In other words you must live for India. That is your true prepositional attitude, the true direction of all your deliberate effort. Therein

lies personal and national felicity, for, as says the "Vishnupurana" (VI, 7, 28, a saying, alas! held from your ken by the system of irreligious and unphilosophical battle education now imposed on you) "The will turned to a right attitude attains heaven."

MY PRAYER (by IQBAL)

TRANSLATED BY DR BRAINERD SPOONER

Dy. Director General of Archaeology in India

Sated, Lord I am I, and I wearied
With this worldly throng and press,
When the heart its fire hath quenched
What of joy can crowds possess?

How I yearn to flee the turmoil
'Tis for silence that I crave
Silence such that its enchantment
Speech itself would I swift enslave

'Tis for stillness I am pining
And my prayer is this alone,
On the skirts of some fir mountain
Just a hut of leaves to own

Let me have the joys of singing
In the songs the birds sing
Let me have, for all my music,
But the babbling of a spring

In the lap of Earth aslumber
Let the verdant grasses lie
Let the winding, winding waters
'Neath the bushes sparkle by

Let the flowerets opening chalce
Oive me tidings of my Friend,
Like a tiny cup of Jamahid
Showing forth Earth's furthest end

Let the green and verdant bushes
Rage to ranks on either side
While their likenesses are taken
By the river's crystal tide

Let the mountains glorious landscape
Be so full of charm and grace,
That the streams, in waves uprising,
Shall aspire to view its face

When the westerning Sun with benna
Shall adorn the bride of Night,
Let the flowerets ruddy tinges
Gleam again with golden light

When the traveller, beggled,
Finds his weary feet refuse,
Let my battered earthen homlet
Hear once more with hope refuse

My Muezzin be the cuckoo
Whom the night's last watch is gone,
She will call and I shall answer,
Chanting thus in antiphon

Spare my ears the temple's jangling
And the mosque's loud morning cry,
Let my bowels chink and crive
Softly tell when dawn is nigh

For the flowers when dewdrops, gathering,
Shall the morning bath prepare,
Let my tears be my ablution,
My lament my morning prayer.

Let me weep for this my country,
Let my heart its flood-gates open,
Till my tears with their abundance
Stir to life the plant of Hope!

Let my cry of lamentation
In the stillness upward swell
Till the stars mistake its ringing
For their caravan's own bell

Let the hearts that now are heavy
Learn from my tears how to weep,
That perchance some heedless sleepers
May be awakened from their sleep.

Circulation and Assimilation in Plants

59

By SIR J C BOSE CSI, CIE, FRS, MA, DSC, LL D

AT first sight nothing appears to be so widely different as the life activities of the animal and of the plant. The animal is in constant movement, while the plant is apparently passive and irresponsive. The animal has a nervous system by which shocks from without are perceived with the tremor of excitation started at the end organ

is thus transmitted with a definite speed along certain conducting tissue the nerve causing a movement at a distance. The plant was supposed to have no such conducting tissue corresponding to the nerve of the animal. The animal has a pulsating organ the heart by which its circulation is

maintained. No similar pulsating organ has been suspected in the plant.

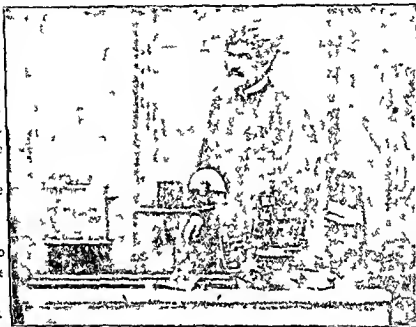
I have however been able to show that there is no fundamental difference in the physiological reactions in the animal and the plant. Three principal characteristics of contractility, conductivity and rhythmicity are found in both types of life. These facts I have been able to prove by the invention of various automatic recorders of extreme sensitivity by which the plant is able to record

its own responsive movements. It has thus been possible to show that even an ordinary plant is sensitive that it exhibits a twitching movement when it is irritated by a pinch or a mechanical blow, or by an electric shock. The imperceptible movement of growth has been recorded by my Magnetic Crescograph which produces a magnification of a hundred

million times. By its means it is possible to record the rate of growth in a time as short as a second and observe the effects of chemical and electrical stimulants.

Far more important than external manifestations are the activities in the interior of the organism which is beyond our

scrutiny. New instruments of great sensitivity have therefore to be invented to bring the invisible within the range of the visible. I shall describe a new method and appliance I devised, which enabled me to probe into the interior of the organism. The internal activities, hitherto unsuspected, thus became fully revealed. I shall describe other experiments which solved the great mystery of the ascent of sap in trees, which baffled inquiry for more than two hundred years.



Prof J C Bose lecturing on his discoveries at the Royal Institution rendered famous by the works of Davy and Faraday

I will also describe my new apparatus by which the rate of carbon assimilation in plants becomes automatically recorded, and by which investigation on this subject has been greatly extended. The shortness of space will allow only brief accounts being given of two very extensive lines of investigation. The subject will be found fully dealt with in my "Physiology of the Ascent of Sap," and the "Physiology of Photosynthesis," recently published by Messrs Longmans.

THE ASCENT OF SAP

The movement of sap inside the tree is invisible, and no accurate means had hitherto been available for the measurement of the normal rate of ascent of sap, and how that rate is affected by changes of the environment. I have overcome the difficulty by devising three different types of apparatus by which the normal rate and its modifications are determined with the highest accuracy.

Strasburger, from his experiments, imagined that poisoning did not affect the ascent of sap, hence he inferred that the movement of sap cannot be due to the physiological action of living cells. This view, which found general acceptance, had the most disastrous effect on investigation of this intricate problem. My results completely disprove Strasburger's conclusion. The records obtained by my apparatus show that a complete arrest of ascent takes place under the action of poison. A simple, yet most conclusive, experiment is to take two similar drooping stems, of these the cut end of one is placed in water, that of the other in a poisonous solution of formaldehyde. In the first case the drooping stem soon becomes turgid and fully re-erected by the ascent of sap, but there is no recovery

in the poisoned stem, which droops still more and soon becomes a huddled mass of dying tissue. This offers a conclusive proof that the movement of sap is essentially due to cellular activity in living plants. Further experiments prove that an active tissue extends throughout the length of the tree, the cellular pulsations of which in regular sequence cause the propulsion of sap by a pumping action. In the animal, the circulation is maintained by the pumping action of the throbbing heart. Since the mechanism for the movement of sap is essentially similar, the tree may be regarded as possessing an elongated 'heart'.

The effects of various agents on the 'heart' of the tree and that of the animal exhibit most astonishing similarities. Very striking results are produced by the action of anaesthetics, which in small doses act as stimulant. A small dose of ether is thus found to enhance the cellular pulsation and cause a great increase in the rate of ascent. Chloroform causes a preliminary enhancement, followed by arrest due to the toxic effect of a large dose.

DIURNAL PERIODICITY IN PRESSURE

The cellular activity undergoes a periodic variation, in response to changes in the environmental condition during twenty-four hours. This causes a very interesting diurnal periodicity of the pressure exerted by the sap as indicated by self-recording manometer attached to the tree. It would no doubt be interesting to find out whether there is a diurnal periodicity of blood pressure in the animal.

THE "MILKING" OF THE PALM TREE

The water pumped up by the root causes intra-vascular pressure, and profuse exuda-

tion may thus take place when a hole is drilled into the tree. But the Indian Date Palm grows in a dry or even arid soil, and necessity compels the tree to exploit the scanty or precarious supply of water. The sap is held very tenaciously in the trunk, and a hole drilled into it causes no exudation of sap. Yet, after certain special treatment, the tree yields quantities of sap containing sugar as large as 20 litres per day. No explanation has hitherto been offered

for this copious exudation in the absence of internal pressure to urge it. My experiments show that a dormant and in active tissue is roused to intense activity under repeated irritation. When a

slaothing cut is made in the Date Palm it does not cause any yield of sap. But when the wound is made for several days in succession, the cumulative irritation is followed by copious exudation of sap. This drastic and harsh treatment cannot but cause injury; it is within bounds of possibility to devise other modes of irritation which are less injurious to the tree. In certain other varieties of Palm, the sugar-containing juice is yielded by the inflorescence, and the coercion employed here is as curious as it is interesting. The Malays inflict

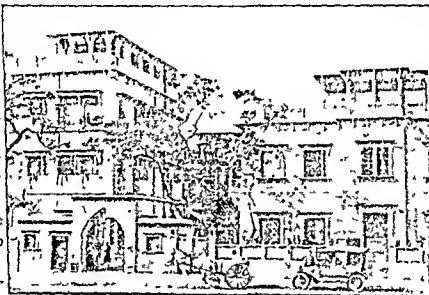
repeated blows for several days with a wooden hammer to the base of the flower stalk; after this an incision made at the tip of the spadix is followed by copious exudation. In Bengal the practice is perhaps a little more humane; the long spadix is held tightly between the fingers and kneaded downwards. This potential milking process is continued for about a week, after which the yield of sap becomes abundant. The two processes just described

may be aptly described as "butting" and "milking," from the analogy of the action of the calf to make the cow yield her milk.

THE ELECTRIC PROBE

The experiments already described prove that the movement of sap is

maintained by the pulsating activity of certain cells. The next problem was the localisation of the pulsating layer, and to obtain an actual record of the individual pulsation and watch its responsive variations under drugs and other agents. For this we have to get access to the smallest unit of life, the individual cell or the "life atom," a congregation of which constitutes the living organism. But the pulsatory movement of a cell is ultra-microscopic and its detection may well appear to be beyond the range of possibility. This has, however,



THE BOSE RESEARCH INSTITUTE, CALCUTTA.

been accomplished by my Electric Probe in circuit with a recording galvanometer. The probe is gradually introduced across the tree, its tip thus coming in contact with successive layers of cells. The galvanometer remains quiescent till the probe comes in contact with the active layer, the throbbing pulsation of which gives rise to corresponding electric pulsation. In dicotyledonous plants it is the inner layer of cortex which functions as the organ for the propulsion of sap. Moreover, any agent which quickens or arrests the heart beat of the animal is also found to enhance or inhibit the electric heart beat of the tree. We thus find that the tree which appears so insensitive and inactive is not so in reality, but that notwithstanding its placid exterior intense and ceaseless pulsations are taking place within it—pulsations which are modified in response to changes in the environment. The fluctuations of the life activity in the interior of the tree are thus revealed by the waxing and waning of its pulse records. We are now in a position fully to realise the essential similarity of physiological mechanism in the maintenance of circulation in the plant and in the animal.

ASSIMILATION IN PLANTS

It is through these incessant internal activities that the tree is enabled to raise large quantities of water to a height sometimes as great as 450 ft., as in the giant Eucalyptus. The energy for doing this work resides in the breakdown of complex chemical substances in internal combustion or respiration. Energy must therefore be stored in meeting this loss, green leaves function in storing the energy of sunlight, CO_2 which is the gaseous food of the plant

being built up by photosynthesis into carbohydrate. The phenomenon of CO_2 assimilation in plants is of great theoretical interest, as an example of the simplest type of assimilation. In normal photosynthesis a certain volume of CO_2 is absorbed and an equal volume of oxygen evolved. Photosynthetic activity may therefore be measured from the rate of absorption of CO_2 or of evolution of oxygen. The method that has been generally employed is the absorption of CO_2 necessitating complicated chemical analysis which is therefore a very prolonged and laborious process. It is not a very sensitive or a highly accurate method. The evolution of oxygen by water plants is a more sensitive indicator of photosynthesis, but numerous sources of error had hitherto stood in the way of its employment for quantitative measurements. These difficulties have been completely removed by the new method which I devised by which the evolution of equal volumes of pure oxygen becomes automatically recorded. This method being automatic all personal errors of observation are completely eliminated. It is also so extremely sensitive that it is possible to measure photosynthetic deposit of carbohydrate as minute as a millionth of a gram. The extreme sensitiveness and accuracy of this new method has led to the discovery of several important phenomena which otherwise would have been impossible. Stimulation is found to produce characteristic modification in the assimilation. A moderate stimulation enhances this power, but a stronger stimulus inhibits it, the period of inhibition depending on the strength of the stimulus. Still more interesting are the actions of

chemical agents, the effects of which are strikingly modified by the strength of the dose

DERANGEMENT OF NORMAL ASSIMILATION

In normal cases the various co efficient for the activity of assimilation in a particular season of the year are fairly constant The respiratory quotient is in normal cases very nearly equal to 1. But a sudden derangement occurred in the physiological condition of the plant during the passage of heat wave in Bengal in April The respiratory quotient was then found to be very much lowered and less than unity Further examination showed that the juice of the normal plant was practically neutral but under the excessively high temperature in April the plant became markedly acid, this physiological derangement being probably associated with the abnormal variation in the respiratory quotient

The plant is a multi cellular organ and hence necessity arises for intercommunication and interaction between more or less distant organs; this is accomplished in two different ways the first is exemplified by the hydraulic convection of liquids carrying chemical substances in solution such as occurs in the

circulation of sap The second mode of intercommunication is the conduction of excitatory change along certain tissues in the plant which function as nerves

The ultimate result of investigations such as these and others which I have been able to complete, is the establishment of the important generalisation of the unity of



SIR J C BOSE

physiological mechanism in all life. For we find in the plant and in the animal, similar contractile movement under stimulus, similar reaction under particular drugs, similar cell to cell propagation of pulsatory movement, similar circulation of fluid by pumping action, similar nervous mechanism for the transmission of excitation, and similar reflex movements at the distant effector The simpler

type of plant organisation offers a unique advantage in investigation, the pursuit of which will no doubt lead to the solution of many perplexing problems of animal life

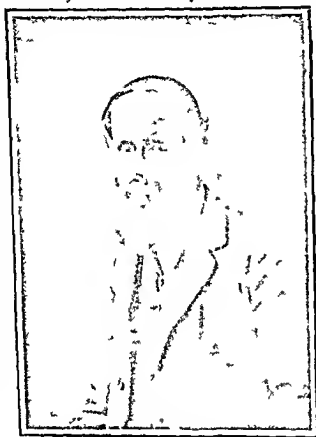
SIR JAGADISH BOSE His Life, discoveries and writings The matter has been carefully selected and arranged under three headings Educational, General, Science Price Rs 3 To Subs of I R Rs 2-8 as Modern Review —The excellent biographical Sketch (prefixed) enhances the value of the compilation G A Natesan & Co Publishers, George Town, Madras

Rabindranath Tagore and His Age

65

By C. F. ANDREWS.

IN order to understand the poet Rabindranath Tagore, we have to go back one hundred years in the history of India. We



C. F. ANDREWS

shall then find one of the greatest men of the world of that day, named Rajah Ram Mohan Roy, whose rightful place in history is only gradually being established.

Rajah Ram Mohan Roy was a Brahmin by birth. From his early childhood his mind was so free and his intellect so bright, that he seemed to be able to break through all sectarian and racial distinctions. He was, in the end, destined to stand out as one of the very greatest men of the century. But he had to struggle against every obstacle in thus win-

ning his own spiritual emancipation. On account of his marvellous moral courage and intellectual genius he stood far ahead of all the people of his time. In India itself, he understood from the very first the meaning of the meeting of East and West. Even one hundred years ago he seemed to have been able to predict, in his writings, the very course which civilisation would take after his own death. He was the first great unifier of East and West. He was also the true originator of the practical study of Comparative Religion. On the one hand, he held fast to the learning and wisdom of ancient India and was full of the spirit of love for his own country and its glorious past. On the other hand, side by side with that, he welcomed freely with his commanding intellect all that came from the West. Little by little he worked his way forward into world history so as to become, as I have said, the actual founder of the science of Comparative Religion in our modern times. He studied, not only his own ancient Hindu scriptures, but he was deeply learned also in the teachings of Islam, and in the ideals set forward by Christ. This amazing man not only was a profound student of Arabic and Persian, so that he became a scholar in all the learning of Islamic literature, he also learned Greek and Hebrew, and in that way became a true scholar of the Christian Scriptures as well.

I have read through, many times, all that he has written in English, and though it was set down a hundred years ago, it is still fresh and living to day in its main interests, and many of his theories, which were then regarded

as highly original and even startling, have since proved true

As he grew older, he became the pioneer of liberal reforming Hinduism. The Brahma Samaj movement was his own origination. One of his earliest pupils and disciples was the grandfather of Rabindranath Tagore, whose name is still remembered in Bengal, Prince Dwarkanath Tagore.

Dwarkanath was a man of very brilliant intellect who followed closely in the footsteps of Rajah Ram Mohan Roy. He was, in wealth and station one of the leaders of Hindu society, and he was famed not only in India, but in England. For he was one of the very first to cross the seas and to come to Europe to study the mind of the West. Prince Dwarkanath Tagore had, as his eldest son the child who was in his turn to become the father of the Poet. His name was Debendranath Tagore. As Debendranath grew in years and saintly wisdom he became well known throughout the whole of India as Maharshi—Maha Rishi—the great Rishi—

because, in the whole of India, there was no one so saintly, no one who could bring back to memory so clearly the Rishis of Ancient India.

When Debendranath was quite a young lad he was taken to Benares, to the banks of the river Ganges, where his grandmother

was lying on her death bed waiting for her death, so that her ashes might be placed in the sacred waters after she had died.

By the bedside of his grandmother, as he lay facing death this young child of eleven or twelve years old began to meditate upon God and thereat Benares his thoughts were turned away from worldly wealth to divine wisdom. From that moment, he became, as it were, a Bairagi, a religious wanderer, one whose life was



MAHARSHI DEBENDRANATH TAGORE
(THE POET'S FATHER)

ever wandering away into the infinite far apart from the limitations of earth. He became a pilgrim of eternity. He tells us that from that day of his grandmother's death riches were just like the dust of the ground beneath his feet to him. Nothing that was of this world was satisfying for all his thoughts were concentrated upon God.

* DEBENDRANATH TAGORE. A sketch of his life and career with a portrait. (Biographies of eminent Indians series.) Price 4 as. G. A. Natesan & Co. Madras.

When he grew older, at last his father, Prince Dwarkanath Tagore died. It was expected that Debendranath, his eldest son, would come into enormous wealth. People were saying "What will happen when he gets his great fortune? Will he still be unworldly then? Will he be truly a Bairagi?"

But when his father's death took place, it was suddenly discovered that most of the wealth of his father had vanished. For great and heavy losses had been encountered, and his vast estate had been very heavily mortgaged. The creditors were waiting for it. Nevertheless there was one very large sum, set apart by legal deeds, which could not be touched by any of the creditors; and this sum was placed to the credit of the eldest son, Debendranath Tagore. The amount was so large that it still constituted a fortune; but on the other hand his father's debts were remaining unpaid. So this young lad, at the very threshold of his life-experience, when he saw the situation, called together the creditors of his father, and said to them: "All the money ear-marked for me in my father's will, which you cannot touch by the law, I give to you by right. I hand over everything I have, and I will work as your servant until I have paid off every penny of my father's debts."

The creditors were so deeply touched by the wonderful magnanimity and generosity of this young man, that they were almost moved to tears. One of them said: "Such a young man, so faithful and so honest, should surely be our steward. We need not take away the estate from him. But instead, we will make him the steward, and give him charge of all the property."

So they left the father's estate still in his

hands; and he dealt with it so wisely and so well,—without spending one farthing on himself or taking one farthing in any doubtful manner,—that in the end he paid off all his father's debts to the last pie and built up an income of his own. "Maharshi" he was very truly called after this; because everyone saw that though he was in the world, like a householder, though he was building up a family, having many sons and daughters; though in a true sense, he was like 'Janaka', living in the midst of material things and sharing in the world's wealth, yet he was always living at the same time the life of detachment. As they watched him they said: "He is truly a Rishi": and they called him 'Maharshi'.

When he grew older, his family increased, and he had very many sons and daughters. In his middle age, when he had already a large family of children, at last the youngest of all his children was born. That youngest child he called Rabindranath Tagore, 'Rabi', in Bengali, means the sun. 'Indra' means the storm. Rabindranath* means the Lord of the sunshine and the storm. That was the name he gave to his little child, who was to be the sunshine of his old age. From the day of this child's birth, Maharshi loved this youngest child better than all his other children, because he seemed to be able to attain specially through this one of his children the vision of God. He was able to witness in his own little child the Divine Image. So Maharshi loved with the deepest affection the youngest of all his sons.

When Rabindranath was quite young

* RABINDRANATH TAGORE: A Sketch of his life and career with ample extracts from his works and a portrait. Price 4 as. G. A. Natesan & Co., Madras.

he was found to possess the most beautiful voice for singing the hymns about God. His voice was like a bird and as he sang Maharshi used to go into the ecstasy of *Samadhi*, enraptured by divine thoughts. Again and again, as little Rabindranath sat at his father's feet and sang the divine

hymns to God, the aged saint would feel the sweet compulsion of prayer and he would lose all consciousness of space and time in the perfect rapture of the divine vision. So the young boy was rarely separated from his father.

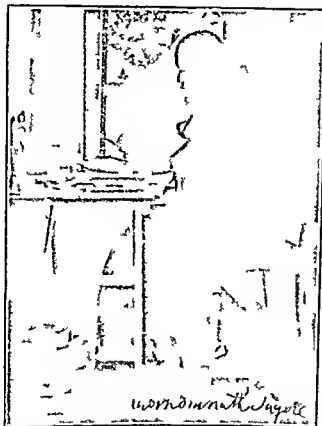
Such was the beginning of the future Poet's life as a little child. Rabindranath at this period of his life was constantly taken by his father on his pilgrimages. The father by this time had already passed the age of fifty. According to the ancient Shastras he had determined now gradually to leave the Grihasta Asram and become a Vanaprastha—a Bairagi,—one who left his home in search of God.

First of all, he went up into the great Himalayan mountains taking his little child with him. He went right on through these mountains nearly to the borders of Tibet

behind the Himalayas. In every place where he stopped he would sit and meditate and the little child would sing his songs. The father's heart would become glad.

But the Maharshi was all the while looking to find a place of rest. He wished to discover some home in the Himalayas,

where he might stay and retire from the world till this wandering life was over. Yet in the mountains of the North he could not find it and he went back again to Bengal seeking a solitary place where he might find God in peace and solitude of heart. One day at length he came to a spot near to a little village called Bolpur, about a hundred miles north of Calcutta. There from the village he started



RABINDRANATH TAGORE IN HIS STUDY

off in his wanderings right into the open country. The country was all barren, like one vast plain with scarcely any trees except here and there some scattered palm trees. The soil was sandy, and there was nothing except one long open heath in front of him gradually rising towards the horizon. At last as he walked on, with his little son beside him he saw two trees in the distance right on the horizon, standing by

themselves, dark and thickly covered with leaves. They were *chattim* trees, and he went there and sat under those two trees.

Just as he had seated himself for silent prayer, the sun on the horizon was getting low and the glory of the sunset was before him in all its beauty.

He sat there absorbed in meditation. Then, in a moment, the Rishi's eyes were closed in rapture and the great peace of God came upon his soul. That bliss, which only the saints are able to experience, filled his soul. He gazed at the evening sky, and all through that night he never slept at all, his heart was so filled with gladness. When the morning came and the sun rose once more, he got up from his seat with his heart uplifted to God in praise and joy, and said:

"This is my Shantiniketan,—my abode of peace. Here will I live, here will I die, here will I find my rest for ever."

That is how Shantiniketan became founded. The father of the Poet, Maharshi, for nearly forty years after that, still went on with his prayers and meditations, until the place

became a holy place. He was almost ninety years old when he died, and all that while he poured forth his prayers to God and therefore the spot is still a shrine. It has become a *Tirtha*, a place of pilgrimage, where many come to see those two *chattim* trees, under

which Maharshi found the Divine Presence so wonderfully near.

It is near this very spot that to day in our *asram* we sit and meditate, morning and evening. If anyone comes to Shantiniketan, he will see little children sitting just as Rabindranath sat sixty years ago as a young child with his father,—sitting there in peace, and finding the presence of God. There is the very centre of our *Asram*. From that spot now can be heard, day and night, children's voices praising God in the hymns which Maharshi composed

and in those also which the Poet himself had composed at a later time.

So this little child grew up side by side with his father at this beautiful spot, called Shantiniketan. But when he had come to be twenty years old, his father decided that the



RABINDRANATH TAGORE THE POET

Drawn by Mr. S. Raja

time had come for him to be married. He gave him a noble and unselfish lady who became his wife. Rabindranath had five children born to him, two sons and three daughters. His father said to him, 'Go and manage the estate, which I used to manage in my youth.' He sent him to a place called Shileida on the banks of Ganges to the east of Calcutta, and there for nearly twenty years, from the age of twenty-two to the age forty, the Poet lived among the village poor.

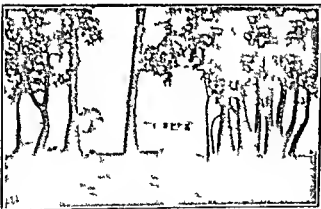
There, in the villages of his father's estate the Poet learned to love the poor. Just as Mahatma Gandhi who was born in the West of India learned to love the poor when he was in South Africa while he went among the coolies in the coolie lines and bore their sorrows, so our own Poet who was born

feet, where are the poorest and the lowliest and the lost." He means that God is to be found most closely of all among the poorest and the lost. It reminds me often of the words which Guru Nanak sang, when he spoke to the disciple called Farid and told him that the divine Temple was to be found among the poor and the humble, and that the one who was to find God must stoop to the very ground and touch the feet of the poor so that by stooping to the lowliest he might find the Temple of the Lord.

This domestic life near the Ganges formed the second chapter of the Poet's development. One further thing I would mention that strikes one with amazement when we hear about it. He would every now and then be so eager to get close to God and away from mankind, that he would go out into the solitude, far away from every one, and for six months he would live on the sand banks in the middle of the Ganges and there he would never speak one single word to any human being, but only commune with nature. He has told me that more than once, when he has come back from his solitary wanderings, his lips and his tongue had become so unused to human speech, that for a day or two he was hardly able to utter a normal word.

Thus, then, he learned the second lesson of his life experience. The first lesson was understood at the side of his father, Maharshi, at Shantiniketan where his father lived in prayer. His second lesson was learned in the villages of India among the poor, and in solitary communion with Nature.

Then, when he had reached the age of forty there came to him, as to his father



THE HOUSE OF THE POET

in the East of India, Rabindranath Tagore, learned to love the poor of the villages by the banks of the Ganges near to Shileida, where they lived and toiled day and night at their fields. He has, in one of the most beautiful of his poems, sung the joy of the poor, the true blessing that God is with them. He says, "Here is thy footstool and here rest thy

before him, an inner call. He longed to go somewhere, but he did not know where to go. He thought at first that he was being directed to take part in the national movement. So he went away to Calcutta and threw himself into the Swadeshi movement of Behagol. But very soon he found that he was no politician, and that merely to lead a political life was not at all his gift. At last he thought of that home of peace at Shantiniketan, and he determined to go back there once more to his father, in his extreme old age, and seek to build there a school. He said to his father "Let me found a school here, let me build up an Asram for children on this spot." When his aged father heard this he had great joy at heart and he blessed him and gave him permission and handed over to him the trust deeds of all that part of the country.

So then at the age of forty, the Poet began to build up this religious Asram for little children and the school has become known as Shantiniketan Asram. The school is still going on. Still the little children come to us and we give them the very best education we can, especially on the spiritual side, and the little ones learn all about Mahatma. They also learn to sing the songs of the Poet and to worship God in peace.

But very gradually the Poet's mind wandered away farther still, even from the children in the school, to the whole wide world. He said to himself "My message is not merely, for one place, but for the world." It was at this time, that he came to England, and sud-

denly became famous by the translation of the book of poems, called *Gitanjali*. I cannot stop to explain all this in detail, but when the Poet came to Europe and found that the West was eager to receive his message, and that his poems were loved in the West and not only in the East, then there came to him the supreme conviction with living spiritual power that East and West must truly meet, unite and realise their fellowship in one common humanity.

But at this very time suddenly came the European War. During the war, the Poet was filled with long drawn agony of suffering,



THE POET IN FRANCE

because he saw the whole world as it were, dashing itself to pieces. The brotherhood of men was torn asunder by the poison gas, the bomb, the submarine and other hateful abominations which modern science had discovered. So his heart was filled with torture throughout the time of war, and he determined there and then, even in war time, that when it was over, he would go forth to all the world and speak of peace, of brotherhood, of

* VISVABHARATI (The World University) By Rabindranath Tagore and C. F. Andrews with 6 Portraits and Illustrations As 8 To Subs of the I.R. As 6 G. A. Natesan & Co. Publishers Madras

love He would strive with all his heart and soul to bring mankind together Shantiniketan should be a place of peace, not only for little children, but for men of every nation Those who came from the ends of the world should find peace there, in the place where his father had found it before, and where he himself also had found it in his turn

So from the year 1919 onwards the Poet has never ceased his journeys He has been wandering up and down the world, to every country, speaking peace He now calls this great new work of his at Shantiniketan by a Sanskrit name, Visva bhārati

Visva means world and Bhārati means 'wisdom, or culture'—universal culture

There, at Visva bhārati we have scholars and workers and students and teachers from all parts of the world who mingle together in mutual fellowship There, on the same spot, at the same Shantiniketan, they find their

peace together The Poet goes out, now to Europe, now to America, now to China, now to Japan He has started recently for South America He will go, one by one, to



SIR RABINDRANATH TAGORE

all the countries of the world, and every where he will speak the same message,—the message of universal goodwill and peace He tells them in every place that mankind was not composed of one country, or of one people, but of all the world The same universal spirit is everywhere in every heart and soul of man and beast Thus he has gone abroad and told to all the world that this universal message must be learned,

this universal brotherhood must be brought together He has united this ideal with Shantiniketan itself and it is gradually becoming a place of pilgrimage and rest for all peoples and races and religions that fulfilling the great wish that was in Maharshi's heart when he founded it nearly fifty years ago

"THE INDIAN PROBLEM" BY C F ANDREWS.

THE BOOK OF THE HOUR, CONTAINING CHAPTERS ON

INDIAN INDEPENDENCE INDIA AND THE EMPIRE NON CO OPERATION SWADESHI
NATIONAL EDUCATION THE DRINK AND OPIUM EVIL AND UNTOUCHABILITY

In one volume, with a frontispiece Second Edition Price Rs One To Subscribers of the Review, as 12

G. A NATESAN & CO PUBLISHERS GEORGE TOWN, MADRAS

Montagu: A Personal Tribute

73

BY THE HON MR. C. P RAMASWAMI AIYER, C I E.

HUMAN memories are proverbially short and political memories specially brief. It has been, moreover, not untruly said that the history of this age will never be well written by us as we know too much about it,



MR C P RAMASWAMI AIYER

and it is not by the direct method of scrupulous narration that a personality or an epoch can best be described. And so, I shall be forgiven if, in estimating the achievements and in appraising the character of Mr. Montagu, I do not give a summary of his brief but brilliant career. We in India, were hardly aware of his entrance into public life as Secretary to Mr. Asquith or his early years of political apprenticeship. It was only when at the

age of 30 the young man became Under Secretary of State for India and when he revealed an amazing industry and aptitude for figures and ability to transport himself mentally into foreign surroundings that the attention of India was directed though, at first, only languidly towards the statesman in the making. The Mesopotamia speech so corroding and so incisive and so marvellously well informed gave promise of vigour though not as yet of constructive foresight. His work during the war was notable but it was only on his assumption of office as Secretary of State for India that Montagu came to his own. The period of five years during which he imposed his personality on Indian affairs and wrought the most significant peaceful revolution of modern times can and ought never to be forgotten by any of India's children.

Let us look back to 1909. Let us realise that then there presided over the destinies of this country a statesman who was known to be singularly free from all prejudice, who never bowed his knee to any idol and one to whom the philosophy of history was an open book. Morley contemplating the then so called revolutionary step of appointing an Indian as a Member of the Viceroy's Council battling with his colleagues, being subjected to the gentle remonstrances of His Majesty the King Emperor, being solemnly adjured that the projected reform was of evil savour and that all that England should do was to lie still and let agitation take its course, ironically describing himself as a double faced Janus for having in one House of Parliament to show how moderate he was and in the other to pose

himself as the most ultra reformer, consoling himself for these tactical exigencies by the reflection that all will come right in the end and that "we shall be soon out of the wood and that the Viceroy will have to take up the burden of shaping the rules and regulations," and finally relying on the shortness of human recollections and hoping that every word of the tremendous controversy will be as stale as the first Chapter of the Genesis — this is the picture of a state of affairs not quite 15 years old to day

What has happened in the interval? India is now a world entity and from the international point of view stands on the same footing as any other part of the British Commonwealth. In these 15 years — there have been nine Indian members in the Viceroy's Executive Council, every Province has been governed through the instrumentality of Indian Members and Ministers the Legislative Councils have been changed out of recognition, the franchise though not yet as wide as some would wish, would have been inconceivable to Viscount Morley and the most paramount functions of the Government have been discharged by men the grant to whom of that responsibility would have seemed an impossibility if not an absurdity

It is not my purpose, nor is this the place for discussing the merits and demerits of Dyarchy. But let us visualise to ourselves what, in essence, is the meaning of this very expression. That each Province should be governed by two sets of functionaries, both of which comprise Indians and one of which is a body legally responsible to public opinion, that it is possible, nay, inevitable and necessary, that England should devolve and

delegate some if not all the functions of governance now and inevitably and not long after all those functions to the people of this land. This is the significance of the expression and this the necessary import of the idea underlying it. To whom was this revolution due? A just estimate cannot ignore the working of the time spirit, that urge towards democratic self expression which, as is not uncommon in history, found a consentaneous expression as a result of the war and was notably reflected in the Speeches and Sayings of President Wilson. Making all allowance for this as well as for the growth of Indian nationalism which was ushered into being as early as the eighties of the last century, who can gainsay that the main instrument of the great change was the young man to whom, as to Disraeli, was vouchsafed a catholic and world wide political vision. Montagu's failure in English politics was perhaps the cause of his success in Indian reform. His most recent and most capable biographer remarks of Disraeli that the fundamental fact about him was that he was a Jew who seemed throughout his life never quite of the nation which he loved, led and governed, who seemed always to be a little detached when in the act of leading, always to be the spectator as well as a principal performer. How true this description was of Mr. Montagu also can only be adequately judged by those of us who not being of the English race, were privileged to share the intimacy of Mr. Montagu's political thoughts. We felt he was of us, somehow also we perceived that he could, as not many Europeans can, realise the passion for equal status which has not always been ungrudgingly satisfied. We saw how anxious he was

that India should vindicate herself in the war and should, not as a reward but as of right, take her place in the Councils of the Empire. With these objects he pursued his goal with steady aim and not without a profound appreciation of the difficulties.

Mr Montagu came to India in 1917 and travelled throughout the Continent with Lord Chelmsford whom he soon inspired with his own aims and ideals. He came into a country which was discontented, where divided counsels prevailed and where there was a growing distrust of English intentions. He conciliated the Muhammadans, he strove to harmonise Indian political parties, and whether or not he succeeded entirely in the task of political organisation, he made everyone feel that here was a man who did not think very differently from them and who strove for the realisation of their own aspirations. Many of us confronted him with the Congress League Scheme which was a logical extension of the Minto Morley Reforms. But Montagu put before us in answer a baffling problem in some such shape as this — I shall not be able to introduce responsibility in the Centre or complete responsibility in the Provinces. If I attempt the task I shall fail, and the work of reform will be delayed for many a long year. Think, then, of a scheme which will originate the principle of responsibility in the seat of Government, realise that this is a psychological moment for reform and see that by demanding the impracticable you do not jettison the possible." In that subtle persuasive way which was peculiarly his own, he converted many of us against our own judgment. He accounted no labour too great in achieving even a small success. I

remember having had three long conversations with him in Madras, and having been sent for to Delhi to discuss the same topic and having departed from my last interview a half-convert of his political theory but a full convert to Mr Montagu himself, and I can say that the same result was achieved in the case of many others. Sir Surendranath Banerji, Mr Srinivasa Sastri, Mr Chintamani, Sir Tej Bahadur Sapru, Mr. Jinnah, Sir Chimanlal Setalwad, every one of them entered his room anxious to fight, but emerged from it willing to try the experiment of partial responsibility and entirely hopeful of the best results not so much from the experiment as from the goodwill that animated the English statesman who came as a messenger of reconciliation and hope.

Then followed the pilgrimage of the Indian politicians to Westminster where we had to meet the Joint Parliamentary Committee. The evidence that was given is recorded in a Blue Book and was largely moulded by the arguments and the personality of Montagu, but that is the least thing that he did. With a constant solicitude and eagerness to satisfy India, he introduced us to prominent English statesmen. He desired to create an atmosphere of mutual regard between us and the leaders of the various parties. He was anxious to demonstrate that Indians could take a hand in constitution making and further that they could be trusted with large responsibilities. He made us enter the social life of the English capital. He was a propagandist and a missionary in the cause of India, and, during those fateful months when Parliament was considering the new constitution, it was not so much the constitution that mattered, inasmuch as

Mr Montagu's real work was to make India understood and appreciated by those to whom are entrusted the destinies of this country. No labour was too exacting, no exertion was too great for him at that time. I was one of the many delegates who were then in London and he arranged for me not less than a dozen interviews with Parliamentary and other leaders. He entered into correspondence for my sake, arranged for tea on the Terrace, so that my point of view could be put forward to men in Parliament. And I know he did the same thing with many others. This was the process by which he was able to convince us that he was a real collaborator with us, and a true guide. Who can with all these proofs deny that he gave of his best to this country?

It is needless to do more than refer in passing to the skill and the regimentation of forces with which he piloted the Reform Bill through Parliament. It is indeed true to say of such work that success depends on three things, who does it, what he does and how he does it. Perhaps what he does is the least important. It was a tragedy that, when the Bill was enacted the experiment which he inaugurated did not receive that warm-hearted welcome which he anticipated, that the inherent difficulties of the problem were not surmounted even by him, and that a new spirit came into being in India which, coupled with other things partly at least nullified the utility and value of the scheme. It was a still greater tragedy that the problem of the Holy Places of Islam emerged at the time and in the form it did and proved to be a new and unforeseen stumbling block in Montagu's path. In his letters

during the last year of his life, Montagu confessed himself a disappointed and broken-hearted man. He was deeply affected by the happenings in India and in the Near East and as is well known he sacrificed a great political career for the sake of placating Indian sentiment.

Sometime after his enforced resignation, he said that he was tired of politics and had deliberately chosen other fields of activity—financial and scientific. Most of us who knew him felt or rather hoped that this was a passing phase and that his splendid talents would again be available to the country of his love. This was not to be, and he was cut off in the prime of his powers. It is for the future to decide whether the work he has done will endure and whether other solutions will replace his. But who can deny that he was one of those of whom it has been said "to find out what you cannot do and then to go and do it, there lies the golden rule." Who will also deny that he must be ranked as one of that band of men who transcending parochial politics, have ventured greatly and won the affection and goodwill of alien races and people of other faiths. It is not a small glory to claim the fellowship of Morley and Burke.

FOLLOW THE FLUTE

BY
PROF. T. L. VASWANI

As leaves in richer beauty fall
So dying old year falls
Into the rich unending wonder of Life
New Year is born and to-morrow looks anew
God the Beautiful
God the Radiant One
Singing in the morning sun
May ye follow His magic Flute!

Indians in the Army

BY SIR KRISHNA GOVINDA GUPTA, K.C.S.I.

I TAKE this opportunity of saving a few words on a subject which has for many years been uppermost in my mind, and which is intimately bound up with our national well being—I mean the army



SIR KRISHNA GOVINDA GUPTA

Unfortunately our countrymen with a few notable exceptions have hitherto regarded it with lamentable apathy. Nevertheless it is being slowly realised that there can be no real autonomy or true self Government without a national army entirely under the control of the Central Government of the country.

The British Government have made a solemn declaration that they will do all in

their power to help India to attain complete Dominion Status and it may be said that something is being done to introduce popular responsibility in a few civil departments and to increase the Indian personnel in the public services generally. But there is no corresponding advance in all that relates to the army.

True after much struggle, a very limited number of King's Commissions are offered to Indians. But the number is totally inadequate, and the mode of recruitment is so faulty, that the best men are not selected, with the result that a good percentage of the chosen candidates fail in the end to secure Commissions. Then the scheme of employing the successful cadets exclusively in a few units set aside for the purpose, so that in course of time they may be entirely officered by Indians is open to the gravest objections. This clever plan has doubtless been devised to prevent an Indian Officer ever having a British officer under him. But in the Civil Departments no such distinction is made, and British and Indian Officers work together in a spirit of comradeship and mutual subordination.

The army in India though nominally under the control of the Government of India is in reality ruled and dominated by the War Office. The cardinal proposals of the Esher Committee were designed to tighten that grip. On the other hand, the modest and unanimous recommendations of the Committee in the direction of opening the artillery, the air force and such ancillary services, as the Sappers and Miners to Indians, have been turned down by the obdurate Army Council.

In the face of these stubborn facts Indians may be forgiven if they doubt the sincerity of the promise of the British Government to lead on India towards Dominion status. It is time that this all important question was taken up by our public men in all seriousness.

French Imperialism and the East

By MR. MARMADUKE PICKTHALL

THE British Empire has been called the greatest Muslim Empire, merely because it happens to contain the greatest number of Muslims. In the same way it may be called the greatest Hindu Empire.

But the Empire of the French Republic (O anomaly!) is a Muslim Empire in another sense. There is nothing in that empire to confront French culture but Islam. Whereas,



M PICKTHALL

in the British Empire, the Islamic question is one question among many others and has been treated as of relatively small importance—with unfortunate results—in the Empire of the French Republic it is, and is now seen to be, the chief imperial problem. For the peoples of North Africa are now the asset on which all the future hope of France is staked.

The attitude of Frenchmen towards their subject peoples has always differed very much from that of Englishmen. They have no racial pride, the difference of colour is to them a source of scientific and artistic interest. They fraternize with other types of human beings more easily than do the English, and are, at least upon the surface, more agreeable. On the other hand their *national* pride exceeds that of the English. French nationality and French culture seem to them the garland of humanity. The glory of France is something they believe to be intrinsic and

eternal. They idolise the language and the name of France. They are perfectly capable of looking forward even with enthusiasm, to a day when the President of the Republic will be an Arab and a majority of the population of France will be African by descent, provided that the name of France be still supreme, and that the language and the love of France be still maintained. A man's religion is of no account to them, only the cult of France must come before religion. It was at this point that they differed from their Muslim subjects, and before the war were often irritated at the failure of the latter to recognise the beauty of the French ideal.

Many years ago in Egypt I met an Algerian resident in that country, who described himself as a refugee. When some one expressed surprise that he should have fled from a country under French dominion to one under British occupation he declared: "The French are more amiable than the English, that is true. They are prepared to drink with us, but we must drink what they drink. They will eat with us, but we must eat what they eat. Their object is to make us hasty French. The British, on the contrary, keep distant and, by their very coldness, rouse in us a manly spirit. They do, at least, allow us to remain ourselves." I give his statement as an interesting point of view which will be new to many of my readers.

Before the War, the Muslims under French dominion, were, as Muslims, much worse off than those in British hands, because the French did not admit that they had rights as Muslims. The Protectorate of Tunis still preserved the structure of a Muslim

State, so did the "Empire" of Morocco, though all real power was in the hands of Frenchmen, but Algeria was treated as a French department, with the difference that nine-tenths of the inhabitants had no political rights. This was not because they were Arabs, not (ostensibly at least) because they happened to be Muslims, but because they were unable to declare on oath that they accepted monogamic marriage *as a principle*. Most of the Algerian Muslims practised strict monogamy, but they were unable to accept it as a principle. Most of the Frenchmen in Algeria did not practise strict monogamy, but they were able to accept it as a principle. A subtle difference!—The test, of course, was really acceptance of the French view of woman, which was indeed the outward and visible crux of the social problem between France and the Muslims whom she wished to Frenchify. Thus Algeria had representative institutions but they represented only the French colonists (500 000 out of a population of six millions), she sent deputies to the French Parliament, but they were French, not Arab, deputies. So far as I know, the concessions which have since been made are in the nature of concessions only, not of that emancipation of the Arabs which has been so often talked about and even promised.

The structure of French hopes to day is built on the collaboration of North Africa. It may, or may not, be in consequence of the divergent views of woman above mentioned that the French birth rate is decreasing while the birth rate of French Africa shows no inclination to decrease. But the fact remains, and causes grave anxiety to the rulers, who see that France alone cannot henceforth

maintain her lofty stand among the Powers. That is why France claimed and got exclusion from that clause of the League of Nations covenant which forbids conscription of the subject population in mandated and colonial territories for purposes of European War. She has a large and highly efficient Army of Africans, and she intends to go on strengthening that army and to use it for all it is worth. As a natural corollary to that intention comes a "change of heart" towards Muslims in French policy.

The Mosque and Muslim Institute in Paris—for which the site was given by the City of Paris in gratitude to Muslim troops who saved the City, and to which the French Government contributed a comparatively trifling sum, thus leaving all the credit of the work to Muslims—is a notable instance of French tact in diplomacy, and also evidence that Islam, as a religion, is now to be an inner factor of French policy. The study of Islam is now encouraged, not only for North African administrators but among all categories of political aspirants. The friendly acts of France towards Islam, throughout her history, are now remembered sentimentally, the unfriendly acts are buried in oblivion. There is every symptom of a yearning for an *entente cordiale*, not only with the Muslims of North Africa but with the whole world of Islam. The French have felt the solidarity which still exists among the Muslims everywhere and, with their usual acumen, have seen in it a rock to build on.

Of course, an "understanding" in the grand political arena involves some little misunderstanding or reserve on either side. France seeks her own advantage and aggrandise-

ment, while Muslims seek the restoration of certain broad conditions which they deem their rights. France can alter her demands and change her attitude, the Muslims cannot, and in spite of the behaviour of some men of wealth in Paris, the Muslims are even less likely to become French than are the French to become

Muslims. The hand of power is not relaxed, but rather stiffened upon Syria and North West Africa. The Muslims are not blind to that. But so much tact, dexterity and charm have seldom been displayed in furtherance of any diplomatic move as are being shown by France to Muslims at this juncture.

Communal Representation

By LALA LAJPAT RAI

THE problem of the day is the Hindu muslim problem. You in the South are not affected by it and cannot therefore realise



LALA LAJPAT RAI

either its significance or its importance for upper India. For us it overshadows every other question. In my humble judgment our advance towards Swaraj is being hamper-

ed by it, but a Swaraj is no Swaraj if it only leads to a civil war between the two great communities of our country. I am afraid communal representation with separate electorates is bound to lead to it. I will not be afraid even of that and may prefer it to existing dependence if I could be sure that the British Government will not use this for the purpose of perpetuating our dependence. The only means open to us to get Swaraj is by peaceful pressure. Can we bring to bear any effective pressure so long as we leave the Government free to use the weapon of communal representation to keep us divided? That is the experience of the last three years and if we ignore that lesson woe to us!

New Year

BY MR. P. NARAYANA KURUP, M.A.

There must indeed have been a "time" when He
The mover of the Universe unrolled
Immanent Space and set the empyrean gold
Of systems rolling all eternally
Which we that tread this earth of mystery
Have been in dark superbly left untold
Then Time perhaps was New but now tis Old
Though Days and Nights in Seasons Harmony
Link us with things in Times Before and After
And cause relations dual Old and New
Which may to Him be faulty reckoning!
Yet we that are shaped by the charm of spring
And spell of Song live in our happy view
In Faith that the year's new to day for Laughter!

Congress and Conferences.

81

As usual we have attempted to give the readers of the *Indian Review* a bird's eye view of the various December gatherings. At the invitation of the President of the National Congress various other Conferences held their last session at Belgaum. The Liberal Federation however met at Lucknow, the Moslem League and the Indian Christian Conference at Bombay, while there were two Social Conferences one as an adjunct to the Belgaum Congress and the other along with the Lucknow Federation [Ed I R]

The Indian National Congress

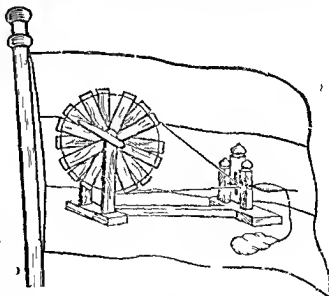
FOR the first time the Congress was held in Karnataka and naturally the whole province had been for months past making arrangements for the 39th Session of the Indian National Congress at Belgaum. The fact that Mahatma Gandhi was

Leaders of different wings of the Congress began to arrive at Belgaum from the 18th December, while Mr Gandhi himself was there on the 20th. In accordance with previous arrangements Mr. Gandhi met both the No Changers and bharajets in a number of informal Conferences when he tried to persuade them to see each others' points of view. Throughout the conversation he placed the Charka in the forefront as an answer to critics and sceptics. When they wanted a fighting programme Mr Gandhi would say "The fighting programme is there in the boycott of foreign cloth which if



MAHATMA GANDHI

to preside over the deliberations added special importance to the session. And then certain recent events like the Unity Conference at Delhi and the All Parties Conference at Bombay paved the way for a fuller understanding of differences among the diverse sections of Congressmen. The two outstanding questions of the hour—Hindu Muslim Unity and the Gandhi Das Pact were expected to be settled and ratified in the Congress. These circumstances imparted special interest to the Belgaum session,



THE CHARKA

properly carried out will bring about an atmosphere for something like civil disobedience." He then referred to Hindu Muslim Unity and removal of untouchability as two indispensable items in his constructive programme. But the

discussion centred round the spinning franchise in lieu of the present four anna franchise. In deed, as the *Mahratta* put it, this was the point which Mr. Gandhi claimed as a set off against his readiness to suspend the Non Co operation movement and the recognition of the Swarajists as Congressmen who could work in the Councils on behalf of the Congress. Several delegates questioned Mr. Gandhi in the language of the terms of the agreement with Das and Nehru over the contribution of 2000 yards of yarn which each Congress man is to send every month as subscription. Mr. Gandhi explained that the words "unwillingness and inability in the case of exemptions would not be taken advantage of by unbelieving Swarajists to secure membership of the Congress. Thus when voting was taken there were only about a dozen dissentients among 200 Non Changers. In respect of the other parts of the agreement Mr. Gandhi justified the necessity both for suspending Non Co operation and allowing Swarajists to be an integral part of the Congress.

On the question of Swarajists in the Councils Mr. Gandhi explained that they might be in the Councils speaking on behalf of the Congress but they could not claim the consent of the Non Changers in their action. He finally appealed to the house not to divide the Congress on this question and he "obtained the signatures of practically all those present pledging that they would themselves spin.

The All India Congress Committee which formed itself into the Subjects Committee met on the 23rd afternoon. At the outset he said he would not divide the house on any question in regard to the Pact which was already passed by the late Committee. He frankly expressed that 90 per cent of the people are against the franchise, both among Non Changers and Swarajists. He therefore let the Committee unfettered liberty either to accept the Pact or reject it. If they accepted it, let them do so with the inten-

tion of carrying into effect the Pact with all its implications. He told them repeatedly to put him out of consideration in coming to a decision in regard to this vital matter.

Mr. Das then made a statement. In the course of his speech he was frequently heckled with questions, the opposition suspecting the real intentions of the Swarajists in accepting the spinning franchise which was generally understood to be adverse to them. Asked by Dr. Pattabhi Sita Ramayya whether every member of the Swarajya Party was also a member of the Congress, Mr. Das said, those who were members of the Swarajya Party but were not members of the Congress were called the Council Section of the Swarajya Party. They were a section of the Swarajya Party who were with them as regards Councils, but were not in agreement as regards other work.

The Pact was subsequently put to vote and carried by a large majority, Mr. Patel and Lala Lajpat Rai voting with the minority. At the suggestion of the President a Committee of 16 Swarajists and Non Changers was formed to consider the resolution on the Pact to be placed before the Congress. Mr. Patel declined to serve on the Committee. Mr. Gandhi submitted a draft resolution which was recommended by the Working Committee.

The resolution as it emerged from the Sub Committee passed to several alterations in the original draft prepared by Mr. Gandhi. Though the basis of Mr. Gandhi's suggestion has been retained the clause in which every Congressman was warned against regarding the requirements in respect of hand spinning and khaddar to be the maximum expected of him was deleted. So also the recommendation that every Congressman should personally spin at least half an hour a day is removed. Another deletion is the clause appealing to friendly Europeans to help the nation in regard to boycott of foreign cloth, and so on. The text

of the resolution as finally adopted by the Sub Committee is printed elsewhere

This resolution was proposed in the reassembled meeting of the Subjects Committee on the 24th by Mr A Rangaswami Iyengar and seconded by Dr. Pattabhi Sitaramayya. Mr Jemnadass Mehta wanted to put a time limit to the operation of the franchise but his amendment failed. Then Mr. Patel led a strenuous opposition. Suspensions were also raised as to the real attitude of the Swarajists. Pandit Motilal Nehru explaining the constitution of the Swarajya Party said that it is a disciplined packed body and no member of the Party could defy the rules. In the course of his speech he referred to Mr Gandhi as his General, which caused a smile. "we soldiers are bound to follow him," he said though his own faith in spinning was not so robust.

But I must confess that most of us have a suspicion that this franchise will not work properly. That may be but taking every thing into consideration as regards the working of the Pact is it not proper for us to give Mahatma a chance to work independently and help him in carrying out his wishes as far as we can.

It is interesting to note that this was the occasion for a good deal of plain speaking in which Mr Patel, Lala Lajpat Rai, Mr Yakub Hasan and others took part. Mr Patel said they had no right to exclude from membership of the Congress any man or woman who did not believe in Khaddar and so he opposed the change in the Congress Constitution though he had no objection to Khaddar or hand spinning. Lala Lajpat Rai was equally firm in his opposition for a different reason.

The Pact in his view was a bundle of inconsistencies. In regard to Khadi and spinning if they believed that Khaddar would lead to their salvation, they should make it compulsory on the part of all Congressmen to spin personally and to wear Khaddar at all times. Making the use of Khaddar compulsory only for ceremonial occasions was to make themselves appear ridiculous in the eyes of the world.

He also protested against the Pandit theory of discipline and his characterizing the Mahatma as his General. "If that position was correct," he said "the Swarajya Party had no right to exist at

all." Mr Yakub Hasan also took Pandit Nehru to task and said

Pandit said they agreed to it for the sake of Unity. Very clever politicians the Swarajists were. They knew that if Mahatma was won to their side their party would get great importance and be able to capture the Congress.

Mr Das made a fighting speech in which he denied the charges of hypocrisy and insincerity. After speeches from Mr. Mahomed Ali and others the resolution was adopted, Lala Lajpat Rai and a few others voting against.

The Subjects Committee reassembled on the evening of the 24th and the resolutions recommended by the Working Committee were considered. Mr C Rajagopalachari moved the first resolution on Indians Overseas, the text of which is printed in another page.

Then the position of Indians in Burma and a resolution expressing regret at the deaths of distinguished persons during the year were adopted.

On the 25th the Subjects Committee considered further resolutions regarding untouchability and national education. The first was moved by Mr C Rajagopalachari and the second by Mr. Gandhi. Dr Moonji declared that to maintain these national institutions was a waste of time but his proposal was rejected.

A good deal of interest also centred round the resolutions on Egyptian situation and Kohat. With regards to the latter the Congress advised the refugees not to return to Kohat except upon honourable invitation from Kohat Mahomedans.

Mr Gandhi explained on what lines his resolutions on Drinks and Drugs would run. Then there was discussion regarding the venue of the next Congress on the basis of superior results in Khaddar production. Finally Mr Hasrat Mohame motion for independence was discussed, It was put to vote and lost.

The President in conclusion made a moving appeal to Swarajists and No Changers to sink their differences and work side by side in the Congress.

IN OPEN CONGRESS

On the afternoon of the 26th the Congress met amidst scores of great enthusiasm Mr. Gangadhar Rao Deshpande welcomed the delegates in a Kannarese speech. He said that Mahatma Gandhi was the fittest person to preside. He was even giving up his Non-Co operation movement for the sake of unity and Mr. Gangadhar Rao felt sure that under the Mahatma's wise guidance and able leadership India would reach her goal. In conclusion he said —

I have ever held that it is not the scientific precision of a programme but the will behind it that really counts. I went over my messages to rise to the consciousness of the potentiality and thus develop a will to Swaraj. Whatever programme secures this has my support. I have worked in that spirit under the flag of the Lokmanya and am now trying to do the same under Mahatmaji who has been holding aloft that flag since I can only say that without unity among ourselves and a leader commanding the confidence and affection of all masses as well as classes, our further progress is impossible. Fortunately for us, we have amongst us to-day Mahatmaji who visibly embodies in himself such unity and such leadership, and with him at the helm of our national affairs I am confident, we shall not only be able to recover our lost ground but soon again be in sight of our cherished goal.

Mr. Gandhi's presidential address having been circulated was taken as read, but in opening the proceedings he made a few general remarks first in Hindi and then in English. He said that the work they undertook in 1920 was still undone and if they wanted Swaraj for the masses the only way was through the *charaka*. If they disbelieved they should not hesitate to reject it.

Mr. Gandhi's views on the leading topics of the day being so well known there could not in the nature of the case be anything new or sensational in the address. For one thing it was remarkable for its brevity, in fact it is the briefest in Congress record as Mr. Mahomed Ali's was possibly the longest. Mr. Gandhi reaffirmed his faith in the spinning wheel, Hindu Muslim Unity, the removal of untouchability and such other subjects with characteristic lucidity. He traced the course of the Non-Co operation movement and pointed out why it was necessary

to cry halt at this hour of disunion and weakness. But his own faith in Civil Disobedience still stood.

I swear by Civil Disobedience, But Civil Disobedience for the attainment of Swaraj is an impossibility unless and until we have attained the power of achieving boycott of foreign cloth.

Then he defined our immediate goal. —

Our goal must be the removal, at the earliest possible moment, of communal or sectional repression. A communal electorate must impartially elect its representatives on the sole ground of merit. Our services must be likewise impartially mened by the most qualified men and women. But till that time comes and communal jealousies or preferences become a thing of the past, minorities who suspect the motives of majorities must be allowed their way. The majorities must act the example of self-sacrifice.

With regard to the schemes of Swaraj of which there are many in the field, Mr. Gandhi suggested certain points for incorporation in any scheme that might be adopted by the country. His suggestions are recorded elsewhere.

As regards India's political goal Mr. Gandhi was for *interdependence* on the basis of perfect equality. He is for "a federation of friendly interdependent States rather than for independence."

In my opinion if the British Government mean what they say and honestly help us to equality, it would be a greater triumph than a complete severance of the British connection. I would therefore strive for Swaraj within the Empire but would not hesitate to sever all connection, if severance became a necessity through Britain's own fault. I would thus throw the burden of separation on the British people.

He concluded with an affirmation of his faith: —

As a Congressman wishing to keep the Congress intact, I advise suspension of Non-Co-operation for I see that the nation is not ready for it. But as an individual, I cannot, will not, do so as long as the Government remains what it is. It is not merely a policy with me, it is an article of faith. Non-Co-operation and Civil Disobedience are but different branches of the same tree called Satyagraha. It is my *Kalp-drum* — my *Jam-i-Jari* — the Universal Provider. Satyagraha is search for Truth, and God is Truth. Ahimsa or Non-violence is the light that reveals that Truth to me. Swaraj for me is part of that Truth. This Satyagraha did not fail me in South Africa, Khairatpur, or Champaran and in a host of other cases I could mention. It excludes all violence or hate. Therefore, I cannot and will not hate Englishmen. Nor will I bear their yoke. I must fight unto death the unholy attempt to impose British methods and British institutions on India. But I combat the attempt with non-violence. I believe in the capacity of India to offer non-violent battle to the English rulers. The experiment has not failed. It has succeeded, but not

to the extent we had hoped and desired. I do not despair. On the contrary I believe that India will come to her own in the near future, and that only through Satyagraha. The proposed suspension is part of the experiment. Non Co operation need never be resumed if the programme sketched by me can be fully filled. Non violent Non Co operation in some form or other whether through the Congress or without it will be resumed if the programme fails. I have repeatedly stated that Satyagraha never fails and that one perfect Satyagrahi is enough to vindicate Truth. Let us all strive to be perfect Satyagrahis. The striving does not require any quality unattainable by the lowliest among us. For Satyagraha is an attribute of the spirit within. It is latent in everyone of us. Like Swaraj it is our birthright. Let us know it.

All the resolutions having been discussed at length in the Subjects Committee it only remained for the Congress to ratify them. This was done with the greatest expedition as will be seen from the fact that the proceedings were brought to a close on the evening of the second day of the Congress.

When the Congress assembled on the 27th Mr. Gandhi moved from the chair the resolution expressing condolence on the deaths of B. Amman, Sir Asutosh Mukerjee, Bupendranath Basu and others. Mr. Das moved the resolution on the Calcutta Pact, Mr. Mohamed Ali supporting it, Mr. Haerat Mohani opposed the resolution "even at the risk of being turned out of the Congress." Mr. N. C. Kelkar, and Mr. Abhyas Kar supported the resolution and Pandit Motilal Nehru wound up the debate with a lucid speech.

Mr. Gandhi before putting the resolution to vote said he had allowed more Swarajists to speak because some No Changers had expressed doubts about Swarajists' intentions. What better promise had they wanted than had been given by Mr. Das and Pandit Nehru? He appealed for unity between the two wings and asked them to vote with God as their witness and with sincere faith. He would be most pained if any one voted without faith. Both parties must act in the spirit of responsive co operation.

The resolution was adopted. Resolutions on other subjects including untouchability having been spoken to, Mrs. Sarojini moved the one on

Indians Overseas. After recounting her experience in South Africa and Kenya she said that the Indian and Imperial Governments have failed to protect the interests of settlers which they have repeatedly declared to be their trust. Mr. R. K. Shanmugem Chettier, M.L.A., seconded the resolution after which it was carried.

Dr. Besant who attended the Congress on the second day was received with respect and she made a statement defining her position in regard to the spinning franchise. She said that by that resolution the Congress had not opened its doors wide enough to allow all parties working for Swaraj to the Congress.

The resolution on Akalis was moved by Mr. T. Prakasam and seconded by Saidir Mengel Singh, other resolutions moved from the chair included the one on national education, payment for national service and the reduction of delegate's fee from Re 10 to Re 1. Resolutions on opium revenue and for the appointment of Mr. Jawaharlal Nehru, Mr. Qureshi and Mr. Brahmachari as General Secretaries for next year were then passed. The Treasurers were also appointed and the Congress Committee was authorised to settle the venue of the next Congress.

It may be added in this connection that a few resolutions discussed in the Subjects Committee did not come up before the Congress as for instance Mr. Jehangir Patel's motion on the death of Lenin, Mr. Satyamurti's resolution urging the need for propaganda work abroad, and the one on Congressmen and Local Bodies which though passed in the Subjects Committee by 72 against 50 was left to the A. I. C. C. to deal with.

Mr. Gandhi in his concluding speech thanked the delegates for all the affection and respect shown to him during the proceedings of the session.

Mr. Motilal Nehru in proposing a vote of thanks which was lustily responded to hoped that every one, be he a Swarajist or a No Changer, would perform the undertaking entered into by the Pact.

The National Liberal Federation

THOUGH the Congress President invited the Liberals among other bodies to hold their Conference at Belgaum the Council of the Liberal Federation chose Lucknow for its Seventh Session Accordingly the Federation assembled at



DR R P PARANJPYE

the Rifah Hall on the 26th under the presidency of Dr R P Paranjpye. About 300 delegates and a large gathering of visitors were present. Mr A P Sen, Chairman of the Reception Committee in the course of his welcome address, referred to the various topics now agitating the public mind of India and laid stress on the unity of Parties. He pointed out how liberalism stands vindicated in spite of the fact that Liberals are by no means numerically strong.

I am happy that our party has successfully survived storms of ridicule and popular prejudices. True our party has made little or no advance in numbers but I venture to think that our aim and our policy stand vindicated. The new party of the Congress known as the Swaraj party has virtually come back to the method of political work for which we had been condemned. I mean the constitutional method. We had been severely taken to task for our opposition to non-co-operation for our advocacy of entry into Councils.

Can it be denied that experience has proved that we were right? Though our party is even to-day a party of minority it is no small gain that our aim and our programme have received assent from unexpected quarters and I trust we will soon recover lost grounds.

He recognised however the difficulties in the way of the union of Swarajists and Liberals. What is feasible at present, he said, is unity of demands from different organisations and it is essential that mutual recriminations should cease before we think of union. What then is possible at present?

If different parties and different organisations must exist for the present let them exist as members of a common fraternity. Let them not waste their energy in the unceasing game of mutual fault-finding. We have enough common difficulties and common dangers to absorb every particle of our energy and every moment of our attention. If identity is not possible let there be unity.

Mr Sen then turned to the consideration of the Reforms and the Reforms Enquiry Committee and dealt among other things with the Bengal Ordinance and Hindu Muslim relations.

Dr Paranjpye then formally elocuted to the chair, delivered the presidential address.

Dr Paranjpye's address, dealing with controversial topics was combative in tone while it was marked by characteristic lucidity and vigour of expression. The preliminary sentences gave the key to the whole address. Referring to the transfer of the Congress organisation from the old guards to Non-Cooperators, Dr Paranjpye said—

The party that came in the mood of supplicants soon got possession of the whole organisation and all the unity, balance and reasonableness of the old Congress disappeared. The ship of the Congress tossed about rudderless hither and thither now going in for a programme of Non-Cooperation now for a so-called constructive programme and then again for a combination of both. The old leaders including almost all its ex-Presidents found themselves unable to follow these repeated twists and turns and the Congress was left to pursue its stormy career under the guidance of Mahatmas and Moulanas rather than of statesmen, politicians and experienced administrators.

After referring to Mr Montagu's death he pointed out how by the action of Swarajists even the little that Labour could have done for India was not done.

From the beginning an attitude of impatience and carping criticism was adopted towards it which alienated the sympathies of some of its members and which

agacious statesmanship would have tried to make its path easy in its endeavour to help India on her political progress, the dominant political party in our Councils, heedless of such considerations, went from one extreme to another and gave our political opponents a plausible ground for opposing all our further progress and frightened the Labour Government from taking any effective step towards satisfying India's aspirations.

Of the work of the Swarajists both in the Provincial Councils and in the Assembly Dr. Paranjpye spoke in scathing terms. He pointed out that the organised Swaraj majorities in the Councils have caused a corresponding reaction in the Government; and he deplored that the Swaraj Party has actually "put back the cause of good Government both by what it does and by what it fails to do." As for the Assembly, it "threw out the whole budget and thus lost an opportunity of constructive criticism and serving as the watch dog of the public purse." In some other respects the Swarajists in the Assembly more or less approximated to the Liberals. "But as to the actual effect on the daily routine of Government, the Swaraj party may be said to have been ineffectual as it followed on the whole a wrong policy."

Dr. Paranjpye then discounted on the baneful effects of Non Co operation in the country.

The only effect of the non-co operation movement has been the creation of a spirit of unrest among large sections of the people, the intensification of disunion among the various classes and a lamentable exhibition of the helplessness of the Indian people. A campaign of non-co-operation can only be justified, if at all, by success. If it fails, it is the most criminal of mistakes in politics.

And Non-Co-operation has failed.

He then contended that no unity was possible until the Congress had completely abandoned Non Co operation—not merely suspended it—until the will of the wisp of civil disobedience was given up, until the shibboleths of the spinning franchise were done away with.

Of the three parties, No-Changers, Swarajists and Liberals, Dr. Paranjpye said that the "Liberal party is the lineal successor of the old Congress party and is continuing its traditions though the name has been usurped by others." Speaking on the Reforms he said they were

worked under unfavourable conditions and he urged that in view of the Reforms Enquiry Committee's deliberations, the Royal Commission promised in the Act should be appointed at once. In this connection he thought the Assembly made a great mistake in asking for a Round Table Conference.

A motion for the appointment of a Royal Commission was made in the beginning of this year in the Legislative Assembly and it is just possible that if this proposal, already recognised in the Act, had received the unanimous support of all non-officials, the Labour Government might have yielded to this demand. But the majority of the Assembly thought it right to ask for a Round Table Conference in India to determine the kind of constitution wanted by Indians for India and to formulate their other demands. With due deference to the majority of the Assembly it may be permissible to hold the view that the amendment, while more theatrical would have been less effective and slower in operation than a Royal Commission.

He then formulated a scheme of Reforms which was subsequently embodied in the resolution on Self Government which the Federation passed unanimously.

The address finally dealt with the Indianisation of the Services, both in the army and the navy, discussed the communal troubles of last year, referred to the Hindu-Muslim fracas, condemned anarchical movements and concluded with a review of the position of Indians overseas and in the Indian states. Regarding the Beogal Ordinance, while recognising the need for special measures he urged that the Legislature should have been consulted or at any rate some of the leaders should have been taken into the confidence of Government before resorting to such measures of coercion. But the permanent remedy is not in ordinances and acts of repression.

No Government, not even the Government of India, can be carried on satisfactorily without the silent support of the masses; and whilst it takes these special powers which may or may not be justified it is its bounden duty to see what further permanent measures should be taken to produce the requisite contentment of the people. Otherwise the anarchical crimes will not disappear but will grow into a menace much bigger than it is at present. One part of these permanent measures consists of a rapid political advance. It will be fatal for Government to delay taking effective action in this direction.

THE INDIAN REVIEW

88

The Subjects Committee met in the evening and discussed the resolutions on the agenda. Resolutions on the deaths of Mr Montagu and the Indian patriots were agreed to. The third resolution urged early publication of the Report of the Reforms Enquiry Committee. Considerable discussion centred round Mr Chintamani's resolution on Self Government stating what exactly must be the further reforms leading up to full Self Government which the Federation wished to be introduced at an early date. The fifth resolution dealt with the financial position of Provincial Government and urged the Government of India to abolish Provincial contributions and to make a more equitable distribution of the sources of revenue between the Central and Provincial Governments.

The sixth resolution protested against the acceptance by His Majesty's Government of the Lee Commission's recommendations and the seventh related to economic developments, including Swadeshi, to the elevation of the depressed classes and to the removal of untouchability.

The Federation reassembled at noon next day. Sir Tej Bahadur Sapru moved in a feeling speech the first resolution recording the sense of profound sorrow at the premature death of Mr. Montagu. Another resolution deploring the deaths of Dr. Subramania Iyer, Bipondranath Basu, Sir A. Obowdhri, Sir A. Mukerji, Mrs Rumbu Ranade, Bi amma, Dr S K Mullick and Mr H K Patwardhan was carried.

Mr. C. Y. Chintamani then moved the main resolution of the day relating to Self-Government in a vigorous speech in which he pointed out the necessity of revising the Government of India Act before the statutory period. The text of the resolution is given elsewhere in this issue.

The resolution was seconded by Rao Bahadur R. R. Kale, Kazi Kabiruddin and Thakur Mangal Singh and carried.

Sir P. C. Mitter then moved the resolution on

Provincial Finance and said that the increase in military expenditure starved the other nation-building departments in the charge of the Ministers. The resolution having been seconded by Mr. R. R. Jayawant, was passed.

At the meeting of the Federation on the 28th Mr. N. M. Joshi moved the resolution recording its protest against the acceptance of the Lee Commission's recommendations by His Majesty's Government in utter disregard of Indian opinion. It was carried after being spoken to by Babu Bishevarnath Srivastava and Pandit P. Sapru, Principal Kani kar of the Fergusson College. moved a lengthy resolution expressing disapproval with the present military policy of the Government. It was seconded by Hon. Lt. Haanbah Kunikar and passed. Other resolutions related to the elevation of the depressed classes, promotion of Swadeshi, separation of judicial from executive functions and medical aid to people in rural areas. Dr. Tej Bahadur Sapru then moved the important resolution on Indians Overseas. The text of the Resolution with Dr. Sapru's arguments appear in another page.

Pundit Hirdayanath Kutzru moved the resolution on the Bengal Ordinance which is given in another page.

Mr. Jitendranath Basu, M. L. C. seconded the resolution which was then carried. Resolutions touching universal education and communal riots were put from the chair and passed.

Dr. Paranjpye in bringing the session to a close alluded to criticisms about his references to unity in his presidential address. He said he was not against unity, but he wanted a heart to heart unity which could be achieved only by a plain, straightforward understanding. He did not want a campfire unity.

Muslim Educational Conference

The thirty seventh session of the All India Muslim Educational Conference met in Bombay on the 27th December under the presidency of



SIR IBRAHIM RAHIMTOOLAH

the Hon Sir Ibrahim Rahimtoolah. There were delegates from different parts of India.

Mr Mirza Ali Mahomed Khan, the Chairman of the Reception Committee, welcomed the delegates in a short speech in Urdu. He referred to the labours of the late Sir Syed Ahmed, and deplored the backwardness of the Muslims. He said —

We attend to day at the parting of the ways. The Reform Act has been passed and the Legislative Councils under it have now been in existence for four years. Swarajya is in sight and it may come sooner than some expect. There can be no political advancement in a community without education. Political advancement and education are closely intertwined. The question is will the Moslems realise their responsibility and take their proper place in the Councils of the country or will they lag behind and become hewers of wood and drawers of water? Notwithstanding the united efforts of the Conference of the various Anjuman in India and some of the greatest and noblest Moslems of this country it is painful to reflect that the Moslem community as a whole is still backward in education and is classed among the backward communities even by some of the Moslem leaders of the day.

It is a great pity that we have no Society among us such as the Servants of India Society of Poona. Look at the great good work this Society has done and the amount of self sacrifice, devotion to duty and patriotism which the members of this Society have displayed. We need earnest workers.

He concluded with a plea for a more liberal education for Moslem women.

Sir Ibrahim Rahimtoolah took the chair amidst cheers and delivered a long address in English. He said that compulsory primary education was being gradually introduced and that the Muslim community should take the utmost advantage and make up for the past lethargy. He continued that "the one stumbling block which has existed all this time, and which exists with equal if not greater force to day in view of the increasing numbers of aspirants for higher education, is the economic backwardness of the community and want of funds in consequence. In brief, this need is represented by the one word "Scholarship. If adequate funds can be made available to give the necessary help to needy students, our progress in higher education would substantially increase, and we would be able, within a reasonable period to wipe off the stigma of backwardness which has attached to our community so long.

He then referred to the beneficial acts of H. E. H. the Nizam and the H. H. the Begum of Bhopal in establishing the Osmania University and the Sultanania College respectively.

The Conference met the next two days and passed various resolutions requesting the Government and the Universities to make early and adequate provision for technical industrial and commercial education for Indians, and to start special schools for Muslim girls exempting them at the same time from attending lecture courses in colleges, so that they can prepare privately and sit for University examinations. Among other resolutions passed were one calling upon Muslim merchants and princes to spread higher education among the mercantile classes and another requesting the Government to admit more Muslim students in professional colleges such as Medical and Engineering.

The Khilafat Conference

The eleventh session of the Khilafat Conference was held at the Congress Pandal, Belgaum, on the 24th December, with Dr Kitchlew in the chair. Several leading Congressmen including Mr. Gandhi and Mr C R Das were present.

After prayers and the singing of national songs Maulvi Kutbuddin Sihob, the Chairman of the Reception Committee welcomed the delegates in a short speech in which he referred to the death of Bi Ammen and others. He then said that he felt the want of one plan by which they could have permanent Hindu Muslim unity. Referring to the failure of Non Co operation, he called upon leaders to come to a definite conclusion and give the country a common programme and thus infuse new life and activity.

Dr. Kitchlew, the President, then read his address, in which he reviewed the history of the

franco he declared that the Hindu agitation in the Panjsh was selfish and unjust. Pandit Malaviya started the Sangathan movement and Muslims therefore organised a counter movement.

What then is the remedy? He suggested that all elections should be arranged on a population basis. The electorate should be mixed. There should be no special representation. The majority community should never be reduced to a minority and recruitment in services be gradually made on a population basis subject to the requirements of efficiency. The Lucknow Pact, he said, should be burnt. Special protection to minorities should take the form of a proviso on that, when a question affected a minority, a two thirds vote should decide the question.

Dr Kitchlew then strongly pleaded for the Sikhs and urged the Khilafetists to make the Sikh cause their own. He then passed on to consider the Islamic interests in Morocco, Hadjaz and Egypt and wound up with an appeal to Muslims to join the Congress and take the same interest in it as they showed in recent years.

The Conference passed resolutions touching the position of Egyptians and the Rifis. Resolutions urging Indian representation on the World Muslim Congress and expressing concern at the plight of Mecc and anxiety at British interference in Muslim affairs were then passed.

These ex ra territorial considerations over, there ensued a lively debate on Mr Mohamed Ali's resolution on the boycott of foreign cloth.

Mr Hazrat Mohani opposed the obligatory provision of the resolution viz., to universalize Khaddar. After some further discussion the resolution was eventually modified to the effect that, while retaining the provision for the compulsory use of Khaddar, it permitted the use of Indian mill cloth if Khaddar was not available.

Other resolutions passed endorsed the resolution of the Unity Conference, condemned the Bengal Ordinance and supported the Swaraj Party.



DR KITCHLEW.

Khilafat and explained how they came to adopt Non Co operation. He then traced the failure of Non Co operation. Referring to Hindu Muslim

healing balm on wounds unknowingly inflicted. And he recognized the need for communal unity in these words —

This year, when Congress unanimously selected its President, the pre eminent reason for this choice was in order to give tangible proof of Congress's desire to secure unity and co operation with our Tamil and Kandyen brethren without whom Congress can but see with one eye hear with one ear, walk with helling steps and speak with feltering accents

The Presidential address of Mr C E Corea was an eloquent plea for union among all parties

I wish to disavow in the name of the Ceylon National Congress, all responsibility of Congress for the so called Sinhalese Tamil split. I disavow all racial partiality all discrimination in the national brotherhood. In the eyes of the Congress I assure the Tamils I assure the Kandyans the Mahomedans, the Burghers and all nationals of whatever caste, creed or colour equal rights in Congress equal voice equal consideration and if circumstances will make it possible for me to remain as President I shall see to it that, so long as I am President that assurance holds good

He condemned the recent Reforms of the Government as nothing better than 'the crystalisation of tribalism and he exhorted the islanders to 'cease from whining prayers and supplications gird their loins for action, arm themselves with the righteousness of their cause and march onwards to freedom and victory"

He cited several leading Congressmen—both dead and alive—as on the side of Non Co operation and self-help and reminded them of the resolution decreeing

a widespread movement throughout the country by all the Associations connected with the Congress and all those who are in sympathy to introduce in every home suitable cottage industries principally the art of spinning and weaving to impress on the people the absolute necessity of national economy to use all taxed articles as sparingly as possible.

He showed how it had become a dead letter and how "soul worried drudges who sweat from sunrise to sunset for less than a pittance are asked to employ their spare time for cottage industries, while, sublime-souled Nationalists in Congress, filled with divine compassion, continue to dissipate their leisure rolling along in motor cars de luxe to forests fit for the Gods, at tables groaning under the weight of taxed articles Shame, thrice shame, to you who would add to

the bitterness of an afflicted people the cruel mockery of your hypocritical condolence"

And he concluded with a striking peroration. "Delegates of the Congress" he asked,

Is Swaraj of which you once talked so glibly, the aim of this Congress or is it not? If it is, make no mistake, deceive not yourselves. Swaraj comes not at month calls at shabbileths, and phrases. Swaraj can be attained only through sacrifice and suffering and toil. I am prepared to share with you that toil, and suffering and sacrifice. I am prepared to stand with you to face any abnegation and hardship and peril. I am prepared to stand by you. I am not prepared to grovel with you. If, since you yourselves find comfort and enjoyment in the sunshine of official favour, you care not to move so much as a little finger to lift the heavy burdens laid on your less fortunate countrymen who are bowed ground down under the iron heel of blind and blundering officialdom Government by blind men a bluff shuffling along to a general overturn you are content to be in ease and comfort—for an indefinite period—under the soul destroying serfdom of Crown Colony Administration you have no further use of me. Let me depart in peace

The next morning was spent in an stirring discussion on Non Co operation. Mr F E Senanayake took occasion to criticise the Presidential address and there ensued a heated debate after which it was shut out as no notice had been given of it. In the afternoon the following other resolutions were passed —

(1) This Congress is of opinion that the suggestion made by the Re-franchisement Committee in regard to the payment of salaries of higher officials on a Ceylon basis with Overseas Allowances for officers recruited from abroad, should be adopted. (2) In view of the fact that a great majority of the people depend upon the Ayurvedic (indigenous) System of Medicine this Congress urges upon the Government the necessity of encouraging the regular study of this system by the establishment of a properly organised Institute for the purpose, and assisting in the establishment of dispensaries and hospitals and that a Committee be appointed to submit to the Government a Memorandum on the subject together with the above resolution

Resolutions were also passed

(a) urging the grant of the right of election of headmen to the people and (b) urging the appointment of a Commission to inquire into the conditions of Labour in the Island.

INDIAN NATIONAL EVOLUTION. By Amvika Chandra Mazumdar Second Edition Price Rs 3. To Subscribers of the "Indian Review," Rs 2 8.

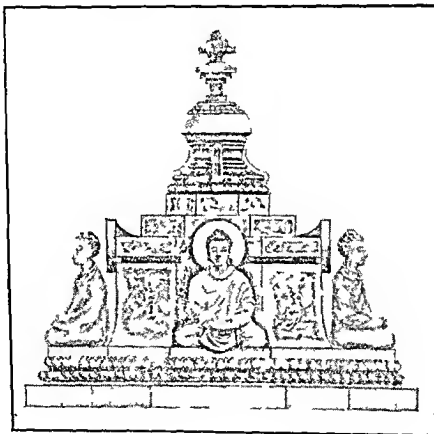
G. A. Natesan & Co., Publishers, George Town, Madras.

Ceylon Buddhist Congress

At Panadura in Ceylon, the sixth session of the All Ceylon Congress of Buddhist Associations was held on the 26th December and the two succeeding days which was attended by delegates and representatives of affiliated institutions in far larger numbers than in the previous years. The proceedings were mostly in Sinhalese. The Chairman of the Reception Com-

ground which it lost during the dark days of Portuguese and Dutch rule.

The first matter which was urged upon the attention of the Congress was the prosperity of the Sangha that kept undimmed the torch of learning through the stress of foreign invasions and the storm of internal strife. The Sangha first required to be reformed and enabled to



The Stupa or the Relic Chamber of the proposed Vihara
at Sarnath Benares

mittee, Mr M H Jayatilake, prided himself upon the fact that Panadura was the centre of the great controversy held fifty years ago when the powerful voice of Migettuwata Gunnaradas, the great Buddhist orator, was heard by the learned men of the West thus heralding the present revival of Buddhism in Ceylon, and being the first attempt to regain for Buddhism all the

occupy the position of eminence which it held in ancient times, if necessary, after acquiring the new knowledge from the West. Intimately connected with the reform of the Sangha is the question of Buddhist temporalities, while the spread of schools was another great and pressing problem.

The Hon Mr C W W Kannangara who was elected President of the session, stressed on the

necessity of amending the Buddhist Temporalities Ordinance of 1889 which has turned out to be worse than the previous disease and which reflects no credit on the lay trustees who were put in charge. He urged that distribution of public holidays which does not meet with the approval of the Buddhists should also be amended, that Buddhist control over the Buddha Gaya temple should be restored, and that the municipal rates on the residential quarters of the priests should be removed. Grants to Pirivas, which serve as centres for Oriental studies, the restoration and preservation of ancient viharas especially in the hand of the District and the revitalising of social consciousness are other departments of work that ought to be undertaken, while sufficient interest ought to be aroused in the clergy and the laity to keep the *dayahayas* of the temples to their regular worship.

The first resolution of importance urged the Government and people of India to do justice to Buddhists by handing over the administration of the sacred site of Buddha Gaya to a representative body of Buddhists.

A Sinhalese oratorical contest was held next in which W. P. Dalumatta who spoke on Buddhist

Associations was declared to be the winner.

The Pirivas were to be given higher grants and they were to be freed from the restriction of Government codes and regulations. The assessment of residential quarters in temples within municipal areas was condemned by another resolution, while the ancient viharas were to be restored with due regard to their value as monuments of Sinhalese Buddhist architecture. Buddhist educational institutions ought to be offered larger proportional grants. After these resolutions were gone through, there was a variety entertainment, as well as a garden party.

Mr. Kannangara before closing the business meeting said that people expected the Congress to do a great deal of work for the country. He hoped they would, when they went to their respective stations bear those resolutions in mind and further the cause of their religion. Another thing that he wished to mention was the question of beef eating and taking of life, and the drink question. He hoped that they would abstain from beef eating and taking of life. As regards drink he thought that it was unnecessary for him to tell anything to them as they were Buddhists.

The All-India Oriental Conference

The third session of the All India Oriental Conference which was started in 1919 by the Bhandarkar Oriental Research Institute, Poona, under the auspices of the aged and venerable Sir R. G. Bhandarkar (happily yet spared to us) was held at Madras on the 22nd December and under two following days at the invitation and under the auspices of the University of Madras. An influential Reception Committee was formed with the Vice-Chancellor, Rev. Dr. E. M. Macphail, the Vice-Chancellor, Rev. Dr. E. M. Macphail, as its Chairman, and Mahamahopadhyaya Dr. Gaoganath Jha, Vice-Chancellor of the Allahabad University, was fully chosen to preside over the session and occupy the place that was left vacant by the untimely demise of Sir Asutosh Mukherjee

who was first invited to accept the place. Over one hundred and seventy-five papers ranging over such a large variety of subjects—like Sanskrit language and literature, Avesta in relation to Sanskrit, Pali, Jain and other Prakrits, Hindi, Sanskrit and Dravidian Philology, Dravidian language and literature, Archaeology, Epigraphy, Numismatics, Music and Indian Art, History, Geography and Chronology, Oriental Philosophy and Science, Sociology, Ethnology and folklore, Persian, Arabic and Urdu—were contributed by scholars from various parts of India and from different Universities.

Dr. E. M. Macphail, in welcoming the delegates stressed on the value of the opportunity of persons

intercourse between savants and researchers that a Conference like this affords, and pointed out how the Conference, besides dealing with the past was also interested in the development of



DR. MACPHAIL CIE

modern Indian culture. He also suggested that it should be made possible for the Conference to institute a linguistic society for India with a view to work out the details of the various languages and dialects.

His Excellency Viscount Goschen who was invited to declare the session open, made a long and interesting speech in which he traced the antiquity and origins of the Indian connection with foreign countries and pointed out the strength of the growing theory that the invading Aryan hosts were profoundly modified by their impact with the aborigines who ever these latter might have been.

He traced in various stages the connection between India and the Mediterranean world from

the days of the Achaemenian Empire as well as the frank manner in which mutual cultural obligations were openly acknowledged on both sides. He urged the greater necessity of advancing our studies by excavations and other non-literary forms of investigation. He pointed out to the vast vista open before the student, how the scope and extent of Indian culture is now seen to be practically co-terminous with the Southern Asian continent and how the research work undertaken with reference to the Hittite monuments and the Boghaz Koi Inscriptions, the excavations at Mohenjo Daro and at Harappa have "unearthed epoch making material."

Dr. Jha, who succeeded Dr. Sir R. G. Bhandarkar and Dr. Sylvain Levi the previous occupants of the Presidential chair, pleaded for organization and coordination of research now going on isolated in the various provinces and universities. He rebuked the usually levelled charge that Indians are wanting in what has been called the critical faculty and he declared that our literature from the time of Patanjali downwards bears evidence of a very high degree of critical acumen. Even the modern Naiyayika is hypercritical in the



DR. JHA

examination of definitions and inferences. Our Universities should awaken to the duty of promoting research which can be supplied even by such impecunious bodies that we have now as Universities. Research in Oriental subjects does not need any large outlay.

We do not want any expensive apparatus. We only want brains, a quiet place to work in and a few books and manuscripts within our reach. All this means very little cost! but it does mean some organi-

ation. This country is subject to such ravages of fire and water that each year we are losing in the shape of manuscripts burnt or washed or crumbled away an amount of treasure which could never be replaced in the future even at the expenditure of millions of rupees, and the callousness that the public display towards this would be appalling anywhere else except in this unfortunate country. But for purposes of research we have still got in various places quite decent collections of manuscripts for instance, at Calcutta and Benares in Northern India, in Baroda, Poona, Mysore and Madras and Travancore in the West and in the South. So that what we need is only the organising of research and the providing of facilities for students who are eager to carry on research, in the way of proximity to one or the other of these collections. Perhaps we shall need a few decent scholarships but even these scholarships need not be half so extravagant as those that are given annually as scholarships for study abroad.

Search for manuscripts was another large field, important and pressing, equally urgent is the task of transcribing old manuscripts which are in danger of being destroyed. The question of the publication comes next, co-ordination between the various publishing bodies and advertisement are all that is now needed in this branch of work. Dr Jha says that the Moulvi and the Pandit are indispensable, there is the danger of their best qualities disappearing under the reforms through which they are being forced. "The depth of scholarship for which the older Pandits were famous, has all but disappeared during the last 20 or 25 years under the stress of the examination system." The President also pleaded for a revision of our canons of research. There has been very little unbiased study of our older texts. Every interpreter has distorted or twisted the ancient texts into which he wanted to read a new meaning—a procedure justified in the case of great propagandists like Shankaracharya, but not at all in the case of the present generation of writers. The Brahmasutras and others he said have still got to be studied in this spirit.

After Dr Jha delivered the address, the Conference dispersed for the day. In the afternoon the delegates were entertained at a *parishad* in the Mysapore Sanskrit College where recitations from the Vedas, Vakyartha dialectics in Nyaya,

Vyakarna, Mimamsa and Advaita were exhibited by famous scholars, and lectures were delivered on the *Apurushayatra* of the Vedas and on the *Age of Kalidasa*. Throughout the second day and the morning of the third day the Conference split itself into three sections, each under a chairman, the central section being presided over by Dr Jha himself. Papers were read and discussions succeeded at these sections. The business meeting of the Conference was held on the afternoon of the third day when the report of the Calcutta session was adopted, an All India Committee of 21 persons was appointed to draft a permanent constitution for the Conference and the University of Allahabad invited the Conference for its next session to be held in the course of 1926.

A *Vidvat Parishad* was held in the evening of the second day when the various Mahamahopadhyays of the Presidency, Pandits, Principals and lecturers of Sanskrit Colleges, and representatives of vernacular learning were honoured by Dr Jha with the presentation of shawls.

Mr A. Krishnaswami Aiyer was at home to the delegates on the evening of the first day, the Andhra Sahitya Parishad entertained them at tea the next evening. The Presidency College Sanskrit Association gave a performance of *Mruchchakatika* for the delectation of the delegates, and there was a concert of South Indian music in all its variety arranged on the last evening and in which the foremost musicians of South India took part.

EMINENT ORIENTALISTS.

INDIAN ENGLISH FRENCH GERMAN & AMERICAN
Among the Orientalists Studied are Sir William Jones, Sir Charles Wilkins, Colebrooke, Horace Wilson, George Tournour, Fergusson, Rajendralal Mitra, Telang, Bhau Daji and Indrajit Dr. Buhler, Monier Williams, Max Muller, Sir John Fleet, Edwin Arnold, Nivedita, Griffith, Whitney, Vincent Smith, Bal Gangadhar Tilak, Anundoram Boroach, Bhandarkar, Macdonell, A. B. Keith, Paul Deussen and Sylvain Levi.
Price Rs 2 (Two) To Subs of the "I. R." Re. 1-8.

G. A. Natesan & Co., Publishers, G. T. Madras,

All-India Muslim League

The All India Muslim League opened its sixteenth annual session at Bombay on December 30 with a large and distinguished gathering of delegates and visitors. Proceedings commenced with recitations from the Koran after which Mr Deop Kanji, Sheriff of Bombay and Chairman of the Reception Committee read his welcome address.

Mr Kanji began by considering the position of India in the Empire "The tragic truth is that she is a pariah in Kenya, the comic camouflage is that she is an equal member in the League of Nations. Then referring to the position of Islam in India he said —

India is the Homeland of Muslims as of Hindus, by the same Sanad. By becoming Muslims we have not ceased to be Indians. The blood of the Pandavas and Kouravas flows in the veins of the overwhelming majority of the Muslims of India. They are the blood brothers of the Hindus. But outside our Homeland and our fields we have our Holy Places and Khalif and 300 millions who share our faith. They are our brothers in faith. By blood and religion the Muslims of India are the uniting links of brothers in blood and brothers in faith. Who can say that blood is thicker than Faith or Faith is thicker than blood?

Dealing with the question of Hindu Muslim unity he said that the subject of electorates is the vicious apple of discord.

Our Hindu friends contend that separate electorates are undemocratic and mixed electorates produce concord. This sounds like the repudiation of the principle of the Lucknow Pact and introduces a disturbing factor. Apart from that I am convinced that separate electorate is a real necessity. I am also satisfied that separation is the harbinger of federation in good time.

In conclusion he suggested the advisability of a Conference of all schools of thought among Mussalmans. His second suggestion was to promote education among Muslims and his third was "that the community should tackle social customs in accordance with enlightened modern notions."

The Hon Mr Syed Raza Ali in the course of his presidential address dealt with the leading topics of the day. He welcomed Lord Birkenhead as Secretary of State for India and remarked

To indulge in political prophacies is futile but I venture to say if instead of trying to wrest from him by threats of civil disobedience we settle down to constructive work the future may not be barren of results as it looks to-day.

He then surveyed the events of the past eighteen months in India and said —

The collapse of the Non-co operation movement has been followed by consequences which its promoters did not and could not foresee. Not only have communal disturbances brought to the surface the inner working of the minds of considerable sections of the population but the leaders of public opinion divided



HON MR SYED RAZA ALI

into a number of parties have been unable to secure unanimity for a common programme to be put before the country. * * * All this reminds me of what a writer said about the Spanish character some years ago. He said that if seven Spaniards were to form a political association it would soon split into three with one independent.

He then passed on to consider the need for further action in constitutional reform and he appealed to Lord Reading and Lord Birkenhead to act courageously in this psychological hour. Referring to the Bengal Ordinance he said

While I am unable to say that there was no justification for Lord Reading to exercise his extraordinary powers I am convinced that the Ordinance goes too far. It gives the Local Government excessive powers and does not sufficiently safeguard the rights of the individuals affected. This is no place for entering upon an exhaustive discussion, but the qualifications

of the Commissioners and the Judges, the authority by which they are to be appointed, the committing to custody to jail of a suspect against whom preventive action may be taken and the option to the Local Government to accept or reject the report made by the Judges on a careful scrutiny of a suspect's case, are, among others, some of its obviously objectionable features.

The position of Indians in the services was then considered, then the Lee Report and other topics.

His warning to his community against the extra territorial patriotism of some of its members deserves to be quoted —

Now that the Turkish problem has been solved to our satisfaction and the Kibla-fat question has been recognised as a domestic affair to be settled by the Muslim world, I strongly feel that we would be less then just to ourselves if, instead of devoting our time and energy to internal problems of our Mother-land, we still allowed ourselves to be distracted by what was going on in distant lands. Extra territorial patriotism is a most noble and inspiring sentiment, if kept within reasonable bounds. But the moment it interferes with the discharge of our duties or the exercise of our rights as Indian Mussalmans, it becomes a fruitless pursuit, a profitless devotion to a chimera.

He then considered at length the Hindu-Muslim frictions of the year and mildly criticised Mr. Gandhi's decision on the Kohat tragedy.

Referring to the future relations between the League and the Congress the President emphatically repudiated the charge made in certain circles that in holding the League at Bombay they were separating Mussalmans from Hindus, and observed that they were ready to give the Congress that measure of co operation and support reasonably possible.

Proceeding he suggested the election every year of 10 to 12 of the League members to formally represent the Muslim community in the Congress and he believed that, if the Congress rules were so changed as to recognise their character as Muslima accredited representatives, a great many of the difficulties would disappear.

He also proposed a revision of the Lucknow Pact of 1916 in regard to Muslim representation in the Councils.

The second day opened with Mr. Jinnah's resolution on the death of Mr. Montagu.

Sir Aftab Ahmad Khan then moved That the All-India Muslim League strongly urges upon the Government the immediate and paramount necessity of introducing the reforms in North-Western Frontier Provinces of India.

He was seconded by Mr. Mahomed Ali.

Mr. Hussain Bhoy Lalji moved and Mrs. Sarojini seconded a resolution on the position of Indians in South Africa and Kenya and urging the Government of India to take necessary steps to right the grievous wrongs. Mr. Gandhi who was present pressed to speak on the resolution, spoke a few words in Hindi in which he said that the only way to deal with the grievances abroad as well as at home was the attainment of Hindu-Muslim Unity.

The resolution on Egypt having been passed, one on Bengal Ordinance identical with that passed at the All-Parties Conference was moved and carried.

Mr. Shoukat Ali moved for a Round Table Conference among Muslim organisations in the country.

Mr. Mahomed Ali Jinnah then moved his resolution appointing a Committee to formulate the Muslim demand regarding representation of the Muslim community in the legislatures of the country and in other elective bodies and their due and proper share in public service, with power to them to confer with other political organisations and report to the Muslim League. The Committee consists of 33 names including Sir Mahomed Shafi, Fazli Hussain, Maulana Mahomed Ali and others with power to add to its number.

The Kohat resolution recommends to the Mussalmans of Kohat to invite the Hindu residents of Kohat to return to Kohat and to settle their differences with Mussalmans of the place honorably and amicably and the League trusts that, while the Hindus in future will avoid provoking Mussalmans, the latter will refrain from resorting to violence and would refer all disputes to the arbitration of trusted leaders of the two communities.

Indian Christian Conference

Indian Christians, mostly Protestants, met in Conference at the Y. M. C. A. Hall, Bombay. Delegates representing the Punjab, Bengal, United Provinces, Behar, Central Provinces and Madras were present

Mr. T. Buell, Chairman of the Reception Committee, in welcoming the delegates made a short speech in which he reviewed the position of Indian Christians in the public life of India. He said that the chief obstacle to the progress of the community was their apathy they were neither earnest communalists, nor zealous nationalists. He warned them that they remained in the back water at their peril. He admitted however that India's tradition of religious tolerance was so strong that they could be safe against persecution.

But there are subsidiary aspects of communal justice to be secured for us as a minority community. Our religion is safe in fact, Christianity has more cause to be afraid of Christians than of non Christians. But while other communities are trying not only to safeguard their faiths but to establish denominational rights in the legislatures, the local bodies and even educational institutions, we have to defend ourselves against being swamped by aggressors.

Responsibility, he continued, grew by its exercise, and Christians were in a position to furnish a good example of comradeship and co operation. He therefore asked for a Committee whose chief aim would be to attend to Christian interests when programmes and constitutions were framed. Continuing the Chairman drew attention to the recent All Party Conference and said that if things progressed, Indian Christians should expect as to be absolved from the reproach that they never voiced their claims.

He then paid a tribute to the President elect Dr. J. R. Chitamber, M.A.

Dr. Chitamber in his address deplored the recent Hindu Muslim riots and referred with satisfaction to the part Indian Christians took in the work of restoring peace.

He referred at some length to the Unity Conference and the All Parties Conference and said that though the resolutions passed at these

Conferences were far reaching in character it remained to be seen how far they could be practically given effect to. The Bombay Conference did no more than condemn the Bengal Ordinance and ratify the Gandhi—Das agreement. He



DR. J. R. CHITAMBER.

contended that it was not sufficient merely for leaders to meet, but they should be imbued with a real spirit of righteousness and broadmindedness. Dr. Chitamber, continuing, pleaded for the giving up of intoxicant liquors by the members of the community, and for better educational facilities for their boys and girls.

Then he defined the position of Indian Christians in the political life of India. First and foremost they were not for non co operation but for co operation.

While perhaps in certain, though very few, matters non co operation has been helpful, the entire movement or propaganda has failed as was expected and may I say, desired by some of the most patriotic sons of India. Nothing can be gained by a destructive policy, or by adopting a hostile attitude towards the British Government.

Then in the second place "We are for evolution

and not for revolution," for anarchism and revolution have always been suicidal. He instanced the case of Egypt and quoting the *Indian Social Reformer* he declared —

The social, economic and political autonomy of India must be a process of evolution and not of revolution. 'Swaraaj' could come in the wake of a bloody revolution, but that would be morally wrong.

Mr Chittambar then discussed the question of communal representation and had no hesitation in throwing in his communal lot with other communities.

Our future lies with our 1000 Christian compatriots. Let us join heads with them in bringing about the desired reforms in our country seeing to it of course, that our participation is in co-operation with the Spirit and the Ideals of our Divine Lord and Master. Let us work our way into the centre of activities.

The Conference re-assembled the next morning when a motion for introducing religious instruction in educational institutions was postponed after discussion. The Conference agreed to the proposal

that the All India Catholic Association should be asked to appoint representatives to meet the members of the conference at a Round Table Conference to investigate the means of bringing about the Catholic participation in the All India Christian Conference so as to make it representative of the entire body of Indian Christians.

The Conference also appointed a Committee under the chairmanship of Dr. John Mitthun to report on the economic condition of Indian Christians. It further passed a resolution on the Natal Boroughs Ordinance disapproving and protesting against the enactment and urging the Indian Government to take immediate steps to secure a reversal of the Anti Indian policy in Natal and to move the Imperial Government to advise the Crown to disallow the Ordinance under Section 65 of the South African Act of 1909. Another resolution welcomed the Unity Conference at Delhi as an expression of the establishment of peace and goodwill and assured the Conference's support thereto.

Then followed a temperance resolution, after which consideration was given to a letter from Pandit Motilal Nehru on the question of participation

in the All Parties Conference. The Conference appointed deputies to act on its behalf in the All Parties or other similar Conferences.

On the last day the most important resolution was the one on Bengal Ordinance moved by Prof S. K. Roy. The motion condemned violence, terrorism and assassination of Government officials but disapproved the introduction of the Bengal Criminal Law Amendment Ordinance and the application of Regulation III.

It suggested that if evidence was forthcoming of the existence of revolutionary activities, the Government should consult a few non-officials and men like High Court Judges and only then introduce on their recommendation special legislation for speedy and if necessary, secret trial of suspects.

It also urged the final repeal of Regulation III. The addendum moved by Mr Sebastian was also carried. It read thus:

With a view to secure conditions which discourage anarchical violence, the Conference urges upon the British Government through the Government of India the desirability of immediate advance in Self-Government for India and to that end asks for a Round Table Conference on the lines supported by the representatives of the Indian Christian Community.



HEAD OFFICE.—ESPLANADE ROAD, FORT, BOMBAY.

The 36th Session of the National Social Conference was held at Lucknow under the presidency of Mr G K Devadhar on December 29th. Pandit Gokaran Nath Misra, the Chairman of the

deserved their sympathy provided it was carried on simply for the removal of the social injustice with the help of the people of the Province and after securing their general sympathy and support which it must be recognised, would be very slow to come. Only care must be taken that the depressed classes are not used as pawns for any political game. He made a strong plea on behalf of the reformation and elevation of the aborigines and labouring classes.

Resolutions were passed on the removal of untouchability on the need for discarding the caste system for the removal of purdah for the steady progress of women's education for raising the marriageable age of women for removing the prevailing wrong notions about widow remarriage and for



PANDIT GOKARAN NATH MISRA

Reception Committee related in his address the progress of the social reform movement in the last few years, dealing exhaustively with the questions of untouchability and the depressed classes and with the need for toleration among the various classes of the community.

Mr Devadhar pointed out how the aim of all social reform activity was true social happiness and efficacy which would contribute to an all round progress of humanity.

He touched upon the question of social reform and social service and said with reference to the depressed classes that the movement at Vaikom which was started to improve their condition and help them to assert their rights was one which



MR G K DEVADHAR

convincing the public about the higher ideal of married life. The Conference also showed itself in favour of the readmission of converts to

other religions and made an appeal to the Hindu community not to impose any disabilities on such persons on their re-admission. A Standing Committee was appointed to organise the Conference on a broader and firmer basis and to prepare a suitable constitution for the purpose of sustained and vigorous propaganda.

A lively debate took place on a resolution which expressed the opinion that an earnest endeavour should be made by social reformers to educate public

opinion on the desirability of getting divorce recognised by the Hindu society and law. The resolution was moved by Mr. Krishna Prasad Haul and supported by Dr. Paranjpye and Pandit H. N. Kunzru. Some of the opponents of the resolution were, however, very vehement in their speeches. The resolution was in the end negatived. The Conference closed with an inter-communal dinner which included Mohammedana, Christiana and Parsis from various provinces.

The Belgaum Social Conference

The All India National Social Conference was held at Belgaum on the 26th December under the

pressing social problems the removal of untouchability and the establishment of unity and harmony among the creeds and communities of the country.

Sr. Sankaran Nair in his Presidential Address pleaded for a complete emancipation of women and the depressed classes and for securing to them the right to vote for election to Councils. In Egypt, Turkey and China, women were on the road to emancipation. Indian women were better placed than the British in the matter of their economic condition. The President put in a plea that the state should undertake the subsistence of women, pay them and charge it to relatives. Early marriage compulsory marriage compulsory widowhood and denial of freedom to grown up women to choose their own husbands must also be raised while the age of consent must also be raised. With regard to the caste system and the depressed classes the President was equally vigorous and pleaded for legislation. Lastly he urged that the most effective weapon of emancipation was the right to vote.

In this connection the President referred to the most pressing questions of the Social Reform Movement, the condition of women, the caste question and the condition of the depressed classes. On all these subjects important resolutions were passed by the Conference.



SIR O SANKARAN NAIR

Presidency of Sir O. Sankaran Nair. Rao Bihadur A. B. Lathie, the Chairman of the Reception Committee congratulated the Congress on having admitted into its programme, two of our most

Before the Maha Sabha met at Belgaum in the Congress week, an important informal Conference took place on December 25 1924 at the temporary residence of Pandit Madan Mohan Malaviya, of the leading Hindu representatives

attempt to create a new organisation, while Mr Gandhi endorsed almost the same view

The special session of the Maha Sabha opened on December 27 under the presidency of Pandit Malaviya. The Pandit referred to the necessity of organising a Hindu proselytising mission and of focussing Hindu opinion on the question of representation in the Councils and in the services. He also dealt with the question of untouchability and the Non Brahmin movement. The Pandit was convinced that but for the weakness and cowardice of the Hindus some of the Hindu Muslim riots could have been averted. The Maha Sabha had voted in favour of the admission of the untouchables to school and permission for them to draw water from the public wells and to have *dargah* and temples. The Pandit was entirely opposed to communal representation in national interests but the Hindus could not give it up till the Moham medans voluntarily agreed to its abandonment.

A representative Committee with Lala Lajpat Rai as chairman was appointed to ascertain and formulate Hindu opinion on the subject of Hindu Muslim problems in their relation to the question of further constitutional reforms. A resolution expressed deep satisfaction with the recognition of the independence of Nepal by the British Government and with the complete abolition of slavery in Nepal. There was passed a long resolution about Kohat about the necessity of a full public inquiry, about the release of men of position arrested by the Frontier Provinces Government and about subscriptions for the Kohat Refugees Fund. Resolutions were also passed urging the Maharani of Travancore to permit the untouchables the use of the public roads condemning the Gulbarga riots and asking Hindus to start Hindu Sabhas all over the country with a view to improve themselves socially and religiously.

FUNDIT MADAN MOHAN MALAVIYA

to discuss what steps should be taken to organise Hindu opinion and take effective measures to deal with the new demands made by the Mohammedan community and to protect the legitimate rights and interests of the Hindu community. Swami Shradhananda, Lala Lajpat Rai and others urged the necessity for strengthening the Hindu Sabha and for forming a distinctly political organisation of the Hindus to safeguard their claims in respect of their representation in the Councils, services etc., to settle differences that may arise between the two communities in religious and communal affairs. Mr C. R. Das strongly deprecated any

MADAN MOHAN MALAVIYA'S SPEECHES Cloth bound Price Rs 3 To Subscribers of the I R " Rs 2 8 G A Natesan & Co Madras

The Non-Brahmin Congress

At the invitation of the President of the Indian National Congress what was essentially the first All India Non Brahmin Conference was held at Belgium on the 27th and 28th December. There were protests in Madras by a section of the Non Brahmins against the election of the President and there were protests at Belgium from a number of prominent non Brahmins when I told that the Conference was not sufficiently representative.

The President Mr. A. Romaswami Mudaliar, M.L.C., reiterated in his address the principles on which the movement was based. He repudiated the taint of jobocracy levelled against the movement and said that the charge was mainly inspired by malice. He held

I fully and frankly state that one of the objects we have in view is the securing of jobs to the men of our communities and I am not ashamed of calling myself a job hunter. Yes—I am proud to be a job hunter. I hunt for jobs not for myself or for my relations nor for the dear old wife in my family circles but I ask frankly and demand that jobs should be available to the hundreds of young men fully trained and equipped who are now forced to remain idle because they have not the fortunate and adventitious aids of other communities. Our movement has for the first time tried to crystallise the principles of public service appointments in that we have laid down that the cardinal principles to be observed should be the selection of persons of communities not adequately represented in the public services provided that they possess the necessary qualification. A more harmless suggestion it would be difficult to conceive and yet a proposition so elementary has been bitterly attacked and the charge of jobocracy unceasingly levelled. If we are to be criticised as job hunters I ask what is all this cry for? Is it not the Indian National Congress itself a great job hunting and job securing machinery set up in the interests of Indians?

He then passed on to other topics like the need for education, and the stopping of emigration. He said that dyarchy was a complete failure and he outlined the next steps in responsible government which would satisfy Indian political aspiration.

On the question of unity of all parties in their political work Mr. Mudaliar welcomed the Unity Committee formed at the All Parties Conference.

A determined effort must be made to bring about if not absolute union or merger of parties at any rate the possibilities of co-operation and conjoint action.

But in this effort we cannot afford to lose sight of first principles, to sacrifice the essential creed of our party. There can be no compromise so far as our goal is concerned the attainment of Swaraj or Home Rule within the British Empire. Neither can we be equivocal as regards the methods by which such goal can be reached. Ours are constitutional methods. We cannot practise the method of direct action, of non-co-operation which does violence to the constitution itself. Nor can we take to what are termed obstructive methods of wrecking the Councils, of refusing these are essentially unprofitable deviations from the responsible office. Apart from the fact that these are essentially unprofitable deviations from the path which leads to our goal they have proved disastrous to the real interests of the country.

The main work of the Conference as will be seen from the resolutions passed at the session, was directed towards making the Conference an All India organisation, with Provincial and District and Teluk branches united together in one central organisation. Among the important resolutions passed at the session was one defining the object of the Non Brahmin Congress (the new name assumed by the Non Brahmin Conference)

which is the attainment of Swaraj or Home Rule for India as a component part of the British Empire, at as early a date as possible by all peaceful, legitimate and constitutional means by promoting, legitimising and amity among different communities of India through safeguarding their interests by means of communal representation and by social amelioration and re-organisation.

Every person who is not a Brahmin and who is over 21 years is eligible to become a member of the Non-Brahmin Congress.

Among other resolutions was one expressing the opinion of the Non Brahmin Congress that

it could co-operate only with those political bodies which have for their goal Swarajya or Home Rule within the British Empire whose methods of agitation are strictly of a constitutional character not calculated to bring the Government to a standstill by direct action or other similar methods, and which recognise the principle of communal representation by the services of the country.

Another asked for the revision of the constitution towards greater self Government and yet another sought adequate representation of Non-Brahmins in all Legislatures and increasing Non-Brahmin element in the services. A resolution on Indian over-representation was also passed. The Congress recommended reorganization of the Provinces along linguistic lines and advocated village propaganda. There was a resolution on the Bengal Ordinance.

The Fallacy of a Golden Age

The idea of a golden age gives the colour of actuality to our ideals and serves to suggest to the uncritical mind a means for their realisation—an writes Prof. O. J. Hamilton in THE INDIAN JOURNAL OF ECONOMICS. The State of Nature and the Golden Age, though not always thought of as an actual and historical state by theorists, has come to be very commonly believed as a historical condition from which the world had unheppily passed away; and in times of popular discontent the change was ascribed to the misdeeds of the rulers or of the dominant class. In India this conception has all the greater potency, because of the habitual natural tradition to look backwards.

Mr. Hamilton says that the truth of the matter is that those who compare the wealth and grandeur of the past with the poverty of the present are guilty of a number of fallacies including a comparison of two widely different things like the present low average income of the population, and the magnificence of the courts of previous dynasties. A second fallacy is to take all the achievements in the realms of literature, science and art extending over hundreds of years and exhibit the glory of them in comparison with the poverty of the present age. By an effort of the imagination the work of hundreds of years is telescoped so as to appear concentrated in the Golden Age; and the present naturally seems to shrivel into insignificance. The proof of the Golden Age in the past rests thus upon "paucity of historic authority and confused character of the reasoning." Again contrasts are instituted of the present with the times more or less immediately preceding British rule—as in statements that the peasantry to-day are sunk in indebtedness, prices were low before and famines were less frequent. The belief that India was once richer than now is a prejudice and a superstition; it clogs the mind and distorts the judgment.

Sufism

Sufi Reushan Ali read a paper on Sufism before the recent Religious Conference in London which is reproduced in THE REVIEW OF RELIGIONS. He refutes the idea that Sufism is a growth foreign to early Islam, principally of Persian or of Buddhistic origin—"a reaction of the Aryan mind against a conquering Semitic religion." This idea is not in consonance with facts; the whole warp and woof of Sufism is Islamic; to the Sufis Mahomed is the perfect onsample and exemplar. Thus we have an account of why Sufism has come to be so popular with the Persians.

As we have stated above, the Sufi teachings were taken in hand at the right moment by the Arabs and non-Arabs—the Persians, in particular. It was due to the beauties of Islam that the Persians entered into its fold, and along with other sides of the great faith they look up to the Spiritual side with great avidity. Had they joined with the purpose of breaking up Islam or had their action been due to the natural re-jection of a superior yet decadent civilization, how is it that we have men of Persian descent or origin like Iman Muhammed Ismail Bukharae, Muslim Bin Hejazi of Nishapur, Abu Essa Tirmadhi, the great Jurist, Iman Abu Haneefa Nu'man, Iman Abu Yusuf, Ya'Kub, Seeb-vah and Abu Ali Farabi—the last three being the greatest grammarians, who have all played an important role in the history of Islam and its propagation? It is difficult to find such a galaxy of famous names even in the ranks of the Sufis, who were proud to follow them as well as the great Arab Moslems, in all reverence. Moreover, some of the greatest names in Juris-prudence have been equally great in Sufism—for instance, Abu Haneefa, Shafae, and Rahia Basri. Necessity is the mother of invention; it was necessary that drove them in various directions. The various branches of Moslem religion were taken up by the great ones when a need was felt for them. In short, the Persians did not take part only in the Sufi movement but their activities were visible everywhere in all branches in the interests of Islam. If the mere reading of the Holy Quran was needed, they were in the forefront. If the need for Spiritual side was felt, we find them shoulder to shoulder with others.

Why the Sufi propaganda was not given prominence in the early days of Islam, was because it was not needed. When people lead a righteous life and they have a thorough grasp of the subject in its essential and practical side, it is useless to give them a formal instruction. If a person knows a language as his mother tongue, there is very little need for him to have a grammatical instruction.

Indian Foreign Affairs

THE ROUND TABLE concisely and clearly puts the Indian foreign situation in its two most important aspects very clearly. Recently the influence of foreign affairs upon Indian politics has been less marked than usual. On the north-west frontier interest centred in the Khost rebellion which had been giving the Amir considerable trouble. It was obviously a revolt on the part of the Mullahs and the conservative elements against the administrative reforms which the Amir Amanulla had so proudly proclaimed. From a political standpoint the press of Kabul made it plain that the Afghan Government had been able to rally feeling in its own favour by representing the Khost rebellion as arising from British intrigue. The Soviet press made the same charge in somewhat heated terms. But the Amir had been offered by the British Government all facilities for the recapture of the escaped rebel Abdul Kırım Khan and for the purchase of munitions of war to assist him against the rebels. Muhammadan opinion in India has been generally supporting the Amir, but the public execution at Kabul of an Ahmadiya leader has caused a revulsion of feeling among this section.

The Khilafat movement has been for some time at a discount, partly on account of the secularising attitude of the Angora Government and partly on account of the lack of confidence in the manner in which the Khilafat funds have been expended. The Government were unnable, "consistently with the ordinary usages of diplomatic courtesy" to afford facilities for the Khilafat Deputation "whose professed intention was to exercise influence upon the internal affairs of another state." The question of issuing passports was hung up until the desires of the Angora Government were ascertained, and the Government were accused of hostility towards Indian Mussalman sentiments. But the caution displayed by Government has been justified by the

event. The interest excited by the Mosul question in which Indian opinion backs the claims of Turkey, and the excitement arising from the Wahabi attack upon King Hussain who is regarded as "a mere tool in the hands of the British," have produced some degree of tension of feeling among the Indian Mussalmans who would welcome the Wahabi occupation of the Hedjaz, provided it is not sullied by the desecration of the sacred places.

Burma and Burman Life

Dr B. M. Bama, writing in THE CALCUTTA REVIEW contrasts Indian life with that of the Burman, saying that the religion on the Burman side teaches that death is a feast and a festival, while that of Bengal Vaishnavism postulates a life of joy. The Burman represents a people "young in racial development, eager, active, impatient of all restraint" and his brighter qualities and shortcomings, achievements and failings are all that is due to the full vigour and noble impulses of youth. The real history of Buddhism in Burma began at a time when it ended in India. With the destruction of the various Sanghas the Buddhists permanently lost their ground in India, while the Buddhist teachers of Ceylon were too much given to the study of grammar and controversies about monastic discipline and the ecclesiastical code and at the same time too unimaginative and conservative to think of anything new. But the Buddhist teachers of Burma preserved the pervading Indian element in their law books while greatly modifying the severity of the criminal law as well as forms of marriage and social institutions. The aspect of Buddhism which appealed most to the Burman people and was found in harmony with their inner spirit is the doctrine of impermanence. The Burmans stand out in history as the main Buddhist people who have consistently sought with their Siamese neighbours, to realise the ideal of impermanence. The Buddhist Abhidhamma literature which is studied most carefully

in Burma has taught the grand ideal of impermanence which pervades every activity of theirs. The youthful vitality of the race, coupled with its deep rooted faith in the truth of impermanence, constitutes the very source of Burman strength and weakness. Indian life tends to be static, and the Burman life dynamic. No other type of Aryanism could take a permanent root in the soil except Buddhism which is socially non interfering and seeks by change of heart and outlook, to lead a free people like the Burmese on the road to self-determination. Burma like other countries was a scene of tribal migrations, foreign invasions and interecine hostilities, but these did not disturb the peaceful life in the monasteries. On the whole, Burman life is a contribution of all that is best in Hinduism and Buddhism.

Characteristics of Jainism

The Jains lay much stress upon their five vows (vratas) namely *Ahimsa*, (non killing), *Satyā* (truth), *Isatyā* (non stealing), *Brahmacharya* (chastity) and *Aparigraha* (non attachment to worldly things) and of these they attach the highest importance to *Ahimsa*, the latter four being the means to strengthen it. *Ahimsa* is thus the guiding principle of their life.

Mr. Rikhab Dass Jain writing in the November number of the JAINA GAZETTE dwells at length about the characteristics of Jainism. He says —

The motto of Jain Dharma is PEACE FOR ALL. It does not like to fight with any religion. It does not like to see the various religions in discord with one another. It reconciles them with its *anchantic* method. It is a religion in which are comprised the principles of all the religions of the world. It is a religion in which the six schools of Hindu Philosophy are seen in their true light. It denounces not the principles of any religion. According to its theory of every religion is true from a certain point of view and in a certain respect. When it finds two religionists with their inconsistent theories quarrelling with each other it pacifies them saying "Friends quarrel not both of you are right from a certain point of view, and in a certain respect. Your mistake is that you assert your theories in a one sided or absolute manner."

The Religion of Tibet

Mahayana Buddhism was introduced into Tibet in the 6th century A.D. by the famous King Srong Tsan Gampo. This type of Buddhism, says a writer in THE OCCULT REVIEW, had wandered far from the original teaching of the Buddha and through over speculation had lost itself in a tangle of views against which Buddha had warned his disciples. In Tibet this type came to be mixed with the ancient animistic Bon religion, a form of premature demonolatry. Lamaism was founded by one Padma Sambhava about whom there is a great deal of mystery and who according to tradition was a Mahayana monk from Nelande of the 8th century. In the 11th century, Atisha, an Indian monk went to Tibet where he deprecated all magic and introduced monastic celibacy and a stricter code of life. Thus was created the Reformed School of "Yellow caps" as opposed to the old School of "red caps", the difference between the two being not so much doctrinal as disciplinary.

At first sight Tibetan Buddhism seems to be a complicated mythological polytheism, to which is added the propitiation of innumerable good and evil spirits, there is also the superstition fostering Lamaism. The following is an account of the Tibetan Pantheon.

The Adi Buddha is the impersonal source of all things without beginning or end, that which is formless nameless and inconceivable, in and by which all phenomenal existence manifests. This is symbolized in its innumerable aspects by the various "powers" which are called somewhat erroneously, the "gods" of Tibetan Buddhism, of which Chenresī incarnated in the Dalai Lama, is the most popular. It would be more correct to say that the Dalai Lama is overshadowed by Chenresī since Chenresī is conceived as being everywhere else. The other greater powers, the Dhyana, or heavenly Buddhas as Akeshya and Varocana are also aspects of the Adi Buddha. These are spiritual belonging to the formless worlds, emanations of the Adi Buddha, and helpful to the devotees. The human Buddhas, as Gotama are considered as existent in the worlds of form, though beyond the necessity of incarnation, and able to assist the efforts of struggling humanity. A little lower are the human Bodhisattvas, also belonging to the worlds of form of which Maitreya the Buddha to come, is the most notable. They are responsive to direct appeals in the way of prayers and supplications,

Dravidian Origins

The old theory of an Aryan invasion and its super imposition upon the primitive culture of India has been so long resting on book evidence alone, on sacred texts written in the Aryan languages alone. But new facts have been coming into light. Of these the most important is the individuality of the Dravidian group, there was no definite archaeological evidence for a high material civilisation in India before as late as the 3rd century B C whereas Egyptian and Babylonian civilisations showed actual remains in the shape of buildings and objects of art that went back to 3000 B C. Dr S. K. Chatterji, writing in THE MODERN REVIEW, attempts to support the strengthening hypothesis that the Indo Europeans were a comparatively backward race when they came in touch with the peoples of the Egean, Asia Minor and Mesopotamia and when they came into India as Aryans, and that in India apparently the Dravidians had some independent culture of their own as we could see from their language. That there was a profound influence exerted by the non Aryans in the evolution of Hindu culture and ideas is now gradually admitted.

The non Aryans fall into three main groups, Dravidians, Kols on Munda and Tibeto Chinese. The Kols probably came into India from Indo China through Assam and Bengal, if they were not the first inhabitants of the upper Indian plains. Dr Levi has sought to indicate how from place names the presence of the Kol element all over Northern India can be demonstrated and how it is extremely likely that a Kol culture did exist and consisted apparently in maritime commerce and adventure in Indo China and Insulindia. The Dravidians were on a far higher cultural level than the Kols. There are evidences of the presence in the coast lands of India (in South Baluchistan, in the South India and the Andamans) of a Negro people who were probably the original inhabitants of India and who were killed, off or absorbed by the Kols and the Dravidians.

A large mass of materials belonging apparently to pre Dravidian times have been brought to light like paleo lithic and neo lithic implements, crude pottery, looms, cane paintings, indications of burial customs, some copper implements and ornaments, etc. Possibly the Old Stone Age weapons belong to the Negritos, and the New Stone Age implements were the works of the ancestors of the Kols, while the copper implements and ornaments can be ascribed equally to the Dravidians and the Kols. The culture types discovered in the tanks like those at Aditchanalur, Kaveri, Anatolia etc. The recent discoveries made at Harappa and at Mohenjo Daro show us a civilisation dating from the sub-neo-lithic Age which had some unique features of its own, flourished along the Southern Indus and the Sutley valleys and extended also to Baluchistan and which bear a remarkable affinity to similar antiquities from Babylon dating from Sumerian or pre Sumerian times. There has been already propounded a theory that the Sumerians could have well been a branch of the primitive Dravidians. Mr R. K. Banerji is inclined to connect the Mohenjo Daro and Harappa people with the Dravidians. There are other evidences for connecting the original Dravidians with Mesopotamia as well as with the Mediterranean. The whole presents a very striking problem full of great possibilities.

TEN TAMIL SAINTS.

BY MR. M. S. POORVALINGAM PILLAI, B. A.

This book contains life sketches of ten great saints and events that have appeared to the Tamil Land.

CO-TENTS:—Saint Jnana Sambandar, The Impaler of the Jains, Saint Manjavachakar, The Hammer of the Buddhists, Saint Appar, An Ideal Servant of God, Saint Sundarar, God's Bondsmen, Saint Jeynappa, The Nimrod Bhakta, Saint Keraikal Ammal, The Demon Poetess, Saint Thiruvalluvar, A Great Moral Saint, Saint Meykanda, The Great Saiva Siddhanti, Saint Theyyamanavar, A popular Poet Philosopher, Saint Pattinathar, A Poet-Recluse.

Price Rs. 12. To Subscribers of "I. R." 8 as.

G. A. Natesan & Co., Publishers, George Town, Madras.

A Home of Greatness

Lord Meston writing in *THE UNITED EMPIRE* welcomes the new idea started by the Maharaja Holkar of a 'Home of Greatness' at his capital which will house the portraits and biographies of all the greatest men and women of all times; and he would plead for the starting of a similar home for the great ones of the British Empire. The Indian exemplar is a home without distinction of race or religion, where non-political and non-sectarian lectures will be delivered about the work of these men. The noble Lord thus expresses his admiration of the Holkar's institute.

The conception is an impressive one, and essentially Hindu in its bold eclecticism. A few years ago, certain of the Hindu magnates of Northern India were busy with a project for a "Hall of all Religions," in which the various faiths of mankind were to be studied, expounded—and reconciled! It is the same instinct of synthesis that has actuated the Maharatta Prince of Indore; and it was natural that his ceremony at the new "Home of Greatness" should be attended and blessed, as we are told it was, by "representatives of all the great religions of the world." Hinduism is a Catholic system of belief, its pantheon has been opened to many strange comets, and its tenets inculcate a spirit of deliberate reverence for whatever is noble and of good report. The orthodox Hindu, untainted by the iconoclastic tendencies of Western education, finds it much easier than the insular Briton to pay his homage to Confucius or Solon, to Marcus Aurelius or Francis of Assisi.

In another sense, however, there is something in the idea that is foreign to Hindu tradition. Among the many phases of its intellectual speculation, wide and daring though they are, Hinduism has no place for the science of history as we understand it. Annals, memoirs, biography were virtually unknown before the Mahomedan conquests; the ancient epics are even, if possible, more unhistorical than Osian or the Norse sagas. Little care is given to dates or the sequence of past events; for the life of man is only a grain of sand under the ocean of Time, and Time itself is but a drop in the infinitely vaster ocean of eternity. Progress is vanity, and what is the use of trying to improve a world which is only illusion, and which the gods will shatter when they get tired of it? Hardly is favourable to individual effort is the frame of mind that such a philosophy begets, and some notion of providing his subjects with an antidote for it may possibly underlie the Maharaja's conception. It may be his hope to hold up to the gaze of young India the classic examples of difficulties overcome, of greatness achieved, and of its power over the lives of others and the advancement of the race.

British Justice and Native Race*

Mr. J. H. Harnis, writing in *THE CONTEMPORARY REVIEW*, with all his experience in tropical colonies, says that in the African dependencies there have been grave departures from the accepted canons of British justice, involving the deplorable consequences of an impaired faith in British justice. The most notorious of these consequences is found in the Kenya Colony. In Rhodesia things are very nearly as bad. The Nigerian system denies to native prisoners the right to engage counsel to defend them. Frequently flogging of natives is resorted to beyond the possibility of human endurance; trial by jury is almost unknown in Nigeria. Thus the writer concludes as to the right remedy for these abuses:—

The facts of these cases illustrate grave departures from Britain's high standard of justice; they are being denounced by native communities not only in Africa but in other countries where coloured men congregate. It is pasting strange, however, that protests against these unfortunate incidents is being left almost entirely to judicial officers. It is idle to close our eyes to the fact that with increasing economic competition race prejudice is seriously on the increase; every effort therefore, must be made to secure a high standard of judicial procedure. It is an open secret that Lord Milner expressed himself strongly about certain cases of extreme brutality in Kenya Colony. Surely the time has come to intimate that any future case will be met by deporting from British Dependencies as "undesirables" and persons found guilty of these practices. It is due to the Colony itself and due to every decent minded settler in the Colonies, no less than to the British public, that action of this kind should be taken.

INDIA IN PERIODICALS

- ANIMISM AND ITS SURVIVAL IN INDIA.** By Lily Sturckland Anderson. ["The Calcutta Review," December 1921]
- RECENT DISCOVERIES IN INDIA.** By L. E. T. ["The Theosophist," December 1924].
- INDIA'S RELIGIOUS PROBLEM.** By Mrs. M. R. Harding. ["The Vedic Magazine," Dec. '24.]
- MUSICAL REFORM IN INDIA.** By D. P. Mukerji. ["The Lucknow University Magazine," December 1924.]

Beauty in India

In India, a very ancient civilization has developed a type of beauty that attracts even Westerners and all those who recognise the charms of lovely figure, luxuriant hair and lustrous dark eyes. It is only that beauty which comes from within that is everlasting. Beauty of the soul as well as of the body may be cultivated, and it is only in the combination of the two that we may find perfection on earth. Lily Strickland Anderson writing in the November number of the CALCUTTA REVIEW refers to the beauty of the Indian women and their unyielding tendency to modern fashion. Her observations are worth quoting here —

Indian women have no need to conform to changing styles. There is no change in modes for them. Custom and Costume have remained fixed for hundreds of years. Fashion does not make the mode here and the old style of dress so long in vogue in India is perfectly adapted to the type of beauty and body. They are well chosen to show off the flowing lines of colourful draperies, the graceful arrangements of body and head covering and the profusion of rich jewellery which gives the correct finishing touch to an oriental toilet.

Should an Indian woman be so unwise as to adopt the styles of Western dress she will only succeed in making a caricature of herself. There can be no compromise between the styles of the East and West, and any attempt in that direction only leads to ludicrous failure. How much more lovely and graceful are the undulating lines of the *sari*, designed in a multitude of handsome fabrics, embroidered, brocaded, woven and shot with silver and gold threads, and running the gamut of the rainbow in pure and beautiful colours. How charming a foil for the old ivory and dusky complexions of the wearer.

When Mark Twain was in India, he paid a glowing tribute to the beautiful costumes and graceful carriage of Indian women. They have never known the constrictions of the body caused from wearing light corsets, shoes and garments cut in intricate and sometimes deforming lines. Their walk is free, lithe, dignified and as graceful as a young larch in a spring wind.

A *Sari* the national costume of the Hindu, consists of about six yards of material, which when wound round the body, creates at once a petticoat, a skirt, a waist and a hood covering. The *Sari* is draped with a deftness and grace that would fill with envy the most ultra *Modiste* on the *Rue de la Paris* or Fifth Avenue.

Government and Power Development

The Hon. Herbert Hoover, Secretary of Commerce of the United States, writing in THE ENGLISH REVIEW discusses policies of Government which are best suited to secure in the public interest the maximum development and the widest distribution of electric power at least cost to the consumer, he says that with particular reference to the United States the characteristic feature of the power development of the future will be groups of efficient generating stations, of large capacity, hydro and fuel, interconnected into single operating systems covering wide areas and serving a great variety of uses, and that "interconnection is the road along which more economical expansion and use of electrical energy must proceed." The perfection in transmission of electric energy, the higher mechanical efficiency of generators with large capacities in single machines and the opportunity to generate power in larger and more economically located stations, are, according to the writer, the chief lines of future development. In other words there are wider gains to be made through this wider inter connection and through central station generation. The resultant benefits would be "cheaper production costs, greater reliability of service, better utilisation and consequent conservation of our coal supplies and larger use of our available water power."

All these developments rear hosts of problems in Governmental relations and should not endanger either the equality of opportunity of the citizens or the capacity of initiative of the people. The economic generation and distribution of power require local territorial monopoly, and they therefore involve the principle of public regulation. Federal regulation is not the road to the solution of the problems of inter state movements of power. There must be an eventual division of the country into power districts. There must be co-ordinated regulation among groups of states.

National Culture

In an article on "Manners and Culture" in a recent issue of *THE IRISH STATESMAN* the writer who is presumably A. E. the poet Editor of that journal, says that the purpose of culture

is to create national character, to bring about a harmony in the midst of our diversities a unity of mood, so that we shall easily unite for national purposes and make sacrifices for them with readiness. The purpose of a culture is to create character just as the purpose of instruction is to bring about skill and efficiency.

In Ireland as in India, the controversy among the advocates of national education is mainly about the language, and far more on the letter than on the spirit. But if "national culture is to be worth anything it must include more than a knowledge of language." A true culture cannot arise 'when it is taught not for its own sake, but because of hostility to another culture where there is a partisan, rather than a true cultural purpose in the education given.' For the main object of national culture is the creation of national character.

We have suffered from the characterless culture imposed on us in the past. We have all been appalled by the apparition in the past five or six years, of bullying dishonesty and thieving which sprang into active life the moment circumstance made it possible. Where these qualities were not manifested in physical acts they were obvious in moral acts: the dishonesty in statements made without any attempt to discover truth; the bullying in abusive language; the thieving in attempts to take away character. The Free State will fail as the old regime failed in its time if the central object of all education is not conceived as character making.

The writer points out that "one of the needs of our national culture is to beget the temper in which men and women will discuss the problems of the country, eager to know what others are thinking and what their ideas are. What he says of Ireland is no less true of India and his observations carry a needed lesson to us all."

We should always keep in mind the wisdom of the Athenians of whom Pericles said: "We listen gladly to the opinions of others and do not turn sour faces on those who disagree with us." A nation is truly cultivated when that can be said truly of it. We may be certain that the more dogmatic people are about their country and the solution of its intricate problems the less value is there in the solutions they suggest. There is such a thing as public good manners, the temper which feels that public life is degraded when its political call each other traitors, hypocrites, humbugs, cowards, and the like. Such words of course exist because there are facts corresponding to them in human nature but they should be used with the greatest care. They trip too easily to the tongue. Their use in regard to others fills us up with a misleading sense of our own virtues. The election speeches exhibited too many of our politicals on both sides as having the worst possible public manners. If by going back to our roots in the Gaelic culture we could recover the generosity of mind, magnanimity and love of beauty in which it was so rich it would be worth the effort. To insist on the body end forget the soul is only to exchange one form of stupidity for another, and we can see nothing worth while has been gained by making Gaelic rather than English the vehicle of an uncultivated mind.

A United States of Europe.

In the *LABOUR MAGAZINE* Mr. H. W. Lee, Editor of the Social Democratic organ *JUSTICE* argues in favour of a United States of Europe as a step to warle the association, in an all inclusive League of Nations, of the States of the world federated by Continents. He says —

An all inclusive League is essential, but it is not enough. The League is only a means to an end, not an end in itself. The end is peace and it can be achieved only by using the League as a framework for building up a new order of international society. Part of this order must be a united Europe without which there can be no real society of nations. It is obvious that European countries which are situated on the same continent inhabited by the white race and all belonging to Western civilisation, with a fundamentally similar outlook, political institutions, etc. can become united to a much closer extent than, for instance, the United States and Tibet, Germany and China, Great Britain and Abyssinia, or other countries at opposite poles geographically, racially and culturally. Everything must be done to get all countries into the League but there must also be formed groups of closely associated or federated States by continents within the League,

The Chaitanya Movement

A writer in THE YOUNG MEN OF INDIA details those features of the life and thought of the Chaitanya movement which should be of interest from the view point of Christian missionaries. The able lieutenants of Chaitanya, especially Nityananda, organised a community spread the *bhakti* cult and created the mendicant order of *Vairagya* and the order of *gurus* or *gocamis*. There was also the rise of biographical, narrative and lyric poetry which were the principal expressions of the literary side of the flowering; and this was soon followed by a mass of theological writing of a high order. The movement also created the temple centre of Brindaban. And above all its Krishna centric *bhakti* is its greatest triumph.

The following would be of interest to the Christian missionary.

In its doctrine of the incarnation of God the Christian missionary finds common ground in Vaishnava doctrine. Even though the term *avatara* does not express all that our use of incarnation does, still the comparison is natural. The Chaitanya *bhakti* is so intensely centred in Krishna as the manifestation of the Supreme, that a comparison is inevitable.

The religious experience of the Vaishnava is of the same order as the Christian. The note of joy is a true mark of *bhakti*, whether Christian or Hindu. It is not by accident that both are rich in a great hymnology. The famous five stages of *bhakti* already mentioned are all found in the varied language of Christian experience. The *santa* is the quietism of Christian mysticism. The *dasya*, or servant, attitude has been the natural expression of devotion from St Paul to our own day. Indeed, this aspect of devotion is much more richly illustrated in Christian than in Vaishnava devotion, because Christ made it fundamental for us, while in the Vaishnava scale it is subsidiary. The *sakhya* stage, expressing devotion in terms of friendship, is familiar enough with us. Its fountain source is in our Lord's beautiful words, "No longer do I call you servants: . . . but I have called you friends." The *bitsalya*, or fourth stage, expressing devotion in the terms of parent and child relation, is natural enough to Christian thought, is, of course, absolutely central in Christian worship. To the Vaishnava, however, the idea is of the tenderness felt toward a little child, and is exemplified in the tremendous power the worship of Krishna as a little child has over the minds of Indian women. An almost exact parallel is the adoration of the Wise Men and the worship of the Bambino in the Roman Church. The highest stage, the sweetness and passion of the lover relation or marriage relation, is an imagery that has been sparingly used, and wisely so, in Christian experience. The parallel here is confined almost entirely to mediæval monasticism.

The European Discovery of the Vedas

The first definite mention of the Vedas in European literature, is according to Dr. Jarl Charpentier writing in THE JOURNAL OF INDIAN HISTORY, in a treatise, *De Fribus impostoribus* first published about 1598. Dr. Jarl Charpentier says that even as early as the 13th century there were movements of blasphemous dissent among some European writers and theologians like Simon of Tournay who denied the doctrine of the Trinity. Postel and Campanella both of the 16th century, have also been associated with the treatise *De Fribus*. Some passages of this work tend to show that the original was written by a man who was well conversant with Jewish, Muhammedan, Hindu and Christian matters of creed and who showed a knowledge of passages of the Vedas and some cosmogonic notions of the Hindus. Some passages tend to throw light on the date at which it was composed. "Already in 1550-60, Jesuit Fathers speak of Vyasa, the collector of the Vedas; but as he is referred to as Gita-Veaca and as having bequeathed to posterity more than 18 volumes, there is no doubt that we have to see in him Vyasa, the collector of the Mahabharatha and above all the Puranas." Father Fenicio, writing at Calicut about 1603-09 was acquainted with the story of the theft of the Vedas connected with the first Avatara; but he has no explicit mention of the name, Veda. There is a stray mention of the Veda in the Latin eulogium preceding the Portuguese translation of Father de Nobili's Tamil Catechism completed about 1661. There are two mentions of the Veda in two French accounts of Hinduism belonging to the 17th century and ascribed to de Nobili. The learned d'Hierbelot writing in 1697, has some hazy information concerning the collection of fifty Upanishads translated into Persian by the Pandite of Dara Shikoh and later on into Latin by Anquetil Duperron.

Further Constitutional Advance

I MR. GANDHI

In the course of his Presidential Address to the Belgaum Congress, Mr. Gandhi suggested twelve points for incorporation in any scheme of Swaraj that may be agreed upon in the country. His points were —

1 The qualification for the franchise should be neither property nor position but manual work such for example as suggested for the Congress franchise. Literary or property test has proved to be elusive. Manual work gives an opportunity to all who wish to take part in the Government and the well being of the State.

2. The ruinous military expenditure should be curtailed to the proportion necessary for protection of life and property in normal times

3 Administration of justice should be cheapened and with that end in view the final court of appeal should be not in London but in Delhi. Parties to civil suits must be compelled in the majority of cases to refer their disputes to arbitration the decisions of these Panchayats to be final except in cases of corruption or obvious misapplication of law. Multiplicity of intermediate courts should be avoided. Case law should be abolished and the general procedure should be simplified. We have slavishly followed the cumbersome and worn out English procedure. The tendency in the Colonies is to simplify the procedure so as to make it easy for litigents to plead their own cases.

4. Revenues from intoxicating liquors and drugs should be abolished

5 Salaries of the Civil and Military Services should be brought down to a level compatible with the general condition of the country.

6 There should be re distribution of provinces on a linguistic basis with as complete autonomy as possible for every province for its internal administration and growth

7. Appointment of a Commission to examine all the monopolies given to foreigners and, subject to the findings of the commission, full guarantees to be given for all vested rights justly acquired.

8 Full guarantee of their status to the Indian Chiefs without any hindrance from the Central Government subject to the right of asylum to subjects of these States who, not being offenders against the Penal Code, may seek it in self governing India.

9. Repeal of all arbitrary powers

10 The highest post to be open to all who may be otherwise fit. Examinations for the Civil and Military Services to be in India

11. Recognition of complete religious freedom to various denominations subject to mutual forbearance.

12 The Official language for provincial government legislatures and courts, within a definite period to be the vernacular of the province, if the Privy Council, the final court of appeal, to be Hindustani, the script to be either Devanagiri or Persian. The language of the Central Government and of the Central Legislature to be also Hindustani. The language of international diplomacy to be English.

II DR. PARANJPEE

Dr. Paranjpe's Presidential Address to the Liberal Federation outlined a scheme of Self-Government for India on the basis of which the Federation passed the following resolution —

(a) The National Liberal Federation of India reaffirms its conviction of the paramount necessity of the early introduction of full responsible Government in British India, alike in Provinces and in the Central Government, only the foreign political and military departments being retained for the time being under the control of the British Parliament and of the full recognition of India as a dominion in all matters of Imperial concern and inter imperial relations

(b) The Liberal Federation holds it to be essential that

(1) the control of the Secretary of State for India over the administration and revenues of British India should be curtailed by statute so that his position may approximate as nearly as may be to that of the Secretary of State for Colonies in relation to dominions

(2) That the Council of India should be abolished

(3) The Governor General in Council should be responsible to the Legislative Assembly in the entire sphere of internal civil administration

(4) The Departments of foreign political and military should be under the control of Parliament, a certain amount of money for expenditure on them being fixed by statute any further demand being subject to the vote of the Legislative Assembly and that the position be reviewed after a definite period.

(5) Provincial Governments should be responsible to their respective legislatures except in the administration of agency or central subjects

(6) All civil services at present recruited on an all-India basis should in future be recruited in India and their control should be transferred from the Secretary of State to authorities in India subject to such conditions as may be laid down by the statute.

(7) The Franchise should be widened and adequate representation should be accorded to the depressed classes and Urban labouring population.

(8) Women should be given right of vote as well as candidature on the same terms as men

III MR. RAMASWAMI MUDALIAR

The President of the Non Brahmin Congress outlined a scheme more or less on the lines of the Liberals and added that

(a) The term of office of future Members of the Legislative Councils should be five years

(d) The question of lowering the franchise should be examined, but any extension of franchise should be coupled with an increase of the strength of the Council and a decrease of the size of the electorate.

(e) A measure of responsible Government should be introduced in the Government of India

(f) All measures passed by the Assembly except finance Bills should be approved by an Upper Chamber

(g) The control of the Secretary of State and of Parliament should be relaxed to the extent that responsibility is introduced in the Central Government.

(h) The question of division and reorganisation of provinces on a linguistic basis should be taken up immediately and settled at as early a date as possible.

Utterances of the Day

Mr. Gandhi's Exhortation

In concluding the proceedings of the Belgium Congress Mr. Gandhi, after thanking all concerned, wound up with the following exhortation —

I want you to transfer all this noble affection, all this generosity that you have shown me to the thing which you and I hold dear to the thing which alone binds you and me together and that is Swaraj. If we want Swaraj we must know the conditions of Swaraj. You have endorsed those conditions in the resolution moved by Mr. Des on the Pact. Every one knows the conditions and I want you to fulfil them to the letter and in spirit and insist upon others that they will fulfil these conditions not by force but by love. Exert all the influence and all the pressure that love can exert upon every one concerned. Go throughout your districts and spread the message of untouchability and take up in hand the youngsters of the country and make them real soldiers of Swaraj. But you will not do it if the No-Change and the Swarajists still hear malice against each other and if they still have jealousy against one another. It will be possible only if you bury the hatchet leave all the jealousies all enmities and all that is bad in your heart. Bury it underground, cremate it, do whatever you like but take away the sacred resolution with you that let hearse fall but the tile that binds to day or has bound the Swarajists and the No-Change shall never slip.

Col Gidney on Anglo-Indians

In the course of an address at the Rotary Club, Calcutta on January 6th Lt Col H A J Gidney spoke on the future of the Domiciled Community in India. After tracing the origin and past history of the community, he said that he would not advocate throwing in their lot with Europeans, as the advantage would be nil. As regards co-operation with Indians, he said that it would be to their advantage to co-operate with them, while retaining their communal distinctiveness.

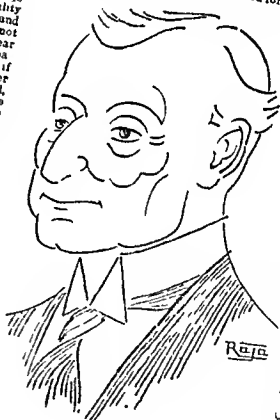
We declare ourselves as citizens and sons of India, prepared to associate entirely and wholeheartedly with all other communities, both European and Indian, and work for the common good of India, our Motherland, whose welfare and development and prosperity should be our first and foremost duty. With this as our avowed policy and occupying this status, we should offer our hand of friendship to the European and the Indian alike. I cannot too strongly condemn the isolated position the Domiciled Community has elected to occupy the "sitting on the fence" policy which has been our creed in the past. I find words strong enough to deprecate the attitude adopted by some members of the Community posing as Europeans and looking down upon not only their own community, but upon Indians as their inferiors.

Muslims in the Services

THE VICEROY'S SPEECH

Replying to the Muslim Deputation which waited on him at Calcutta on December, 31 H E the Viceroy said —

As regards the appointment of Muslims to the Services as you are aware, my Government have accepted the principle that no class or community should preponderate in the Public Services if qualified men were otherwise available and my Government have been acting upon this exceptional proposition in the past. The recommendations of the Lee Commission as regards Indianisation and for the Consti-



H E. LORD READING.

Drawn by S. Raja

tion of a Public Services Commission and other factors have made it necessary to examine the question of the representation of communities in the Services and in clerical posts under the Government of India more closely, and this question is now under the consideration of my Government. You may be assured that I shall carefully bear in mind the representations you have made upon the subject.

States' Subjects Conference

During the Congress week, a Conference organised by the subjects of Indian States met at Gaum under the presidency of Mr. N. O. Khar, Editor of the *Mahratta* and the *Kesari*.

Mr. Kelkar, in the course of his address, said that the British Government neglected the subjects of Indian States on the ground that they ought not to interfere with the liberty of administration granted by treaty or custom to Indian Princes and Chiefs. He added :—

The paramount Government refuses to openly entertain complaints of Indian subjects about mal-administration in Indian States, but in secret it can do any number of unrighteous things towards their rulers in its own interest. Treaties in black and white can be misconstrued and given an undreamt-of meaning. Well known doctrines of lapse and escheat can be introduced with impunity. The Hindu right of succession to the throne by adoption can be withdrawn. Disadvantageous conditions can be imposed upon a minor Prince as the price of his investiture with full powers of administration. In the case of attaining the technical age of majority, and in Indian States can be acquired for foreign railway companies at a nominal price and their rivers can be dammed so as to deluge whole villages in State territory in order that irrigation canals drawn from them may benefit the British ryot and add to British revenues. Licences may be acquired for foreign capitalists to dig out and export rich mineral resources of Indian States on payment of a nominal sovereignty. The States can be subjected to the loss of coinage in the name of commercial convenience, and easy bargains can be driven with them in respect of purchase of special monopolies.

He opined that political leaders in British India should sympathise and advise the leaders of the people in the Indian States. Referring to the duty of the Congress with regard to the Indian States he said :—

It is the Congress which has put life into the dead bones of the Indian people in British India, and it is the Congress which should follow up that noble work openly and unstintingly championing the cause of the Indian States people. I know some Congress leaders have exaggerated notions of the status and dignity of our Indian potentates. I think I am as jealous an advocate and defender, as any of these gentlemen, of both these precious possessions. I am also opposed to those who want the abolition of Indian States and the throwing of all the crowns and emblems of the melting pot. But I firmly hold that the only basis on which these great and fortunate potentates, these gifts of the gods, can be allowed to hold their fiefdoms and possessions is the grant by them to their subjects of the rights of Swaraj according to the wishes of the coming generation.

The Conference later passed resolutions appealing to Indian Princes and Chiefs to establish in their territories popular representative institutions with a view to the inauguration of Responsible Government and calling upon the people of the States to make strenuous efforts to secure the same.

H. H. The Maharajah of Bikaner

In the course of an interview published in *The Times of India*, the Maharaja of Bikaner is reported to have said as follows :—

As you know, our representatives at Geneva have continuously protested against the scale on which India contributes to the expenses of the League, for we consider that we are unfairly assessed. The Government of India feels strongly on this point and sent our Delegation instructions to press the point even to extreme limits. Under the old arrangement, if any State voted against the scale of contributions, the League automatically reverted to the Postal Union Scale, under which we are more lightly assessed; but on the eve of the Assembly, an amendment was ratified which places the power of fixing contributions in the power of the Assembly. Our Delegation put up a stubborn fight, and as the result I am confident that we shall obtain some relief—not as much as we want, and not as much as we think we are entitled to, but still something.

The Nizam and the Berars

Speaking at a farewell Darbar at Amraoti, Sir Frank Siy, referred to the recent controversy in regard to the future of the Berars. "I must refer to one matter which has been agitating your minds for some time, that is the possibility of the transfer of your division to the administration of His Exalted Highness the Nizam. I wish to repeat the assurance, already made, that no steps in the matter will be taken without giving the people of the Berars a full opportunity of expressing their wishes."

All-India Veterinary Conference

The third All India Veterinary Conference met at Madras in the Veterinary College premises on the 29th December last. Mr. A. D. MacGregor, Principal, Bengal Veterinary College presided. There was a large gathering of delegates and distinguished visitors including the Honourable Minister for Development of the Local Government.

Mr. K. Kylasam Iyer, Chairman of the Reception Committee, extended a hearty welcome to the delegates. He referred to many aspects of the veterinary profession as they existed now. Veterinary aid was an indispensable economic factor in the well being of India and it depended upon the provision made for it by the Government. He said that the question of legislation for compulsory inoculation and other measures for the suppression and control of contagious diseases of animals and for making provision for the highest standard of veterinary education were a few of the many vital problems requiring more attention. The speaker then referred to the progress made by the Madras Veterinary Department.

The President, in his address, referred to the question of finding out ways and means to be adopted in order to spread the usefulness of veterinary profession. He said that veterinary science and agriculture were inter dependent and pointed out the supreme importance of improving the cattle breeds and thus raising their market as well as working value. Concluding he said,

"We have only to look for a moment to the excellent work done by the Council of the Royal College of Veterinary Surgeons in England to appreciate fully the necessity for a similar body in India. Your wants are legion—no register, no internal laws of punishment or reward—no officially recognised responsible body—and many others."

The Conference met the next day and passed a number of resolutions regarding the organisation

and improvement of the veterinary profession. The following are some of the important resolutions passed at the Conference:—

"That this Conference is of opinion that an Indian Veterinary Council on lines similar to those of R. C. V. S. in Great Britain and Ireland be formed as soon as possible whereby the interests of the profession will be safeguarded and promoted in every direction. That it will consist of honourable and responsible members of the profession in India and of such qualifications as are recognised by the authorities of Indian Veterinary Colleges and the Royal College of Veterinary Surgeons, England.

That in view of the ever increasing number of unemployed Veterinary Graduates even though there is a large scope for their employment in various branches of service such as meat and milk inspection, hackney carriages, control of Epizootic, in large towns, Conservancy, Cattle Depots or the big Municipalities, etc., where the services of the Veterinary Graduates can be profitably employed this Conference requests once again the Indian States and the Local Governments to make it obligatory on local bodies to employ none but the qualified Veterinary Graduates for such services.

Agricultural Education

Djongersee Dharamasee writes in *Welfare*—

It is a most deplorable fact that agricultural education in India is not adequate to meet the needs of Indian farmers. The Government of India spend too small an amount of money on agricultural education and that also not always so usefully as to promote the interests of agriculturists. The politicians in the Legislative Assembly and Local Legislative Councils are too busy in politics and other subjects while the most essential and urgent subject, that of agricultural development, does not receive the consideration due to it.

A Co Operative Dairy

With a view to solve to a certain extent the difficult and vexed problem of the supply of pure milk to the inhabitants of Rangoon and to establish a model dairy, a public meeting was held on December 21 presided over by Dr. Ba Yin, President of the Rangoon Corporation. A resolution was passed deciding to form a Co operative Dairy Society with a capital of Rs. 50,000 divided into five thousand shares of which the Municipal Corporation has taken one thousand shares.

The World of Books

[SHORT NOTICES ONLY APPEAR IN THIS SECTION]

The Golden Treasury of Modern Lyrics

Selected and arranged by Lawrence Binyon, Macmillan & Co, Ltd To be had of G A Natesan & Co, Madras

The present volume is designed to continue the original Golden Treasury of Palgrave through the Victorian age down to the present day. It will be remembered that Palgrave's selection contained the best lyrics in the language up to the year 1850 Mr Lawrence Binyon gives us the best of modern poets, including some great Victorians. It is a pity he has not included selections from the poets of Overseas Dominions and India, nor to speak of American poets. For, Australia, Canada and India have in recent years added considerably to the treasury of English lyrical poetry in no wise inferior to the best of English bards.

Is it Good English and Like Matters

John O London, George Newnes Ltd, London

The book before us is the result of many pleasant discussions with the readers of *John O, London's Weekly*. The writer contends that good English follows clear thinking. Many a naughty problem in the use of words is discussed with clarity and distinction. Perplexities arising from the use of the "split infinitive" and the "sexed possessive" are set at rest with an amplitude of illustration that must carry conviction. The appeal is to Grammar—a subject abhorrent to you and forgotten in age—but to Bible and Shakespeare and the makers of English literature.

Atma Ramayana translated by Champat Rai Jain, The Indian Press Ltd, Allahabad

This treatise, composed by Swami Sankaranda claims to furnish a complete explanation of the allegorical undercurrents of the Great Epic. The book is thought compelling, though at times the author's esoteric interpretation is prone to sound to the ordinary reader as rather strained and far-fetched.

Rise of the Christian Power in India

By Major B D Basu, I M S (Rtd) In five volumes—published by R. Chatterjee, Calcutta

The author's surprising industry and research have enabled him to out rival professional students of history in the amount of his output and in the thoroughness with which the historical material has been gathered and sifted. He has given us a connected and continuous narrative of the rise of the British power in our country, the central theme serving as the backbone of the whole work being the exposition of the real nature of the methods and working by which British supremacy has come to be built up. He is full of quotations from original sources, like the state papers of Government, the Despatches of the Company and the letters and records of the English officials themselves. Major Basu tries to show up the real callousness that marked the conduct of the greater number of the Empire-builders, (so called) of British India, their land hunger, and their Machiavellian policy.

From the Nurseries of Heaven

by Antonis, R. Williams, L. N. Fowler & Co

This interesting booklet describes how the Joy that is in the heart of children can be developed by the maturer man into the Joy of Christhood, and the author attempts to show how to set ourselves anew to listen to "the Voice of Eternal Joy, the Voice of eternal Beauty and Power within."

The Holy life of Bhagavan Sri Krishna

Parts I and II by S N K Bijurkar, B A, Dharma Prakash Press, Mangalore

These two booklets give a short account of the life of Sri Krishna and his wondrous achievements. The story is told in an easy style and is best calculated to appeal to young minds which are not already acquainted with the life and history of the divine Lord.

Diary of the Month

- December 7 The British Delegation to the League of Nations arrived in Rome
- December 8 The General Election in Berlin resulted in no clear majority for any Party
- December 9. Parliament opened to day and the King's speech stated that the naval base at Singapore should be strengthened forthwith
- December 10 The French Chamber has passed a vote of confidence in the Government by 319 votes to 29 on a motion relating to an anti Communist measure
- December 11 The Taxation Enquiry Committee held its first public sitting to day at Delhi and examined the first witness Mr Radha Kumud Mukerjee
- December 12 The Second Annual Conference between the central Administration and the branches of the European Association in India met to day at Calcutta
- December 13 The meeting of the Council of the League of Nations terminated to day
- December 14 The German ambassadors in London, Paris and Rome have been summoned to Berlin to form the new German Cabinet
- December 15 President Ebert has accepted Dr Marx's resignation of the German Cabinet
- December 16 Sir B N Sarma has been appointed Vice President of the Executive Council of the Viceroy
- December 17 Sir Charles Bayly has resigned from the India Council
- December 18 The Indian Muslim Deputation sailed to day for Redjys by SS *Jehangir*
- December 19 The Royal Highnesses the Prince and Princess Arthur of Connaught arrived in Bombay by SS *Caldonia*
- December 20 Mr Gandhi arrived in Belgium to day
- December 21 Sir Beaumont Brock has succeeded Earl Beatty to the First Sea Lordship
- December 22 The Duke and Duchess of York arrived at Bombay by SS *Mullera*
- December 23 The King of Egypt has decreed the dissolution of Parliament
- December 24 The Congress Sub Committee at Belgaum carried by 160 votes to 19, a resolution endorsing the Calcutta Pact
- December 25 The Council of National Liberal Federation at Lucknow met under the Presidency of Dr Sir T Sapru and resolved not to participate in the Congress
- December 26 The Indian National Congress met at Belgaum under the presidency of Mahatma Gandhi
- December 27 The Ambassadors' Conference at Paris resolved not to evacuate the Cologne Zone
- December 28 As a result of a big Soviet plot in Bukharst 130 persons have been arrested
- December 29 Mr Hasrat Mohani has resigned his Congress membership
- December 30 The All India Muslim League opened its 16th Annual Session at Bombay under the presidency of Hon Syed Raza Ali
- December 31 A Deputation of Bengal Muslims waited upon his Highness the Viceroy to day at Calcutta
- January 1 Viscount Jellicoe is made an Earl
- January 2 Civil war in China, it is reported that Hankow has been looted
- January 3 Herr Marx has accepted the invitation to form the German Cabinet
- January 4 Mr V J Patel was re-elected President of the Bombay Municipal Corporation by 50 against 45
- January 5 As a result of Shoor Mussolini's speech in the Chamber, three ministers have resigned
- January 6 The Bengal Swarajists met in Conference to-day at Calcutta
- January 7 The Bengal Legislative Council this afternoon rejected the Ordinance Bill by 66 votes to 57



M V DHURANDHAR Esqr A M
Leading Artist of Western India

(The bust of Mr Dhurandhar by Shamrao G Watre is a remarkably good effort for so young a student and gives promise that his father's work will be carried on into a succeeding generation)



The above is a reproduction of a photograph of the statue of the late Hon Dewan Bahadur Sir Kristurchand Dagga K C S I of Nagpur and was unveiled last month by H E Sir Frank Sly The Statue is in marble seven feet in height and is the work of the well known Bombay sculptor Mr G K Mhatre

Literary

Newspapers and the Public

Major Astor, M. P., the present owner of the London *Times* has described, in a recent address, the exacting nature of editing a Newspaper. He pointed out that sensation mongering was not the be all and end all of newspapers as was erroneously supposed by many.

There was the temptation to keep up the high note of excitement at all times of the year, some times when there was no news. To try to keep up the "daily splash" at such times was to sacrifice the benefit which a newspaper could confer, that of showing the relative importance of the pieces of news it had to give. "Sensationalism" might tickle the palate, but in the long run it killed the appetite and undermined the sense of proportion. The Press could do a great deal to elevate a nation's taste, to sharpen its conscience, and to help it to form sound political judgments. This could only be done by newspapers which steered by the compass of truth and principle, and not by the weathercock of public favour, and which had writers who had not only facile pens but character and expert knowledge.

Nobel Literary Prize

It is announced that the Nobel Literary Prize for last year has been awarded to the Polish novelist Wladislaw Reymont for his novel entitled "The Peasants."

Wladislaw Reymont is the son of a peasant, and he was born in 1868, near Piotrkow. Before settling down to literary work M. Reymont had a most varied career. He was expelled from a Russian school for proclaiming his Polish views too freely, and he was successively a telegraph operator, an actor, a railway worker, and even a novice at a monastery in Czestochowa. M. Reymont's principal works are "Peasants," "The Promised Land," "The Comedian," "The Year 1793," and "Insurrection."

BOOKS RECEIVED

- THE SCIENCE OF PUBLIC FINANCE By G. Findlay Shirras, (Macmillan) Rs 15 12 G. A. Natesan & Co., Publishers, George Town, Madras.
- DYSPEPSIA and its self treatment By J. N. Ganguli. Victoria Park, Benares City.
- GOD, WOMAN AND CHILD and other Poems By Namonarayana, 73, Pycrofts Road, Triplicane.
- ROADS TO FREEDOM AND SLAVERY By R. M. Agarwalla, Garga Book Depot, Meerut.
- ECONOMIC LIFE IN ANCIENT INDIA. By Maganlal A. Buch, M.A., Baroda, Rs 12.
- PERIYAPURANAM OF ST. SEKILAR Translated by J. M. Nallaswami Pillai. The Tamil University Publishing House, Mint Street, Madras.
- THE KHILAFAT By Prof. Mohammed Barakatullah, Luzac & Co., London.
- THE HEART OF THE NEW THOUGHT By Ella Wheeler Wilcox, L. N. Fowler, London.
- THE WONDER CHILD By C. Jinarajadasa, Theosophical Publishing House, Adyar.
- SOME JAPANESE ARTISTS By Yone Noguchi, Theosophical Publishing House, Adyar.
- AN INTRODUCTION TO ADVAITA PHILOSOPHY By K. K. Sastri, M.A., Calcutta University.
- AUTOBIOGRAPHY OF JOHN STUART MILL with an appendix of hitherto unpublished speeches and a Preface by H. J. Laski, Oxford University.
- TALES FROM THE MAHABHARATA By Stanley R. C. Selwyn and Blunt, 21, York Buildings, Adelphi.
- THE PURPOSE OF EDUCATION. An examination of educational problems in the light of recent scientific research. By George Lane Fox Pitt, Cambridge University Press.
- CURRENCY AND EXCHANGE IN INDIA By B. G. Bhatnagar, Ram Narain Lal, Allahabad.
- INDIAN RAILWAYS By K. V. Aiyar, Oxford University Press.
- THE VICAR OF BULLHAMPTON By Anthony Trollope, Oxford University Press.
- LECTURES ON THE ENGLISH POETS By William Hazlitt, Oxford University Press.

Medical

Karnataka Ayurvedic Conference

The first Karnataka Ayurvedic Conference met at Belgaum on the 25th December last. It was presided over by Captain G. Srinivasamurthy, Principal of the Government School of Medicine, Madras. Many delegates including students of indigenous systems of medicine attended.

Dr H. V. Savanur, L.M. & S., Chairman of the Reception Committee, welcomed the delegates and said that the principles of Ayurveda remain unchallenged and the vast resources of its *Materia Medica* unfathomed. He also explained that Ayurveda, as a system of treatment had a scientific basis behind it.

The President then delivered a lengthy address. He said that

admirable as this system (Ayurveda) proved to be in ancient times, it has now become unworkable and is fast disappearing from many parts of India. The result is that taking advantage of the great popularity which the Indian Systems enjoy, a large number of the undemanded successes of real experts (who are unfortunately few and far between) a large number of self-appointed experts have come into existence and blatant quackery has become rampant everywhere.

Referring to the advantages of studying both the Eastern and Western systems he observed

I venture to hope that in the best interests of both Ayurveda and Modern Medicine each should learn from the other what the other can teach, so that by their united thoughts and endeavours they may better serve not only the cause of Science but also of what is more important the cause of humanity as a whole.

Before concluding its session the Conference passed several resolutions. On the motion of Dr. Lukshampathy of Madras, a resolution was passed requesting the Congress to establish Ayurvedic and Unani dispensaries and colleges in all provinces. The Conference also adopted a motion brought forward by Mr. Krishna Sastry appreciating the action of the Madras Government in establishing a School of Indian Medicine and hoping that it would be developed into a model Ayurvedic Institution and further trusting the Bombay Government and the Princes and Chiefs would do likewise.

Artificial Respiration for Electrocuted

The importance of trying artificial respiration upon people who are apparently dead after receiving an electric shock says the *Manchester Guardian* was emphasised by Dr. Edwin Smith when recording a verdict of accidental death at a Heckney inquest upon a man who died from heart failure consequent upon an electric shock from the current of a lighting circuit.

Dr. R. M. Bronte, Pathologist, said it had been recently stated that in America there was a recorded case of twenty thousand volts passing through the body without causing death. He agreed with the Coroner as to the utmost importance of artificial respiration with the apparently dead from such a cause, and said the Home Office had sent out a circular upon the subject.

Mission to Lepers

A Conference of Superintendents of Leprosy Asylums and of others interested in the leprosy problem, was recently held at Naini, Allahabad. Representatives attended from asylums holding in all over 3,000 lepers. Mr. Anderson, General Secretary of the Mission to Lepers, presided.

Mr. A. D. Miller, Acting Secretary for India of the Mission to Lepers, reviewed the general position. Dr. Muir gave a review of the latest findings of research, and emphasised the need for early diagnosis and treatment, the need for the removal of predisposing causes and the need for a breaking down of the prejudice felt about the disease which resulted in social ostracism and consequent concealment of the disease just when treatment was most likely to give the most favourable results.

Findings were arrived at by the Conference which should be of considerable value in indicating the wisest direction of effort made for the care and treatment of lepers, and for the extinction of leprosy in India.

Science

The All-India Spiritualistic Conference

The All India Spiritualistic Conference met at the Congress Pandal at Belgaum on the 28th December under the presidency of Mr Piyush Kanti Ghose, Editor of the *Anrita Bazaar Patrika*.



PIYUSH KANTI GHOSE

The President began by explaining what is meant by Spiritualism and said that it is both a doctrine and a science. As a doctrine it finds place in almost all the ancient religious scriptures of the world, while the facts hitherto carefully tested and collated by European and American savants and scientists cannot but secure for it recognised and permanent place among the sciences. As a science it not only inculcates the absolute immortality of the soul or spirit but its consequent survival of bodily death.

Referring to India—the cradle of spiritualism—he said:—

Scarcely of suitable medium there was never in India nor will it ever be. Born in the land of the Vedas and Upanishads, an Indian is, by birth and culture, by temperament and tradition, the person most suited to acquire mediumistic qualities. It is, therefore, the sacred duty of psychic societies in India to be in constant hunt after mediums and spiritual phenomena.

that may be ignored in some obscure village far away from public gaze. The Indian nature shrinks from an advertisement of its spiritualistic qualities. An Indian spiritualist must, therefore, be prepared for a tough fight with his unbelieving friends, he is expected to carry on his mission of good will—a thankless task indeed,—without the public approbation except the approbation of his own conscience. An Indian spiritualist has this advantage over his brother workers across the seas that the atmosphere in India is congenial to the growth of spiritualism. I hope that the members assembled here will make it a point to carry the message of spiritualism far and wide.

Resolutions were then adopted urging the spread of spiritualism.

Mr. V. D. Rishi was elected to represent India at the forthcoming World Conference of Spiritualists to be held at Paris in September 1925.

A New Electroplating process

The new electroplating process called "Fascolizing" is stated to give improved results in depositing thin protective coatings, building up worn parts to be finished by machining and saving much material from the machine shop waste. A special claim is that the coating applied is so interlocked and adherent that the two metals joined can be separated only by the tearing of the weaker. After being cleaned in a bath of caustic alkali, the article to be treated is immersed in a secret bath said by the London developers of the process to protect against oxidation. Electrodeposition follows in apparently about the usual way, but it is affirmed that much depends on the composition and method of preparing and using the bath. Articles may be partially coated by covering with wax the parts to receive no deposit. So far the process has been used with nickel, copper, chromium, cadmium, iron, cobalt, lead and zinc and the articles plated or built up have been of great variety. Holes in castings may be filled up for re boring, sparking plug holes in motor car cylinders being restored in this way. Pieces broken off have been replaced by built up material, and worn bearings, ball races, cam shafts and screw threads can be re made. Giving such coatings as nickel and chromium insures against corrosion.

Personal

The Late Sasipada Banerji

The death of Sasipada Banerji removes one of the most strenuous social workers of our time in India. Early in life Mr Banerji threw up orthodoxy by crossing the seas and taking his wife to England. For a Kulu Brahmin it was a heinous crime. One of the earliest adherents to the Brahmo Samaj, Mr Banerji was a devout theist and devoted his life to social service. For the last several years he gave his energy and his resources to the institution with which his name has become inseparably associated—the Devalaya at Calcutta. An account of his work and career will be found in an interesting sketch published in the series of Biographies of Eminent Indians (Price 1/4s G. A. Natesan & Co., Madras). It will be remembered that his son Mr A. R. Banerji, the present Dewan of Mysore, was born in England.

On the death of his first wife Sasipada married a widow of a different caste and thus carried his social views into practice.

Dr. Charles Gilkey on Gandhi

Glowing tribute to Gandhi's greatness was paid by Dr. Charles Gilkey of America, who has come to India in connection with the Barrows Lectures. While addressing the students of the National School at Bombay, Dr. Gilkey said—

"At present Mahatma Gandhi has attracted the attention of the whole world, and from my study of his personality through his writings I have come to believe that the Mahatma is not only a great figure in India but he has already established his claim as one of the greatest men of the world."

"I have come to India and am anxious to see three things—the Taj Mahal, the Himalayas and Mahatma Gandhi. If I am asked to choose one among these, certainly I would prefer to see Mahatma who has to teach so much to the world!"

D. G. M. Leith

The death of D. G. M. Leith under tragic circumstances has profoundly moved us. Only a week before this painful accident he was one of a party in our premises given in honour of Mr. H. S. L. Polak on the eve of his departure from Madras. Mr. Leith was loved and respected by Indians of all classes with whom he moved on intimate terms. A great social worker and a warm-hearted friend has passed away in his death. Mr. Polak who was naturally shocked to hear the news writes to us in touching terms—

Leith's death must leave an enormous gap in the public life of South India. His activities were manifold, and everywhere he displayed a sympathy, tact, and imagination, rendering most valuable service thereby to the country. When he came home last year he took every opportunity to correct misconceptions as to India's attitude and aspirations. The news of his passing came as a great shock to me, so soon after I had been his guest in Madras. I remember how, as we parted at the Station less than a month ago, he was full of plans for the service of Indians overseas and particularly those who are being repatriated from Natal. We have all lost a great friend and fellow worker, and we must simply increase our own output to compensate, at least partially, for the public loss.

A Journalist Spinner

Gandhiji, says *the Voice of India*, has taken Maulana Mahomed Ali to task for frantically working at midnight to finish his quota of yarn. He advises the Maulana to be regular and systematic. It is a hopeless case, because he is by training a mere journalist. Not by any oddity of habit-cultivation, but by some strange writ of fate, the journalist tries to rush in all the work he can at the last moment. He has little time to dawdle.

Political

The Congress Constitution

The Belgaum Congress ratified the Gandhi Daa agreement and brought the Swarajists and No Changers within the fold of the Congress. One of the clauses of the long resolution ran as follows —

The Congress hopes that the agreement will result in true unity between the two wings of the Congress and will also enable persons belonging to other political organisations to join the Congress. The Congress congratulates the Swarajists and others arrested under the new Ordinance of Regulation III of 1918 and is of opinion that such arrests are inevitable so long as the people of India have not the capacity for vindicating their status and liberty and is further of opinion that such capacity can in the present circumstances of the country be developed by achieving the long deferred exclusion of foreign cloth and therefore as a token of the earnestness and determination of the people to achieve this national purpose welcomes the introduction of hand spinning as part of the franchise and appeals to every person to avail himself or herself of it and join the Congress.

Other clauses in this resolution refer to the promotion of handspinning and khaddar and appeal to the merchants and others to discard foreign cloths and advance the interest of Khaddar. Certain changes in the Congress Constitution were made necessary by the terms of the Gandhi Daa agreement. Thus article VII of the Constitution is repealed and the following clauses are substituted therefor —

(i) Every person not disqualified under Article IV shall be entitled to become a member of any primary organisation controlled by the Provincial Congress Committee provided that no one shall be a member of any Congress Committee or organisation who does not wear hand spun and hand woven Khaddar at political and Congress functions or while engaged in Congress business, and does not make a contribution of 24000 yards of evenly spun yarn per year of his or her own spinning or in the case of illness, unwillingness or any such cause a quantity of yarn spun by any other person.

provided also that no person shall be a member of two parallel Congress organisations at one and the same time.

(ii) The year of the membership shall be reckoned from the 1st January to the 31st December. The said subscription shall be payable in advance and may be paid in instalments of 2000 yards per month payable in advance. Members joining in the middle of the year shall contribute the full quantity due from the beginning of the year.

TRANSITORY PROVISION

During 1925 the subscription shall be 2000 yards only and shall be payable on or before 1st March or in instalments as aforesaid.

(iii) No person shall be entitled to vote at the election of representatives or delegates or any Committee or Sub Committee or any Congress organisation whatsoever or to be elected as such or to take part in any meetings of the Congress or any Congress organisation or any Committee or Sub Committee thereof if he has not contributed the yarn subscription or the instalments due.



MR GANGADHAR RAO DESHPANDE

Chairman of the Reception Committee of the
36th Indian National Congress, Belgaum

Any member who has made default in the payment of the yarn subscription may have his or her rights restored by paying the subscription in respect of which the default has occurred and the instalment for the month then current.

(iv) Every Provincial Congress Committee shall send to the General Secretary, All India Congress Committee, from month to month returns of membership and the yarn received by it in virtue of the Article. The Provincial Congress Committee shall contribute 10% of the yarn subscriptions on their value to the All India Congress Committee.

General

Bharat Dharma Mahamandal

The annual session of the Bharat Dharma Mahamandal was held at Calcutta on the 13th December under the presidency of the Maharaja of Durbhanga. There was a large gathering of Pundits, Princes and Swamis.

The Maharaja of Coosimbissar, Chairman of the Reception Committee, in his welcome address traced the development of Hindu religion from the Vedic age and exhorted the Hindus to follow the principles of Sanathana Dharma in the present condition of Hindu society here.

The task now in hand is to cope with the present depressing condition of the Sanatan Dharma and to enable the Hindu Society to keep true to the eternal and unchanging Hindu ideals and to save the Hindu community from the impending catastrophe of a dissolution. To dispel the dense darkness of ignorance of ages to eradicate the superstitions of centuries, to teach people to hope and dare great things to realise the almost endless series of the country are objects worthy of the most heroic souls.

The Maharaja of Durbhanga in his Presidential address also referred to the present condition of Hinduism, advocated its revival and emphasised the need for social service. He explained —

First of all we want to preserve our own existence at any cost. This is an essential and indispensable condition. We are prepared to mix and co-operate with other communities and sections of Hinduism but not at the expense of our personality or religious consciousness. We are by no means prepared to merge or in other words to lose ourselves in other creeds. Political freedom for us is nothing if we have lost our souls and our spiritual autonomy which is by far the greatest of our possessions. The conquest of the kingdom of soul is surely far more valuable than the conquest of mundane kingdoms. How truly it has been said: For what is a man advantaged if he gain the whole world and lose his own self or be cast away. This saying applies not only to the individual but to the racial soul alike. Preservation of India as a civilisation, the maintenance of Hindu ideals and the guarding of all our ancient institutions and cultural wealth will

mean the real Swaraj for our people because it is in this process that our Swa (self) is rightly preserved and we are not lost in alien nationality. If we attain this Swaraj political Swaraj will come in its train and there will be no earthly power to resist its force.

On the conclusion of the address the General Secretary, Sir Devaprasad Sarvadhikari, read the annual report which showed that the Mahamandal had already opened seven hundred branches all



THE MAHARAJA OF DARBANGHA

over India with the mission of imparting new life to religion. Arrangements have also been made for female education.

The Conference met again the next day when numerous resolutions were passed. It urged the employment of preachers and bands of voluntary workers with a view to carry on Hindu religious propaganda. It demanded separate representations of the Hindus as a community in various Legislatures and condemned Dr. Gaur's Religious Endowment and Age of Consent Bills.

* HINDUISM By Babu Govinda Das. Cloth bound 450 pages. Price Rs. 3. To Subs. of the I.R. Rs. 1.8.

ESSENTIALS OF HINDUISM. A symposium by leading Hindus. Price As. 12. To Subs. of the I.R. As. 10.

AGGRESSIVE HINDUISM By Sister Nivedita & Co. To be had of G. A. Natesan & Co. Publishers, Madras.

Works of

DR. RABINDRANATH TAGORE

INDIAN EDITION

Re. 1 each

Chitra
The Crescent Moon
The Cycle of Spring
Fruit Gathering
Hungry Stones
The Gardener
Gitanjali
Lover's Gift
Nationalism
Poems from Tagore
Poems of Kabir
The Post Office

Re. 1 each

Sadhana
Stray Birds
Stories from Tagore



Re. 1-4 each

Creative Unity
The Fugitive
Personality
The King of the Dark
Chamber

Re. 1-8 each

My Reminiscences

Rs. 2-8

The Wreck

| Sacrifice

Rs. 2-8

| The Home and the World.

Mashi |

Rs. 2

Glimpses of Bengal |

Works of

SRI ANANDA ACHARYA

BRAHMADARSANAM or Intuition of the Absolute; An Introduction to the

Study of Hindu Philosophy.

Re. 1.

THE BOOK OF THE CAVE—Gaurisankarguha. Re 1.

SNOW BIRDS. Re. 1-8.

THE WORKS OF LORD MORLEY

INDIAN EDITION

Price per Volume Rs. 2 8

Burke 1 vol.

On Compromise. 1 vol.

Studies in Literature. 1 vol.

Oliver Cromwell. 1 vol

Rousseau. 2 vols.

Voltaire. 1 vol.

Diderot and the Encyclopædists 2 vols.

MACMILLAN'S RECENT PUBLICATIONS

HISTORY, PHILOSOPHY, ECONOMICS.

Men and Thought in Ancient India. By Bhakumud Haksar, M.A., Ph.D., Professor and Head of the Department of Indian History, Lucknow University. With Illustrations and Maps. Crown 8vo 6d. net.

In this book an attempt is made to present a view of ancient art and civilisation as seen in some of their best representatives. The author believes that this method of historical enquiry gives a reality and concreteness to what may often appear to be the somewhat shadowy and abstract ideals of Indian art. The characters selected are Yajñavalkya, the Buddha, Kaśmiri Samudragupta, and Harsha—five notable lives through which the history of Hindu India may be studied with advantage.

A Short History of India From the Earliest Times to the Present Day. By E. B. Havell, author of 'History of Aryan Rule in India' etc. with special maps and illustrations. Cr. 8vo 3s 6d.

In this Short History of India the author adds to his previous known works a complete survey of Indian history from the earliest times to the present day. His aim has been to give from a historical standpoint a condensed and unbiased account of an age and thought, containing the essential facts with which every educated Englishman and Indian should be familiar.

The Cambridge History of India Volume I Ancient India. Edited by L. J. Rapson, M.A. 8vo with 6 maps & 34 plates 42s.

The present volume deals with the History of Ancient India from the earliest times to about the middle of the first century B.C., and it attempts to represent the stage of progress which Indian history has now reached in its task of recovering from the past the values of a history which, only a few years ago, was commonly regarded as irretrievably lost.

A History of Indian Philosophy. By Chandranath Dasgupta, M.A., Ph.D. Volume I. 8vo. 40s.

This book forms the first comprehensive attempt to trace a continuous history of Indian thought from the earliest times, and is based throughout on original sources. The first volume contains what is generally known as Indian philosophy, namely the six systems, Buddhism, Jainism etc., and is quite independent of the second volume. The second volume will contain many systems little known in Europe and a review of the whole history of Indian thought.

The Science of Public Finance. By G. Findlay Shiras, M.A., F.S.S. (Hon.) formerly Professor of Economics, Dacca College, and Reader in Indian Finance, University of Calcutta, author of "Indian Finance and Banking" 8vo. 21s. net.

This volume deals with the important subject of Taxation and treats of the national income and wealth of India, the tax capacity of countries and distribution of taxation, the taxation of the joint Hindu family, the future of land revenue, direct and indirect taxation, the expenditure from capital as compared with revenue, progressive taxation and public debt, including an examination of the question of a capital levy.

From Akbar to Aurangzeb: A Study in Indian Economic History. By W. M. Moreland, C.S.I., C.I.E., author of 'India at the Death of Akbar' etc. 8vo 15s.

This book carries a stage further the study of Indian economic history which was begun in 'India at the Death of Akbar'. The earlier book sketched the economic position at the opening of the seventeenth century; the new volume examines the changes in the position which took place in the course of the next fifty or sixty years, the period covered by the reigns of the Mogul Emperors Jahangir and Shahjahan. The author has tried to arrange his book in such a way that while it should be intelligible to ordinary readers, it should serve serious students as an introduction to the original literature.

A Tract on Monetary Reforms. By John Maynard Keynes. 8vo, 7s. 6d.

Social effects of price changes. Deflation versus Inflation. The Capital Levy. The Gold Standard. The German Currency Position. Influences Governing the Foreign Exchange to-day. The Course of the Franc and Dollar Exchanges. Constructive Proposals.

Taxation: The People's Business. By Andrew W. Mellon, Secretary of the Treasury of the United States of America. Crown 8vo 6s.

Considerable interest attaches to this statement, by the Secretary of the Treasury of the United States, of his views on fundamental principles and important aspects of taxation. Some of his themes, e.g. the effect of high taxation in discouraging energy and initiative, are burning questions in this country as well as in the U.S.A.

MACMILLAN'S RECENT PUBLICATIONS

ESSAYS, POETRY, ETC.

THE WORKS OF SIR ARTHUR QUILLER-COUCH

POCKET EDITION.

Price 5s. per volume.

On the Art of Reading.

"There is on every page a fresh infectious, boyish enthusiasm. On the Art of Reading is a book for all."

The Manchester Guardian

Adventures in Criticism.

Originally published in 1896, this volume has been out of print for some years. The present edition includes two more essays.

Studies in Literature: First Series

... these wise, witty, stimulating discourses in the handsome pocket volume before us.

The Indian Review.

"Only the most human and lovable of authors are slipped into our pockets. Q. you may say, carries literature out of the study into the sunlight."

The Spectator

On the Art of Writing

"The best book ever written on the subject."

The Madras Mail.

"The more I think of the book the more I feel certain it is the best of its kind I ever read."

The Bookman's Journal.

The Bab Ballads: With which are included songs of a Savoyard. By Sir W. S. Gilbert. With 50 illustrations by the Author. *Thin paper Edition.* Cloth, 4s. 6d. net.

Selections from Ruskin. Edited by A. C. Benson. D.C.O., LL.D. School Edition 4s. 6d. Library Edition 7s. 6d. net.

THE WORKS OF WALTER PATER

Pocket Edition.

Cloth 3s. 6d. per volume.

The Renaissance: Studies in Art and Poetry Marius the Epicurean.

Imaginary Portraits.

Appreciations With an Essay on "Style."

"This charming pocket edition will persuade many to the somewhat neglected works of Walter Pater—they are neglected in these latter days, when even the honest student is too content to read books about books rather than the original Mac pieces."—*The Morning Post*

Essays. By W. B. YEATS. Crown 8vo. 10s. 6d. net.

This is the fourth volume of the uniform edition of Collected Works of Mr. Yeats

"A great poet's prose is bound to be, at the least, interesting for, apart from its intrinsic merits, it must throw light on the poet that made the poetry. It would, we believe, be obvious to those who have never read a line of Mr. Yeats's poetry, that a mind of extreme sensitiveness and nobility has been at work. There are many notable casual criticisms here; but the value of the volume is its sustained and developing revelation of true poet's mysticism. Some of the things said are hard to accept, some are extremely hard to understand; but all are of value."

The Saturday Review

BY THOMAS HARDY

Collected Poems Thin Paper Edition. Cloth 8s. 6d.

The Dynasts. Thin Paper edition. Cloth 8s. 6d. net.

Selected Poems. 3s. 6d. net

The Famous Tragedy of the Queen of Cornwall at Tintagel in Lyonesse.

A New Version of an Old Story, with two drawings by the author. 6s. net.

Selected Essays of Matthew Arnold. Edited with an Introduction and Critical Annotations, By H. G. Rawlinson, M.A. Price 3s. 6d.

Selected Essays from the writings of Viscount Morley of Blackburn O.M. Edited, with a Biographical Introduction and Notes, by H. G. Rawlinson, M.A. Price 3s. 6d.

Dr. RABINDRANATH TAGORE'S

New Novel

GORA 7s 6d

Rabindraoath Tagore. A Biographical Study By Ernest Rhys. Illustrated Extra crown 8vo 10s 6d net

The Autobiography of Maharshi Devendranath Tagore Translated by Satyendranath Tagore and Indira Devi With Introduction by Evelyn Underhill and Portrait Extra crown 8vo 7s 6d net

Gitanjali and Fruit Gathering With Illustrations in Colour by Nandalal Bose Surendranath Kar Abanindranath Tagore and Nobindranath Tagore Crown 8vo 10s net

Shantiniketan The Bolpur School of Rabindranath Tagore By W W Pearson With Introduction by Rabindranath Tagore Illustrated Extra crown 8vo 4s 6d net

Sakuntala By Kalidasa Prepared for the English Stage by Kedar Nath Das Gupta in a New Version written by Laurence Binyon With Introductory Essay by Rabindranath Tagore Extra Crown 8vo 7s 6d net

The Secrets of the Self (Asrar-i-Khud) A Philosophical Poem By Sheikh Muhammad Iqbal Translated with Introduction and Notes by R A Nelson Litt D Crown 8vo 7s 6d net

The Philosophy of Rabindraoath Tagore By Prof S Radhakrishnan 8vo 8s 6d net

The Reign of Religion in Contemporary Philosophy By Professor S Radhakrishnan vo. 12s net

INDIAN STORY BOOKS

The Indian Story Book Containing Tales from the Ramayana the Mahabharata and others early sources By R Wilson With Illustrations in colour and black and white. 3s 6d

Deccan Nursery Tales or Fairy Tales from the South By C A Kincaid With eight Illustrations in colour 4s 6d Indian Edition Re 1

By SHOVANA DEVI

The Orient Pearls Indian Folk Lore. 12 As

Indian Nature Myths 8 As

Indian Fables and Folk Lore 8 As

Tales of the Gods of India 8 As

Hindu Fasts and Feasts By Rai Bahadur A C Mukerji M.A. 1 ES Re 1-4

Tales of the Punjab By Flora A Steel Illustrated 6s Indian Edition. Re 1

Sacred Tales of India By Dwijendra Nath Neogi B.A. Illustrated Re. 14

True Tales of Indian Life By Dwijendra Nath Neogi B.A. Illustrated Re 14

Svarnalata Hindu Village Life By T N Ganguli Translated into English by Dakshinacharan Roy Illustrated Rs 2

The Story of the Ramayana Retold by A Madhaviah Illustrated Cloth Re 18

The King and the Four Dervishes By J C Nesfield Illustrated Re 1

Modern Indian Worthies By N Narayanan, B.A. B.L. LT Illustrated 8 As

MACMILLAN & CO., LTD
MADRAS, BOMBAY, CALCUTTA & LONDON.
Obtainable from all Booksellers and from
Messrs G A Natesan & Co., Booksellers, Madras

G. A. Vaidya Raman & Co., MAMBALAM, MADRAS.

சிறந்த தமிழ் புஸ்தகங்கள்.

INDIA

for all readers.
es each month.



1. காதல் வேற்றி. (இரண்டாம் பதிப்பு). விலை அறு 6.
இது ஹால்ய ரஸம் பொருத்திய ஒரு உயர்ந்த தமிழ் காவல்.
2. அன்புக்கும் அழிவோ? விலை அறு 5.
இது கோகாலம் நிரம்பிய ஒரு காவல்.
3. பெரிய மனம் பித்து. (இரண்டாம் பதிப்பு). விலை அறு 8.
இது காம வாழ்க்கையின் இயல்பை விளக்கிக்காட்டும் ஒரு சிறு கதை.
4. ஹால்ய மஞ்சரி. (இரண்டாம் பதிப்பு). விலை அறு 8.
இதில் அசை வேடிக்கைக் கதைகளும் ஸப்பாஷன்களும் அடங்கியிருக்கின்றன.
5. ஸ்லேயிங். விலை அறு 2.
இது தீவிர புராதனக் கதைகளில் ஒன்று.
6. நாகராய நேளோஜி. (மூன்றாம் பதிப்பு). விலை அறு 3.
இதில் காவல்களும் நாகராய நேளோஜியின் ரீதிய சரித்ரமும், அவர் எழுதிய ஸ்வசரித்ரமும், அவரது குறுந்திசை விவரங்களும் அடங்கியிருக்கின்றன.
7. ஸினாய் உடன்பாடு. விலை அறு 2.
இது வீரரஸம் பொருத்திய ஒரு ஜெபுதாக்க கதை.
8. யுத்தி போதினி. விலை அறு 10.
இதில் பலவகைப்பட்ட வஸ்துக்கள், உலோகங்கள், கதைகள், எலும்பு எலாமைகள், கண்ணாடிகள், முதலியவைகளை சுத்தம் செய்தல், துணிகளிலும் வேறபொருள்களிலும் விழுந்தனக் கறைகளைப் போக்குதல், பழக்கன், புத்தகங்கள், முட்டைகள், உலோகங்கள், புத்தகங்கள், முதலியவைகளைக் கெடாமல் வைத்திருத்தல், பொருள்களின் தன்மைமைப் பரீகரித்தல், கடியாரங்கள், ஜோடுகள், மேஜோடுகள், விளக்குகள், பீக்கான், கண்ணாடிப் பாத்திரங்கள், முதலியவைகளின் பாாமரிப்பு, தொழில் ஸம்பந்தமான செய்முறைகள், உபதரவம் செய்யும் பராமரிக்கைத் தொலைத்தல், முதலிய விஷயங்களைப் பற்றி ஸுலபமான புத்திகள் அடங்கியிருக்கின்றன.
9. நகைப் பைத்யம். விலை அறு 2.
இதில் பெண்கள் நகைப் பைத்யத்தால் தங்களிடம் உள்ள நகைகளை எப்படி வினாக்குறியுங்கள் என்பது சதா ரூபமாக விளக்கப் பட்டிருக்கிறது.

improve the monthly considerably. Commerce, Calcutta :—One of the best of its kind in India.

G. A. NATESAN & CO., PUBLISHERS, G. T. MADRAS.

Wasted with Indigestion

Looked more Dead than Alive, and never expected to Recover.
Cured by Dr. Cassell's Tablets.



Mr H. Hall c/o. Mr W. Hall 5, Hinton, don Road Stevenage, Herts., Eng., says
'After being demobilised I began to feel out of sorts, and steadily grew worse till I was thoroughly run down and weak. I lost flesh, then came indigestion, and I suffered after everything I ate. Often I vomited. Naturally I ate little and this made me still weaker and thinner, till I looked as re-duced than alive. My wife has since told me that she never expected me to recover, as doctors were of the same opinion. My nervous, too, were thoroughly broken down. I used to have queer trembling turns every day, shaking like a leaf, and quite unable to keep still till the attack passed. They lasted about three-quarters of an hour. Another trouble was wind or flatulence, I was rarely free from it.
'I had been like this for months in spite of treatment so at last I thought I would give Dr Cassell's Tablets a trial. Almost from the first time they did good. The indigestion soon went, and with it all the flatulence and nervousness, strength and fitness came back to me, and now I am as well and strong as before my illness.'

Dr. Cassell's Tablets

Free from
Animal Oils
or Fats
Never touched
by hand
during
process of
manufacture

Dr. Cassell's Tablets are the recognised modern home remedy for

Nervous Breakdown	Anemia	Heat Lassitude
Nerve Paralysis	Kidney Disease	Wasting Diseases
Infantile Paralysis	Indigestion	Palpitation
Sleeplessness	Stomach Disorder	Loss of Flesh

Especially valuable for prevention of Fevers and Dysentery, also
for Nursing Mothers and during the Critical Periods of Life

From Chemists
and Barracks
in all parts of
India & from
J. Murray
& Co., Ltd.,
Box 303,
BOMBAY.

Distributing Agents for India, B. K. Paul & Co., Ltd., Calcutta, and Narotam Girdhar & Co., Ltd., Bombay.
Messrs M. G. Shahani & Co., Karachi Agents for the Punjab, Karachi, and the North Western Provinces
E. Jan, 25

PAINTS, ENAMELS, COLOURS, VARNISHES, ETC.

MANUFACTURED BY
JENSON & NICHOLSON (INDIA) LTD.

English Portland Cement "Maltese Cross" Brand.
Ridges, Roofing, Ceiling and Flooring Tiles.
Peacock Brand Linseed Oils. Raw, Double and Pale Boiled.
Cobra Brand Paint Oil.
Manila, Coir, Hemp and Cotton Ropes.
Twine Best Quality

West Australian

Jarrah Wood

Indian Male.

Sleepers and
Scauthings
All Sizes.

OBTAINABLE FROM -

BINNY & CO. (MADRAS) LTD.
SUNDRIES DEPARTMENT,
MADRAS.

Sailing
Ship
GOODS



Notable
Inventions

NO 3



The first sailing ship and the first watch—both were remarkably good ideas and they've been interpreted in a thousand ways. Junkies, trawlers and yachts developed from the original ship while the index watch is the latest interpretation of the watch idea.

The
"INDEX"

NEW MODEL
ENDLESS LEVER WATCH

Guaranteed Time-keeper

FLAT SHAPE — Rm 11
Less Shape. " 12



West-End Watch Co
BOMBAY CALCUTTA

Illustrated Catalogue
FREE in any address.

RESTORED TO
HEALTH AND HAPPINESS



What a contrast between the bright, healthy man in the full glory of his strength and the man broken in health, weak and debilitated, to whom are denied all the pleasures of this life! There is an inexhaustible source of new life and strength in that wonderful life giving element, "Electricity," judiciously applied it will restore you to perfect manhood, drive out your pains and aches and infuse fresh vigour into your weakened body. Nervous Debility, Neurasthenia, Neuritis, Rheumatism, Clastica, Lumbago, Stomach, Liver and Badder Troubles, Paralysis, and many other complaints are successfully cured. Thou sands of cures have been obtained with the "Ajax" Dry Cell Body Battery. Send us your name and address and we will prove our words.

IT IS FREE—A POST CARD SUFFICES

But write now, and by return of post you will receive Absolutely Free the most interesting illustrated book on Electrical Treatment ever published, in a plain sealed envelope, together with full information concerning the treatment. Special booklets for Ladies and Gentlemen. Please specify which is required when writing.

In order to save time correspondents should, when writing for the Free Booklet, state their age, sex and full details of their case, for then precise advice can be sent by return mail. All letters are treated in strictest confidence.

AJAX LD

THE BRITISH ELECTRIC INSTITUTE,

Dept. 327, 25, Holborn Viaduct,

LONDON, E. C. 1, ENGLAND,

E. Jan. '25.

E. Jan. '25. K.

Eczema Cured

Suffered Three Years with Intensely Irritating Eruptions.

Germolene Marks a New Era in Skin and Wound Treatment.



Mr. W. B. Wilton

Mr. Wm B. WILTON, 87 School Street, Darfield, near Barnsley, Yorks, Eng. says: "About three years ago an irritation came on my legs, and soon a rash appeared. It itched intensely, and scratching made it raw and red. Then the same thing came on my hands, a scratchy, peevish destroying eruption that nothing would relieve. I tried one ointment after another, but all in vain. I was told it was eczema in a very severe form. I had to keep the surface constantly bandaged, for it was raw and weeping, and the itching real torment. I had suffered some three years when I got a box of Germolene, and before that box was finished there was immense improvement. Germolene soothed just as soon as applied, and gradually my healthy skin formed. Soon I was cured completely, and now my skin is as clear and natural as ever. I think it is wonderful, for I only used Germolene for something less than a month altogether."

Awarded
Gold Medals
and Diplomes
at 4 Leading
Pharmaceuti-
cal Exhibitions

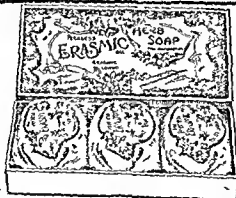
SOOTHES AT A TOUCH!
ECZEMA RASHES PILES COLDS AND BURNS RINGWORM PRICKLYHEAT
SORIARIS ULCERS ITCHING SKIN ERUPTIONS PIMPLES STINGS AND BITES
AND ALL CUT, BRUISED, ITCHING, OR ULCERATED SURFACES.
Guaranteed free from animal fats, never touched by hand.

From Chemists
and Dealers
in all parts of
India, & from
J. Murray
& Co., Ltd.,
Box 303,
Bombay.

Germolene
The Aseptic Skin Dressing

Distributing Agents for India: B. K. Paul & Co. Ltd., Calcutta, and Norolam Girdhar & Co., Ltd., Bombay,
Messrs. M. G. Sheshani & Co., Karachi, Agents for the Punjab, Karachi, and the North Western Provinces.
E. Jan. '25

*Preserves
the
natural*



*beauty
of the
complexion.*

ERASMIC
The Dainty SOAP.

For Refinement & Purity.

ERASMIC. Perfumers. LONDON. PARIS.

TO BE OBTAINED FROM ALL STORES & DEALERS.



Be Strong, Well, Red-blooded

— Eat Quaker Oats, the energy-building, body-strengthening food each day. Quaker Oats is twice as nourishing as meat, three times as nourishing as rice.

It is a complete food—it contains every element your body needs. Physicians recommend it for the weak and sick.

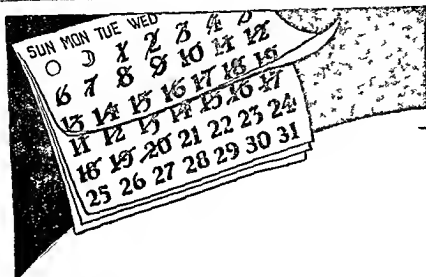
Untouched by hands, it is packed in air-tight tins that keep it fresh in every climate.

Serve it at least once a day.

Quaker Oats

In air tight tins only—never in bulk





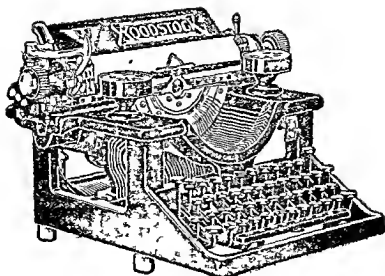
One Tube lasts 50 Days—2 Brushings a Day

Do you buy your dentifrice by the size of the tube or by the number of brushings it will give you? Water and other bulky materials may be added to make the tube larger, yet you do not get as much dentifrice—or as many brushings—as in a smaller tube where all unnecessary materials have been left out

Kolynos Dental Cream is highly concentrated, a little goes a long way, for half an inch on the brush is sufficient for each brushing. You get 100 brushings from each tube or 50 days use if used twice daily. That is real economy. Do not be deceived by size alone. Insist upon Kolynos. *Look for the yellow tube in the yellow box*



IMPROVED
SIMPLIFIED
MODERNISED



RECOGNISED
By the Govt of
MADRAS
SINCE 1920.

SOLE AGENTS FOR SOUTHERN INDIA

THE TYPEWRITER MART.

Large Stockists of all Typewriter accessories Rebuilt Typewriters and spare parts,
15 & 16, Francis Joseph Street, MADRAS.

B J O



**BIGGEST STOCKIST OF MUSICAL INSTRUMENTS
OF EVERY DESCRIPTION**

METICULOUS CARE IN IMPORTING THE VERY ARTICLE—
SEARCHING TEST BEFORE DESPATCH—ENSURE THAT EVERY
THING YOU BUY OF US IS PERFECT IN EVERY DETAIL

OUR PRICE IS ROCK BOTTOM

Address your enquiries to —

M. L. SHAW

THE PREMIER GRAMOPHONE & MUSICAL INSTRUMENT DEALER

5/1, DHARANTALA STREET, CALCUTTA.

INVALUABLE FOR BUSINESS PEOPLE, BROKERS AND SPECIALLY THE BANKERS.

A Book of 358 pages contains Tables for the rapid computation of **INTEREST on Accounts at 1 per cent to 15 per cent** with increases of $\frac{1}{2}$ per cent. These tables are the means of an enormous **saving of time and labour**. The following example proves it.

7½ per cent interest on a product of 84,32,743.

Calculators in present use.			My Calculator.		
Interest on \$60,000	At 2643 13	4 457	Interest on \$60,000	At 2752 3	1
" " 40,000	" 52 3	8 321	" " 2752	" 0	0
" " 30,000	" 0 8	7 261			
" " 2,000	" 0 2	6 084			
" " 20	" 0	2 569			
" " 40	" 0	0 154			
	At 1732 12	0 917			

Additions only
instead of 2.

Besides the Interest Tables, the Book also contains (1) Interest on Govt Securities at 3 to 7 per cent with increases of $\frac{1}{2}$ per cent, (2) Decimals of a £ and of a Rupee (3) Two Centuries Calendars for 1800 to 1899 and 1900 to 1999 and (4) Useful Information.

Price Rs. 10 (Postage extra.)

*Subscribed to by many of the Chief Banking Institutions
throughout India*

To be had from **F. X. ALPHONSO,**
Marine Mission Clero Road BYCULLA, BOMBAY No. 8.

E. Mar. '25. D.

OF DR. ORISON SWEET MARDEN'S
WORLD FAMOUS INSPIRATIONAL BOOKS
EVERY MAN A KING

Steering thought prevents life wrecks—How mind rules the body—Thought causes health and disease—Fear, our worst enemy—Killing emotions—Mastering our moods—Unprofitable pessimism—Cheerful thinking—Negative creeds paralyze—Affirmation creates power—Thoughts radiate as influence—How thinking brings success—Power of self faith over others—Building character—Strengthening deficient faculties—The Power of Imagination—Don't let the years count—How to control thought—The coming men will realize his divinity.

PEACE, POWER AND PLENTY

FEAR, POWER AND PLENTY
The power of the mind to compel the body—Poverty, a mental disability—The law of opulence—Character building and health building during sleep—Health through right thinking—Mental chemistry—Imagination and health—How suggestion influences health—Why grow old?—The miracle of self confidence—Affirmation and audible suggestion—Destructive suggestion—Worry, the disease of the age—Fear, the race—Self-control vs. the explosive passions—Good cheer—God's medicine—The sun dial motto—"A rose is a rose."

GETTING ON
The Precedent Breaker—No Chance—Who holds you down—Your fortune is in yourself—A cheery disposition—How to be popular—Physical vigor and achievement—Begin right, right away—Burn your bridges behind you—Emergencies, the test of ability—Go into business for yourself—The stimulus of rebuffs—Gentleness vs. Bluster—The miracle of polite persistence—Overconfidence as a barrier—Clear grip did it—System in business investment—Time losses—Diverted from one's true pursuit by salary—On commercializing one's ability—More money making is not success.

PUSHING TO THE FRONT
The man and the opportunity—Boys with no chance—Possible ties in spare moments—Round boys in square holes—What career?—Concentrated energy—On sums, or the triumph of promptness—A fortune in good manners—The triumph of enthusiasm—Tact or common sense—Self-respect and self confidence—Character is power—Enamoured of accuracy—The reward of persistence—Be brief.

Re. 1-8-0 Each.

V. Kalyanaram Iyer & Co., Vepery, Madras.

Also at G. A. Nelson & Co, George Town, Madras and Higginbothams, Mount Road, Madras.

PETTER CRUDE OIL ENGINES.

(Cold Starting on Crude Oil.)

PETTER POINTS —

1. **FIRST COST** —Petter Engines are the cheapest.
2. **FUEL COSTS** —Petter Engines are most economical.
3. **LUBRICATING OIL COSTS** —The new Petter Lubricating System halves the Oil Bill
4. **RUNNING COSTS** —Petter Engines are so simple that they require no special highly skilled attendants.
5. **DESIGN** —Petter Engines have no valves and no complicated mechanism that may give trouble
6. **BUILDING COSTS** —Petter Engines take up very little floor space and save money in buildings and foundations.
7. **HORSE POWER** —What does the " Horse Power " mean? In the case of Petter Engines it means the power that they will develop *continuously* when working on *Crude Oil*.
8. **SPARE PARTS SUPPLIES** —Accidents do happen and spares are wanted urgently, when they are wanted. We carry large stocks of Petter spare parts in Madras
9. **SERVICE** —It is advisable to buy from Accredited Agents who can give you efficient service. We have a specially trained staff of Engineers and Mechanics whose services are always at the disposal of our customers.

For further particulars, apply to —

BEST & Co., Ltd.,

(Engineering Department),

Post Box No 63

MADRAS.

E. July 25

MOTORISTS

Insist on WILLARD Batteries on your Cars
and put an end to Battery troubles.

You can obtain the correct WILLARD
Battery for any make of Car from all dealers
in Motor-Car Accessories or direct from
The Crompton Engineering Co. (Madras) Ltd.

E. Sept '25

1st LINE BEACH, MADRAS.

Exide Battery Service

Exide batteries are constructed not to compete with others but to excel.

Motorists cannot appreciate the superiority of the Exide battery without
Trying it.

The Exide Service Depot gives advice free.

Exide batteries for Starting, Lighting and Ignition of all cars
can be had from stock.

Skilled attention at The Exide Battery Service Station

The English Electric Company Ltd.

Mount Road, MADRAS.

E. Aug '25.

COCOGEM

BEING A

Pure and Unadulterated
COOKING FAT

Absolutely Free from Animal Matter
IS USED IN

Most Madras Hospitals

Sole Distributors for the Madras Presidency:—

The South Indian Export Company Ltd.

POST BOX 37.

MADRAS.

E. June '25. *

FRESH ARRIVALS.

JUST UNPACKED.

Children's Tricycles in all sizes.

Lucas, P. & H., & Miller Goods, Lights, Horns etc,
H. F. Vulcanising Materials.

Silver Edged Brake Lining Raybestos, clutch facings etc.,
Varnishes, Robbialac Painting Outfits.

All motor and cycle Goods, Tyres and Tubes at very favourable prices.

WESTINGHOUSE BATTERY SERVICE STATION—WITH FULL STOCK OF ALL
MODELS OF BATTERIES, SUITABLE TO ANY MAKE OF CAR. APPLY FOR PRICES
AND SUB-AGENCY TERMS.

MOTOR REPAIRING A SPECIALITY.

If you want your car to be really tuned up and repaired please send it on to us, or consult us.

R. PATEL & CO, MADRAS.

Telegrams.
"MINORU"

18 & 20 General Patters Road,
Mount Road, MADRAS.

Phones.
1157.
661.

E. June '25.

SAVE

ONE-THIRD



"ORIENTAL" Rs. 20 EACH.

The only reason we are able to sell "Oriental" at Rs. 20 is our enormous output, and direct system of distribution. The distribution of "Oriental" is obtained through utmost economy. We have eliminated the unnecessary middleman. The "Oriental" is supplied DIRECT either from our Factories or our Branches and no middleman is allowed to intervene. This cuts one big financial burden out entirely and you get the benefit. Send for catalogue.

Ulcero's LIMITED SIALKOT, CALCUTTA,
MADRAS, RUGENOV
and DELHI

Copyright 283

24 Jan 25

Branch at 22, Mount Road, Madras.

HORLICK'S MALTED MILK

UNTOUCHED BY HAND

THE Best Food for Infants and Invalids.
Strongly recommended by the Medical
Profession all over the World.

CAN BE OBTAINED FROM ALL

Grocers, Chemists, Oilman stores.

24 June 25

SENTA VISIBLE TYPEWRITER

FOR
OFFICE, PERSONAL USE,
TRAVELLING

An up-to-date inexpensive but
strong two-colour ribbon
typewriter.

Non- Folding	{	Price with Oak Case	{	Non- Collapsible
		Rs 170/ net		
		With an imitation leather case Rs. 180/- net.		

Sole Agents :

S. NAVALKAR & Sons,

Bombay 2

Telegrams: "Sajeebaba" BOMBAY.

E. Feb. '25.

Eagle Star & British Dominions Insurance Co., Ltd.

(INCORPORATED IN ENGLAND)

Total Assets Exceed £ 20,000,000.

The Most Progressive Office
for all Classes of Insurance Business
including

FIRE—MARINE—ACCIDENT—MOTORCAR
BURGLARY—PLATE GLASS ALL RISKS
WORKMEN'S COMPENSATION.

Chief Agents :

Hope Prudhomme & Co.,

Fontenoy Buildings,

MADRAS.

E. Oct. '25.

The Industrial and Prudential

ASSURANCE Co., Ltd.

Head Office:

113, Esplanade Road, Fort, Bombay.

Chairman—THE HON'BLE SIR FAZULBHOY
CURRIMBHOY, KT.

Some of the most attractive schemes :

1. Combined Life and Endowment Policy.
2. Combined Life, Endowment and Pension Bond Policy.
3. Educational Annuity Policies for children.

For particulars apply to:—

J. R. ARIA & Co., Adyar, Madras.

E. Jan. '25.

Commercial Union

ASSURANCE CO., LD.

(Incorporated in England)

Head Office 24, 25, 26, Cornhill,
London E. C.

Total Assets exceed..... £31,000,000

The Company Transacts

FIRE, Loss of Profits in consequence
of Fire, Marine, Life, Accident,
Sickness, Motor Car, Burglary and
Fidelity Guarantee and business.

Branch Office:—

Christian College Buildings, Madras.

A. C. HANBURY,

Branch Manager.

E. April '25.

The Zandu Pharmaceutical Works Ltd.,

BOMBAY.

ZANDU'S Chyavanprash

(The Best Body and Brain Builder)
Prepared from richest *Green Amalas*, has the marvellous power of enriching the Mental Faculties and Imparting Strength, Vigour and Tone to the whole System.
Useful in Cough and Cold and nutritive in phthisis and General Debility.

Prices: 1 lb. Rs. 2-8. $\frac{1}{2}$ lb. 1-5

ZANDU'S Drakshasava

Prepared from grapes and other spices added. Cures dyspepsia, Constipation, Cold Cough, and weakness due to long continued fevers. It is an excellent remedy in Chronic Cough, phthisis and all kinds of lung complaints.

Price: 1 lb. Rs. 1-9. $\frac{1}{2}$ lb. phial Re. 0-14.

CATALOGUES OF MEDICINES GIVEN FREE ON APPLICATION.

Sole Agents —

H. DAMODER & Co.,

43, CHINA BAZAR ROAD, G. T. MADRAS.

E. Jan. '25 D



"KURAIN"

A CAPITAL REMEDY FOR

RINGWORM

MAGICALLY CURES OBSTINATE
RINGWORM, DHOBIE'S ITCH AND SKIN DISEASES.
BOTTLE AS. 10- PACKING, POSTAGE EXTRA.

POWELL'S RENOWNED MEDICINES CAN BE HAD
FROM ALL WELL-KNOWN STORES.

ILLUSTRATED CATALOGUE FREE ON REQUEST.

N. POWELL & CO., BOMBAY.



E. Jan. '25, D.

ELECTRIC
FANS

ELECTRIC
FITTINGS

OSLER

ELECTRIC
GENERATING PLANT

PUMPING
INSTALLATIONS

SEND YOUR ENQUIRIES TO

F. C. OSLER LTD.
CALCUTTA
BOMBAY
AGENTS:

ENGINEERS
MADRAS

SIMSON & McCONECHY LTD.

DELHI
LAHORE



ORIENTAL BOOKS INDIAN AND PERSIAN ART MSS., BRONZES, ETC.

SOME NEW AND STANDARD PUBLICATIONS.

DAVIDS (Mrs. C. A. F. RHYS) *Buddhist Psychology. An inquiry into the analysis and Theory of Mind in Pali Literature* Second edition with supplementary chapters 8 vo. cl, pp X 301 Price 4s Sewn copies 2s 6d Supplementary chapters only Price 1s

PORTFOLIO OF INDIAN ART. From the collections of the Museum of Fine Arts, Boston, with a descriptive Text by Ananda K. Coomaraswamy In Portfolio 11½" x 8½" containing 104 Plates in Mono-chrome and 4 in colour Price £7 10s

CATALOGUE OF THE INDIAN COLLECTIONS IN THE MUSEUM OF FINE ARTS BOSTON. (MASS). Parts 1 and 2 with 86 Plates By Ananda K. Coomaraswamy Foolscap folio half bound boards pp VIII 150 Price £1 17 6

RIEFSTAHL (R. MEYERS) —The Parish Watson Collection of Mohammedan Potteries By R. MEYERS RIEFSTAHL, Ph. D. Illustrated with 19 Plates in Colour and 46 in black and white reproducing 75 examples (Edition limited to 500 numbered copies) Folio cloth pp 84 Price £7 10s

CRESSWELL (K. A. C.) —Provincial Bibliography of the Muhammadan Architecture of India 4to, sewn, pp 99. Price 3s, 6d

LUZAC & CO., 46 GREAT RUSSELL STREET, LONDON, W. C. 1.

(Opposite the British Museum)

ORIENTAL BOOKSELLERS AND PUBLISHERS,

Agents to the India Office Royal Asiatic Society School of Oriental Studies London, etc etc., can supply at shortest notice and on most favourable terms all English, Foreign, and Oriental books and periodicals. A large number of second hand books on all Oriental subjects always in stock. Catalogues on application to Dept. 4.

All the books recommended for the Study of Oriental Languages are kept in stock.

Illuminated and Illustrated Oriental MSS. a Speciality

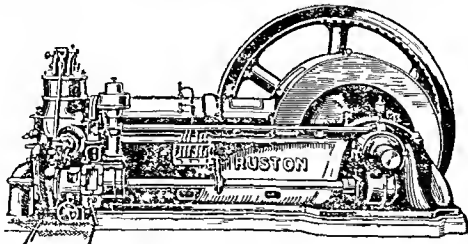
Indian and Persian Miniature Paintings and other objects of Eastern Art. INSPECTION INVITED

R Jan 25

Libraries or Small Collections of Books bought for cash

RUSTON-HORNBY OIL ENGINES

INSTANTANEOUS STARTING
ON CRUDE OIL



THE MOST ECONOMICAL
OIL ENGINE ON THE MARKET.

SOLE
AGENTS
MADRAS

MASSEY & CO. LTD
ENGINEERS

POST BOX
40
MADRAS

Truth in Advertising

Best
Indian
Made



largely
demanded
by users

Who are the most competent judges of the veracity of an advertisement? Surely the public who purchase the articles advertised. Thousands of satisfied customers in India testify the truth of our advertisement and the fact that **MYSORE SANDAL AND JASMINE SOAPS** stand for the cheapest distinctive soaps obtainable in India.

OBTAINABLE EVERYWHERE

Department of Industries and Commerce in Mysore, Bangalore.

(1) **Government Soap Factory.**—Manufactures of high class Toilet Soap, household soap, soaps, perfumes, etc., etc.

(2) **Government Weaving Factory.**—Manufactures fine Silk sarees, cast rams, handkerchiefs, mercerised cotton sarees, wollen rugs, and blankets. Manufacture of hand looms, preparatory machines and weaving appliances, is a Speciality.

(3) **The Central Industrial Workshop.**—Undertakes all kinds of repairs, and manufactures Rice Mills, Sugarcane Mills, oil presses, pumps, Agricultural Implements, etc., etc.

(4) **Government Arts Workshop.**—Manufactures fine Sandalwood figures, glove boxes, jewel boxes, caskets, ivory inlaid articles, bead necklaces, etc., etc.

(5) **Mysore Arts and Crafts Institute.**—Has for sale a fine collection of sandal, ivory inlaid and lacquered articles, trays, teapots, photo frames, boxes etc., etc.

For further particulars, please apply to the Superintendent of the Concerns in Bangalore, or to the Director of Industries and Commerce in Mysore, Bangalore.

P. G. D'SOUZA,

Director.

S. J. O.

FOR PRINTING SUPPLIES

WRITE TO

Established
1760

CHARLES MORGAN & CO., LTD.

(INCORPORATED IN ENGLAND)

WHOLESALE AND EXPORT PAPER MANUFACTURERS AND STATIONERS.

314-315 Linghi Chetty Street, MADRAS.

Telephone
No 1054

P. O. BOX
199.

Telegraphic Address
CANNON, MADRAS.

SOLE AGENTS IN INDIA FOR

L. & C. Hardtmuth
Charles Letts & Co.
Moore's Modern Methods
Pilot Manufacturing Co
Twigg & Beeson

(Koh-I-noor Pencils etc.)
(Diaries & Note Books etc.)
(Loose Leaf Systems etc.)
(Office Sundries etc.)
(Office Accessories etc.)

Sole Agents in Southern India for —
E. Dec. '25

"Mander Brothers" Printing Inks.



BY APPOINTMENT.

HOTELS

THE LEADING HOTELS IN NORTHERN INDIA.

Managing Director **J. FALETTI.**

BY APPOINTMENT.

DELHI	... Maiden's Hotel
LAHORE	... Faletti's Hotel
RAWALPINDI	... Flashman's Hotel
SIMLA	... Cecil Hotel
SIMLA	... Corstorphane's Hotel
MURREE	... Cecil Hotel

Open throughout the year.

Summer months only.

PROPRIETORS—

The Associated Hotels of India Limited.

E. June '25.

Caterers to H. M. the King and to H. R. H. the Prince of Wales.

Novelties of the Himalayas

We deal in Ayurvedic and Unani precious natural drugs of excellent quality.

WE SOLICIT TRIAL OF THE SAME.

MUSK AND KASTURI.

Tibetan Musk per tola	Rs. 31.
Assam Musk " " "	26.
Nepal Musk " " "	23.
Kashmir Musk " " "	20.
Ambar Gris Rs. 42 to Rs. 50 per tola.	
Gorochanam per tola	Rs. 5 & 8.
Kashmir Saffron Re. 1, 1-4, & 2-8 per tola.	
Shalajit or Momayi per tola	Rs. 1 & As. 12
Civet or Zundbadastar	Rs. 5. Crude Rs. 3-8.
Saliv Misri	As. 4 par tola.
Pachakarpooram	Rs. 2 to Rs. 3-8
Bhim Sain Camphor	Rs. 5-0 "
Peelis	Rs. 24 "
Surma containing Momira, Peelis, Bhin Sain:	
Best remedy for eye diseases	Black Re. 2.
White	Rs. 2 8 per tola.
Kabul Asafoetida or Hingu	No. 1 per tin
(12 tolas)	Rs. 1, 6 tins Rs. 5, per lb. Rs. 2-8.
No. 2 per tin (12 tolas)	As. 11, 6 tins Rs. 3-12.
Kabul Asafoetida, special quality refined, per tin	(12 tolas) Rs. 2, Par lb. Rs. 5.

Malaria Pills—Possess both curative and preventive properties, price 100 pills, Re. 1.
Go-d Snuff—Good for bad cold and headache par tin (12 tolas) Re. 1.
Hair Removing Powder—As. 4 per packet.

SONDHI'S AMRITA RAS

is the true Elixir of Life. It is a panacea for all the ills affecting human body. A wonderful efficacious sovereign remedy for all internal or external diseases. It cures Cholera, Plague, Influenza, Typhoid fever, Carditis, Headache, Cough, Cold, Vomiting, Diarrhoea, Dysentery, Toothache, Scorpionbites, cuts, burns, etc. Directions with phial Rs. 2-8 As. Half Phial Re. 1-6 As. Gold leaves per packet of 120 leaves Rs. 3-4 to Rs. 18. Attees per tola As. 4. Tea best quality per lb. Re. 1-4. Silver leaves per packet of 120 leaves Re. 1-4 to Rs. 5.

KASTURI PILLS.

Refreshing, Aromatic, Wonderful Tonic, good for Cough, Cold, Headache, Throat, Sexual Debility, etc. Price per phial, Re. 1.

Money back if the Drugs do not give satisfaction. Catalogue Free.

B. R. SONDHI & CO., Phagwara, (Punjab).

E. Mar. '25.

Wonderful Remedies of Evil Influence of "Planets"

NABAGRAHA KAVACHA—Its wearer is sure never to lose any lawsuit and will easily secure good jobs and promotions. He will not die heirless. Its effects easy delivery in case of women. Price Rs 4 4

SANI KAVACHA—It will save you from adversity and misfortunes, and while lengthening your life, will increase your wealth, fame, peace of mind and success in undertakings. Price Rs. 3 6.

SHYAMA KAVACHA—It is many in one. While making you free from debts, it will give you plenty of wealth with a happy band of joyous children, at the same time, make you proof against all attacks by enemies. Price Rs 9 10.

Dhanada Kavacha

Its wearer earns immense wealth with little struggling. Whenever a wearer thinks of something he gets the result without delay. The goddess Lakshmi always resides at his house and gives him son, wealth, long life and fame. It will give even a beggar the wealth of a king. Price Rs 7-10.

Shatrubashi Bogalemkshi Kavacha

It will help you to overcome your enemies and to take revenge on them. Moreover the wearer gets his desired object and a Bhakta or Sadhak is released from the court when he is prosecuted as an accused or a plaintiff through some accident. Price Rs 9 2

SOME TESTIMONIALS

If you be not benefited by the Kavacha, money will be refunded. We send letters of guarantee with each Kavacha

Mr. A. H. Cumming, Judge, High Court, Calcutta—On examining my fore head, the exact time of birth of me and my son were correctly stated. He made some wonderful predictions about me which were proved to the last letter.

Mr. Dwarkanath Chakraverty, Judge, Calcutta High Court—P. B. K. Jyotirbhushan is an expert in Astrology, I am sure he will satisfy anybody.

Mr. K. L. Butta, Retired Accountant General, Madras and Registrar Calcutta University—Jyotirbhushan possesses extraordinary power in Astrology and Palmistry

Babu Nabinchandra Dey, Late off District Magistrate, Noakhali, Member, L. G. Council E. B. & Assam—He is an expert in astrology and Palmistry. His readings of the past and future in a man's destiny is wonderful. His readings from horoscope and hands are accurate and satisfactory

Mr. Hariprasanna Mukherjee, District Judge, Sylhet—P. B. K. Jyotirbhushan is an expert in reading lines and palmistry and is a successful astrologer.

AKKHOY KAVACHA—It is unparalleled in the world, Mahesh Karna in ancient India was powerful by the kavacha which is described in the Mahabharat. It can be kept up in hand which will save you from all the dangers and calamities and will improve your situation. Ordinary Rs 13 5 Puraacharan-Siddha Pratisthuta Mahamulley Akkheya Kavacha Rs. 29 10

SUKHYA KAVACHA—Its wearer is sure to shake off the most obstinate of diseases. Price Rs 5 3.

MAHAMRITYUNJOY KAVACHA—It will ward off all serious diseases and accidents that might otherwise end in premature death. Price Rs 8 2.

Nrisingha Kavacha

It will cure Leucorrhoea, Berronness, Hysteria and other diseases in women and enable them to bear healthy and long living children. It is sure to save you from the influence of bad spirits. Price Rs 7-5.

Mahakala Kavacha

By wearing this even women who are hopelessly barren will get children and those whose children never live will be mother of children and live long. Price Rs 11 9

Babu K. B. Benerjee, M.A., B.L., Pleader, Comilla—P. B. K. Jyotirbhushan—Highly proficient in Astrology and Palmistry made wonderful prediction regarding my past and future which exactly tallied with my life

Mr. Naziruddin Ahamed, M.A., Registrar, Bacca University—He told accurately some of the principal events of my past and future life

Mr. S. C. Sircar, M.A., 70, Shyam Bazar Street Calcutta—I have got wonderful effects by using your Nabagraha and Shyama Kavacha.

Babu S. K. Ghosh, Calcutta—Your Santi Kavache has reinstated me to the service I had been discharged from. I send Rs. 100 as a reward for the same.

Babu N. P. Benerjee, Jamnara, Sentel Purgana—I have greatly been benefited by your Nrisingha Kavacha.

Babu J. K. Roy, Zamindar, Chittagong—I am surprised at the efficacy of your Shyama, Nabagraha Nrisingha, and Santi Kavachas. They made me quite well

Mr. P. Singh, Vakil High Court Calcutta—I am well astonished seeing the wonderful effects.

Astrological Miracle.

The biggest Astrological Society in India with magnificent library, containing Astrological and Astronomical works
For Horoscope, Thikuni, and foretelling of all kinds please drop a line to day with 1 anna stamp
Highly spoken of by Nawabs, Zamindars, Advocates, Vakils, Accountant Generals, Judges of the High Court and many other eminent men

THE ALL-INDIA ASTROLOGICAL AND ASTRONOMICAL SOCIETY.
President—Pandit B. K. Bhattacharya Jyotirbhushan F. T. S.
370 R. Upper Chitpur Road, Jorasanko, CALCUTTA.

E. Feb. 25. Ec.

THE THEOSOPHIST.An International
Magazine of
Brotherhood,

Oriental Philosophy, Art, Literature and Occultism

Edited by Annie Besant, D L.

[President of the Theosophical Society].

Recently increased to 120 pages. Contains about a dozen articles each month on subjects of varied interest relating to Theosophy, Occultism and advanced thought and progress in every department of life, including an editorial by Dr. Besant, as well as Reviews and Correspondence Half yearly Volumes begin with the April and October issues All subscriptions payable in advance

Annual Subscription: Rs 9 post free

NOW READY!

NOW READY!!

ASIAN LIBRARY—NEW VOLUME**SOME JAPANESE ARTISTS**

By the famous Poet Laureate and Artist, Yone Noguchi Professor of English Literature, Keio University Tokyo Japan & now appointed Reader of the Calcutta University,

8 FULL PAGE ILLUSTRATIONS

Traces the development of Japanese Art as reflected in the productions of their colour prints, painted screens porcelain work, etc., of the various leading artists—Hiroshige, Kozin, Utamaro and others dealt with in the book. Also the mutual influence of the Japanese Art and that of the West. Vol XI of the Asian Library Series.

Boards Rs 2-8

Cloth Rs. 3-0.

Published by The Theosophical Publishing House, Adyar, Madras, India.

SPECIAL REDUCED PRICES

FOUR EXCELLENT CYCLES

THE

ROVER

Roadster Model

The Cycle with a

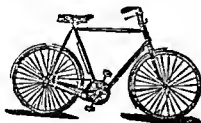
Reputation

Rs. 180.

THE
SUN

with rustless fittings Solar Model Rs 157
Preference Model Rs 142

All with Pump, Toolbag, Tools and Dunlop or Continental Tyres



THE

NEW HUDSON

Model No 5

Built for hardwear

and of excellent appearance

Rs 165

THE
ROYAL

The best of cheap line cycles
Rs 90

R. PATEL & CO., MADRAS.

18 & 20, General Patters Road,
Mount Road, MADRAS.

Branch :—Opposite the High Court, MADRAS.

Telegrams
* MINORU
Madras

Telephones
No 1157
No 661

SIX ELIXIRS

WHICH MAKE MAN A REAL MAN

PREPARED BY

PT. THAKUR DATTA SHARMA VAIDYA, K.V., V.BH.

Akair No 12—Those suffering from Premature will find this a unique curative, like other such medicines it does not affect a man's vitality, but along with it increases it. Let the wise and peedy understand it, use it and you will find its efficacy.

Price Rs. 3 Sample Rs. 1.

Akair No 50—This is the king of all tonics. It gives such an energy, Strength and vitality which no medicine yet known can give. It manifests its virtues in a very few days. It makes you strong, valiant, manly and gives you strength vigour and vitality. The very first day you will know good effects.

Price per 30 Pills Rs. 14 per 15 pills
Rs. 7 & less 2 pills per Rupee

Akair No 1—Like Akair 50, it cures all forms of manly debility and rejuvenates lost vitality. It makes weak men strong, virile and potent and gives natural manly control. Those who cannot pay for Akair No 50 should order this at once.

Price for 64 Pills Rs. 4.
Sample As 8

If you cannot Prescribe for yourself write to us for rules of treatment by correspondence.

AMRIT—A tincture dealing with the cure all Amritdhara is sent free

"Manhood lost & regained" free to married people.

Acugary—If along with debility there is increase of urinary discharge or sugar passes with urine use this wonderful and unique medicine. It possesses virtues of cure for both the troubles and is simply splendid for Diabetes.

Price per 32 Pills Rs. 4
Sample 8 Pills Rs. 1

Tilla No 14—There cannot be denying the fact that there is hardly any Tilla which possesses the magic qualities of our No 14. It blows the spirit of life into weakened and impaired tissues and muscles and gives enjoyable strength and vigour to them.

Price Rs. 6 Sample Rs. 3
Tilla No 1—Those who cannot pay the price of Tilla No 14 should use this tilla which will also cure all complaints mentioned in No 14 though in a longer time.
Price Rs. 5 Sample Rs. 1-4

Akair No. 40—A very useful thing for students and celibates. Cures nocturnal emissions.

Price Rs. 1 Sample As 4
Akair No. 34—A splendid cure for spermatorrhoea, cures completely in very few days.

Price per 32 pills Rs. 2
Sample As 8
For 34 (B) which is also a brain and heart tonic
Price Rs. 5
Sample Rs. 1-4

POSTAL & TELEG. ADDRESS:—

AMRITDHARA—LAHORE.

The Manager Amritdhara Pharmacy, Amritdhara Buildings,

Amritdhara Post Office & Road Lahore.

E. Jan. 25. I. F. A

Best Cheap Durable

AMAIRA WATCHES



Wrist & Pocket Fully Jewelled

Gold Silver & Nickel

Satisfaction Guaranteed

Can also supply, Omega, Zenith & West End
Watches at cheapest rates Write for the list.

AMAIRA WATCH Co.,

8, Hamam Street, Fort, BOMBAY.

E. May '25.

22ct GOLD PLATE RADIO LIGHT WRIST WATCHES

The "Precious" wrist watch with fancy radium dial and crystalline glass, small size similar to an eight anna coin, quality and finish equal to solid gold. Fitted with an improved style of Swiss mechanism making it damp and dust proof, guaranteed for three years, complete with fine strap Rs. 8/8 Plain dial Rs. 7/. With improved



moveable loops Rs. 7/15.

18 ct. ROLLED GOLD JEWELLERY.

These jewels are all of the most high class quality being manufactured of the finest quality rolled gold containing a proportion of pure gold with an alloy metal. These are guaranteed to keep their colour and appearance for ten years and are of the very latest design and finish. (1) Necklaces Rs. 3-8 each, (2) Necklaces with pendant Rs. 5 each, (3) Bangles Rs. 5 each (4) Earrings various patterns with stones Rs. 7-8 per pair (5) Buttons Rs. 3-8 set of four, (6) Links Rs. 3-8 per pair, (7) Collar pin Rs. 1-4 each.



Button Protector for preventing loss of studs and buttons Rs. 2-12 each.

THE NONPAREIL STORES

S J O

P B No 91, (I. R.) MADRAS.

TILL 31st DECEMBER

NO FEAR OF DARKNESS,

Even Electricity fails sometimes but Shivji's lamps never fail!
GERMAN "EMPEROR" HAND HURRICANE LAMP 300 C. P.
Wind and Rain proof. No fear of Explosion, Economical—Handy—and operated like a Primus Stove Cool—bright—pleasant. Numerous patterns to suit different tastes.

No. 7 A. fitted with Automatic cleaning arrangement. Rs. 20/ each.

No. 7 B same as above with pressure Gauge. Rs. 22/ each

ASK FOR PAMPHLETS.

"PRIMUS" STOVES.

Different patterns too numerous to mention i.e. —
To suit different people. Some of our most popular Models.

No 100.	No. 5.	No. 96 L	97 L
8/8.	9/8	8/8	9/8.

ASK FOR CATALOGUE:—

Apply to:—

K. S. SHIVJI & CO.,

Shivji Buildings, Broadway, MADRAS.



IF YOU BELIEVE IN NUMBERS!

200,000
PATIENTS
treated in
1923
—
A rise of
500 per cent
on 1922 figures.
—
PUBLIC
CONFIDENCE IS
500%
greater than in
previous years
—
CASH SALES
of medicines,
Rupees
1,00,000,
—
Our Treatment
costs only
8 annas
per head,
per year

HERE IS THEIR EVIDENCE.

Not mere numbers piled together for the sake of effect but numbers representing as many shades of opinion and judgment throughout the country. When number upon number, day in and day out, month in and month out, point to one clear opinion, well, there is perfect safety in believing it. Here they are:

200,000 persons of both sexes and all ages received treatment in The Madras Ayurvedic Pharmacy, Ltd., during the year 1923. This number is five times as much as that of the patients of 1922. That is the most conclusive evidence that the treatment prescribed and medicines given to the patients have been considerably appreciated and recognised in an increasing manner.

The highest in the land have spoken in a sufficiently praise worthy manner about our medicines, and the country has used at least a lakh of rupees worth of our medicines during 1923.

This live testimony of figures is the strongest plea for you to go to

THE MADRAS AYURVEDIC PHARMACY, LIMITED.

When you are in need of treatment for any of the hundred and one ills which humanity is heir to

DR. N. V. SRIRAMACHARLU, THE SENIOR PHYSICIAN AND MANAGING DIRECTOR of the Pharmacy devotes his personal attention to every patient and has also personal supervision of the preparation of all our medicines. Only the purest herbs and drugs mentioned in Siddha Ayurveda are used according to hoary formulae and every process of preparation and finishing up is attended with the most scrupulously clean handling and, what is more, the practice of chanting Vedas during the preparation of medicines as advised by sages, is maintained. The rare perfection of the medicines of The Madras Ayurvedic Pharmacy Ltd., is the result.

Everybody can with absolute safety and confidence select our medicines and prepare the way for a healthy life free from the least trace of disease. No matter where you are our service is at your disposal. Consult our Senior Physician.

THE MADRAS AYURVEDIC PHARMACY, Ltd.

P. O. Box No. 151, MADRAS.

Telegrams: "Balpan" Madras

NUMBERS BELIEVE IN US

ROSE

THE QUEEN OF FLOWERS



The charm and delightful fragrance of the Rose is well known and highly appreciated by all classes of people. From very early time the Rose is being regarded as the Queen of Flowers. Ancient literature contains many references to its use. Homer states that Aphrodite anointed the body of Hector with perfume of Rose. Theophrastus tells us that the Rose Perfume—OTTO DE ROSE—is the best of all the perfumes. Mogul Emperors were very fond of Roses. It is said that Empress Nurjehan—wife of Emperor Jehangir—discovered the process of making OTTO DE ROSE from flowers by distillation.

It takes 30 Roses to make one drop of Pure Otto-De-Rose and sixty thousand Roses to make one ounce of Pure Otto De Rose. No Chemist or Perfumer has ever been able to make such a high grade perfume like our

PAUL'S NATURAL OTTO-DE-ROSE



Nature's True Perfume of Exquisite Charm
Richest in Odour Value Guaranteed 100 % Pure

No perfume is so pleasing. If once used it can never be forgotten. Its delightfully sweet scent is true to nature and really delights the heart. One Drop is equal to Fifty Drops of the High Priced French or English Alcoholic Perfumes. It is all perfume not a perfume mixed with Alcohol or Spirit or Oil. Made from the Natural Rose Flowers only by distillation process. Most of the Perfumes sold in the market are nothing but Compounds or Mixtures of Artificial Ingredients—Chemical Perfumes which are very strong. But the fragrance of PAUL'S NATURAL OTTO DE ROSE is very mild. An Ideal One Drop Perfume for Handkerchief or Garment.

Highly praised by European Ladies, Rajahs, Maharajas, Zamindars and Indian Chiefs. We have lately supplied our Paul's Natural Otto De Rose to

H. H. Maharajah of Nepal
Holkar
Bijawar
Travancore

Rajah of Khallikote
Guler Kangra
Punjab
Bobbis Bobbili
Vizagapatam

Chief Commander
of the H. E. Nizam's Army
Hyderabad Deccan and
Many Others

Buy now for Xmas and New Year.

OUR GUARANTEE—If any body can prove that PAUL'S NATURAL OTTO DE ROSE is not Pure Natural Otto we will pay as a penalty the sum of Rs. 1000 to any Charitable Society.

Price One Dram Glass Stoppered Phial Rs. 10

Half Ounce Rs. 35.

One Ounce Rs. 60.

PACKING, POSTAGE AND V. P. EXTRA

S. PAUL & CO. Manufacturing Perfumers
(Dept. I. R.) 4, Hospital Street, Dharamtola, Calcutta.

Chr. HOSTMANN STEINBERG'S
PRINTING INKS

AND

"ROLLO"

Roller Composition

(Manufactured by

WISE BROTHERS.)

(Specially Manufactured to suit all
climatic conditions and Seasonal
changes of India.)

1. ROTARY.
2. EXTRA HARD.
3. HARD
4. MEDIUM.
5. SOFT.
6. EXTRA SOFT.

Packed in 14 lb air tight tins, each con-
taining four thin slabs

Price per lb Re. 1-8

BLACK INKS.

NEWS INKS LETTER PRESS
BOOK WORK INKS LETTER PRESS.
JOBING INKS LETTER PRESS
ILLUSTRATION INKS LETTER PRESS
LITHO INKS.

Prices on application.

Sole Agents in India

WISE BROS.,

BOMBAY:

CALCUTTA


MANGALDAS RD

49 DHARAMTALLA ST

MADRAS.

7 & 8, McLEAN ST


B J. O.



*Sailing
Ship
Goods*

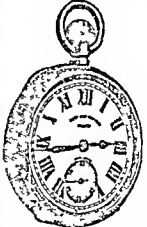
*Notable
Inventions*

No 3



The first sailing ship and the first watch—both were remarkably good ideas and they've been interpreted in a thousand ways. Junkies, trawlers and yachts developed from the original ship while the Index watch is the latest interpretation of the watch idea.

The
"INDEX"
NEW MODEL
REVOLVING LEVER WATCH
Guaranteed Time-keeper
FLAT SHAPE — R. 17
Leas Shape. — " 18



West-End Watch Co
BOMBAY CALCUTTA

Illustrated Catalogue
FREE to any address.

SPECIMEN ILLUSTRATION OF DOODLE A FATHER'S FORETHOUGHT.

Subscription: Annual Rs. 6/-; 1/2 Yearly Rs. 3/4.
Apply to:—DOODLE OFFICE, MADRAS.



Court Bailiff. A soka, sorry, I have got to arrest you for Rs. 100. (Addressing the man being led) Why bother about the sum? Boys of mine. Let me pacify their fighting. Look at these two wretches over the division of their father's property and those who like to devour their wealth and leave my poor children penniless. Ex.

CALCUTTA MUSICAL STORES BISWAS & SONS



MODEL FLUTE

Harmoniums of all kinds of reeds, viz. American, German, Paris, Estave, Kaeriel, etc. in Scale-changs, Couplers, Dulcettina, Po's Travelling, Folding, Catalogue free on Application.

Box-Folding, Box, etc. All sorts of instruments are sold at moderate price. Catalogue free on Application.

HARMONIUMS

- 3 Octv. 1 set of Organ reeds ... Rs. 20, 25 & 30
- 3 Octv. 2 sets of Organ reeds ... Rs. 35, 40 & 45
- 3 Octv. 1 set of Paris reeds ... Rs. 35, 40 & 45
- 3 Octv. 2 sets of Paris reeds ... Rs. 55, 60 & 65
- 3 Octv. 1 set of Kaeriel reeds ... Rs. 45, 55 & 60
- 3 Octv. 2 sets of Kaeriel reeds ... Rs. 70, 80 & 90
- 3 Octv. Double reeds ... Rs. 110 to 130
- 3 Octv. Ebony Polish at Rs. 60 ... Rs. 150, 190, 225.
- 3 Octv. C to G. Folding Harmonium (Style Kaeriel) fitted with 2 sets of reeds and 5 stops ... Rs. 20, 25, 30, 35 to Rs. 250
- 3 Octv. German made Violin good tone and finish with bow and case complete. ... Rs. 15, 20, 25, 30 to Rs. 75
- 3 Octv. German made Mandolin ... Rs. 10.

BISWAS & SONS.
Order with advance of Rs. 10.
1, Lower Chitpur Road, (B.) CALCUTTA

NOTE THE CHANGE IN OUR ADDRESS.



New manufactures, cheaper prices and larger output are our chief aims. The cookers are of entirely new and improved models which can cook "Iddaly" as well as more rice.

Illustrated Catalogue free.
ANNAPURNA COOKER CO.,
No. 2 I.R. P.O. Thalakkwadi, Belgaum.
M. S. M. Ry.

E. Jan. '73. D.

THE LAW EXAMINATION SERIES.

The following Catechisms contain all available questions set for the F. L., B. L., & Apprentices' Examinations and Criminal, Judicial, Revenue and Account Tests with Exhaustive Answers Important Rulings, Tabular Analyses, Observations of the Law Commissioners, Useful Judicial Pronouncements in Parallel Cases, furnishing a lucid Exposition of the English and Indian Case-Law

F. L. Examination.		RS.	A	P.
Catechism of Jurisprudence (from 1895)	Do.	2	8	0
Do. Roman Law	Do.	2	8	0
Do. Contracts including Negotiable Instruments and Specific Relief (I)	Do.	7	0	0
Do. do. (II)	Do.	2	8	0
Do. Law of Torts	Do.	2	8	0
Do. Indian Constitutional Law	Do.	2	8	0
B. L. Degree Examination				
Catechism of Law of Property (I) from 1896	Do.	2	8	0
Do. Law of Property (I)	Do.	2	8	0
Do. Hindu and Muhammadan Law	Do.	5	8	0
Do. Law of Evidence	Do.	2	8	0
Do. Criminal Law	Do.	2	8	0
Apprentices' Examination.				
Catechism of Law of Practice and Procedure (Civil) with and without books	Do.	5	0	0
Catechism of Code of Criminal Procedure with and without books	Do.	5	8	0
Criminal Judicial and Revenue Tests: Higher and Lower Grades: Combined into a single test to be				

called "The Criminal Judicial Test" and Revenue Test" by the latest Government Order on the subject.

Criminal Judicial Test				
Catechism of the Indian Penal Code (from 1898)	Do.	4	8	0
Do. the Indian Evidence Act	Do.	4	8	0
Do. the Code of Criminal Procedure	Do.	4	8	0
Do. Medical Jurisprudence	Do.	4	8	0
A Glossary of all technical terms used in Medical Jurisprudence	Do.	0	8	0
Revenue Tests				
Catechism of the Revenue Acts and Regulations	Do.	4	8	0
Do. the Standing Orders of the Board of Revenue	Do.	4	8	0
Do. the Stamp, Income-tax and Excise Manuals	Do.	3	8	0
Do. the Village & Taluq Accounts and the Special Funds Code	Do.	3	8	0
Account Test.				
Catechism of the Civil Account Code, from 1884	Do.	2	4	0
Do. the Civil Service Regulations from 1894	Do.	1	8	0
A Catechism Guide to the Civil Account Code	Do.	2	4	0
An Exhaustive Glossary of Revenue, Salt, Akbari, Forest, Customs, Inam Tenures and other terms with full explanations	Do.	2	8	0

Available at HIGGINBOTHAMS Ltd., Madras & Bangalore and at all their

E. Jan '25

Book-stalls at the Railway Stations.

THE GUARDIAN

A CHRISTIAN WEEKLY

Post free Rs. 4 INDIA

£0-6-6 or \$ 1-50 or Rs. 5 ABROAD

The Guardian deals with Social questions from the Christian point of view, and contains articles by well-known writers concerning the religious and social life of India as a whole, and occasional papers on art and literature and book reviews.

Published every Thursday.

Apply to:— THE MANAGER,

THE GUARDIAN,

86, College St., CALCUTTA.

Ex.

TALISMANS & CHARMS

For those People to Avoid all Sorts of Misfortunes and enter the Gates of Successful Life.

For Success in Spiritual and Religious Life	Rs. 10-0-0
For Honour, Riches, Learning, and Greatness.	7-8-0
For Health, Physical Strength &c.	7-8-0
For power of Eloquence, Speeches, &c.	7-8-0
For success in any Undertaking or Litigation, &c.	10-0-0
For Success in Sport, Racing, Cards, Games	7-8-0
For Success in Trade and Business	10-0-0
For Men's Love to women	7-8-0
For Women's Love to men	10-0-0
For Love of Opposite Sex, attractive power	7-8-0
For Agricultural Prosperity, Farming, Good Crops, etc.	7-8-0
For Success in Mining, Plumbago, &c.	100-0-0
For Success in Gambling	225-0-0
Rabbi Solomon's Special Talisman for every success	15-0-0
Specialty valued and worn by every successful Hebrew, 2nd quality	21-0-0
1st quality	30-0-0

Note—A Money Order or G. C. Notes will bring the Talisman to your door. Always the full amount should be remitted in Advance. No V P P.

EXTENSIVE LIFE READING Rs. 15-0-0
Two Rs. 25, Three Rs. 30, or more at Rs. 10 per reading.

D. A. RAM DUTH, Astrologer,
No. 30 & 76, (I.R.) Chaku Street, COLOMBO,
E. July '25.
(CEYLON)



KESH RANJAN

IMPROVES THE COMPLEXION
INCREASES THE BEAUTY
MAKES THE HAIR GLOSSY

Price Rs. One per Bottle Postage Extra

USE IN YOUR TROUBLES

OUR AMRITABALI

KASHAYA

Cures sores, eruptions, bad leg ulcers and all diseases due to degenerated blood.

Price Rs. 18
Postage Extra

We send medical advice gratis and keep always a fresh stock of genuine Ayurvedic Medicines and oils, ghees, etc., and supply at cheap rates.

OUR KARPURARISTA

The never failing specific for Cholera. Cured ninety nine cases out of hundred. Keep it as household medicine.

Price Rs. 8.
Postage Extra.

Kaviraj N. N. SEN & Co., Ltd.

Ayurvedic Physicians & Pharmacists,

18-1 & 19, Lower Chitpur Road,

Telegrams—Keshranjan. CALCUTTA.

FREE TO ALL

Be a free Associate of the ALL INDIA OCCULT HOUSE by subscribing the monthly ALL INDIA OCCULT and SPIRITUALISTIC JOURNAL.

"SPIRITUAL RECORDER"—Wonderful, Mystic and Next World revelation of personal interest—a monthly mind & soul refreshment.

Join for SELF CULTURE, ENLIGHTENMENT and BENEFIT Privileges—Free Associationship—Diploma and other rights Remit Annual Subscription Rs 3/ Foreign 4's 6d

Special Offer—Some choicest, tried invaluable Yogic Mystic SECRET LESSONS of Health, Happiness & success etc sold for Rs 2/8 will for sometime be given away entirely free to our Subscribers who will remit their fee at once.

Apply to Secretary

ALL INDIA OCCULT HOUSE DACCA.

GHOST MIRROR BOX—A wonder of wonders. See the appearances of your departed friends & relatives. Get your difficulties solved. Know your stolen objects. Get enlightened about your present, past & future. Develop clairvoyance and exalted vision. Make the Ghost Box your constant joy and adviser. Price with directions Rs 2/8 only.

True & sweet echoes of the PLANCHETTE. Hold communication with your beloved dead. Seek their aid and advice in all your difficulties. Price of an instrument with directions Rs 3/4 only.

S J O

The "Burma Observer."

Reading *Burma Observer* is the safest and surest way of finding out the real political, social, and commercial state of *Burma* and *Burmans*. It is an independent tri-weekly paper in English published every Monday, Wednesday and Friday evening.

Subscription Rates :

Local Mofussil. Foreign & U.K.

Months	Rs A P	Rs AN P	£ s d
3	4-14-0	5-12-0	nil
6	9-8-0	11-0-0	nil
12	18-8-0	21-0-0	£2 1sh 0d.

Advertisement Rates :

Advertisement tariff will be sent on application.

BURMA OBSERVER,

39 40, Sule Pagoda Road,



RICO FOUNTAIN PEN

Why should you buy a Waterman or other dear priced fountain pen, when 'Rico' will give equal service? Our 'Rico' has all that features of a high class fountain pen, except that it has got a 14 kt. gold plated nib (instead of 14 kt gold). It is self filling and the ink is filled in by a simple turn of the top screw. It does not leak, even if you upset it in your pocket.

The 'Rico' nib is guaranteed to last for at least 3 months and it can be replaced by any ordinary nib or by 'Rico' at a trifling cost. More than 1500 sold in last 6 Months. Price Each with a good clip Re. 1-0 three Re 2-8, doz. Rs 8 8 and three doz. Rs 23 0

Extra 'Rico' Nibs 14 kt gold plated. Prices doz. Re 1 4 Three doz. Rs 3 8 and gross Rs. 12 0.

PICTURE POSTCARDS.

Love Scenes on superior bromide cards in multi colors, very charming and lovely, 300 different kinds Prices 2 doz. Rs 2 0, six doz. Rs 5 0 0 Gross Rs 9 0 0 and all 300 kinds Rs. 18 0 0. We guarantee satisfaction. No free samples. All prices net. V. P charges extra. Packing Free.

E. March '25.

RAM BROTHERS, 883/32 Buros Road, KARACHI.

BOOKS WORTH BUYING

(Sanctioned by the Director of Public Instruction, Bombay)

(1) 'Useful Instruction' In three Vols Price Rs 5 containing the wisdom of the East and the West, ancient and modern, on 166 subjects Deals with literary, moral, religious, social and philosophical subjects

ROMESH CHANDRA DUTT, Esq. Your most valuable and excellent work has been well conceived, well executed and well got up

(2) 'Beauty and Joy.' An interesting and instructive novel of Indian life. A model for character building Price Rs 1 8 0

(3) 'Good Reading,' contains interesting stories and poems. Price As. 8

(4) A Code of Instruction for the Young. Price As 2

By M. M. MUNSHI, B. A., LL. B.,
Gopipura, SURAT

Apply to the Author or Bombay Booksellers
E. June 25.

FINEST SELECTION

OF

Jewellery and Pearls.

ALWAYS IN STOCK

RINGS, NECKLACES, EAR-RINGS,
BROOCHES, ETC., MOST
ARTISTICALLY MADE, AND
SILVERWARE OF ALL
DESIGNS.

A Big stock of Indian cups and Medals.

Jagat Narain & Sons,

Jewellers, and Pearl Merchants,

Chandni Chaul, DELHI.

(Branch at Simla.)

E. Sept '25

The best alternative.

Makaradhwaja Rasayan

Prepared from Makaradhwaja mixed with calcined pearl coral and gold and some other powerful ingredients. The drug that increases eyesight, retards old age, builds up health and generates energy is known as Rasayan. Its use develops memory, brain, and strength of the body

For eight days Rs 4 For one month Rs 12.

(Packing and Postage free)

MAKARADHWAJA STORE.—256, Bowbazar Street, Calcutta.

E. May '25 Ec

("MAKARADHWAJA" pamphlet sent free.)

SILK HANDKERCHIEFS

Pure silk Handkerchiefs with thin borders and fine texture size 18 x 18 inches each Re. 1. Dozen Rs. 11-8.

Apply to:—

MAHARAJ Bros.,
Silk Merchants, Benares CITY.

E. Mar. '25.

Money Pulling Books.

"Soap Maker's Manual" 3rd Edition	Rs. 2	As. 4
"Home Manufacture of Electric Novelties" (Such as batteries, Pocket lamps, wall lamps, Hand lanterns, belts and rings, etc etc)	2	4
"Manual of Perfumes, Pomades, Hair Oils and Hair Dyes"	1	8
"Manual of Boot Polishes, Paints, Varnishes and Blancos"	1	8
"Silvering and gilding looking glasses, Balls and globes"	1	4
"How to master a Mail Order Business"	1	4
"Matrimony and its obligations, Ancient Kaashmiri Kok Sastra translated in English, both for	3	0
"Paris Momsek Pills" makes life full of Pleasures one box	3	0
Courtship, and the way to set about it	1	8
Telegraph Clerks' Companion, book on Telegraphy	2	4

THE MODERN TRADING AGENCY,

E Feb 25.

Hoshiarpur, Punjab.

For Thoroughly reliable Harmonium

YOU SHOULD AT ONCE SEND FOR

THE MOHINI FLUTE



Guaranteed

for three years.

The oldest Swadeshi harmonium maintaining its reputation for quality and cheapness. Strongly built in seasoned teak wood. Sweet and powerful tone. Best suitable for Indian music and climate.

Illustrated Catalogue free on application.

Single Reed—Rs 25, 30, 35 and 40

Double Reeds—Rs 40, 45, 50 and 60

Order to accompany Rs. 5 in advance.

Railway Station should be mentioned

THE MOHINI FLUTE CO.,

9/2, Arpuli Lane (I.R.), CALCUTTA.

E Jan. '25 M,

The Vedic Magazine

EDITED BY PROFESSOR RAMA DEVA.

A high class monthly, devoted to Vedic Religion, Indian History, Oriental Philosophy and Economics. It is widely read by all interested in the resuscitation of Ancient Civilization of India and re-juvenation of Vedic Religion and Philosophy. It is the cheapest monthly of its kind in India and is an excellent medium for advertisement.

Annual Subscription Rs. 5, Inland.

Ten Shillings Foreign.

Single Copy 8 Annas.

THE MANAGER,

Vedic Magazine,

LAHORE.

Xmas & New Year Presents.

Toys for Children set of 32 articles
of Indian House hold made of
Brass and Bell Metal Bg Set Rs 5 0 0
Small Set Rs 2 8 0

Silk Scarves Fine thin glossy silk
with lace borders in all col urs
Size 2½ yds by 25 inches Rs 6/ to 10/

Jacket pieces body plain or spotted
Gold lace work deep or light
colours Size 1½ yds by 45 inches
Price Rs 20/ to 42/

Trial Orders Solicited

ADDRESS —

SILK PITAMBER CO ,
Gold and Silver Medalists,
BENARES CITY

E. Mar 25

"NEW BURMA"

A NATIONALIST TRI-WEEKLY.

— O —

Published in English

Read and Re read
throughout the length and breadth
of Burma

— O —

Just the Paper for
Indian and British Advertisers.

— — —
TRIAL SOLICITED

Write to —

NEW BURMA CO, LTD,
25, Lewis Street,
RANGOON.

P O Box 785

Ex.

YOUR

DOES IT TROUBLE YOU ?

Write legibly mentioning this Paper for Free
Booklet which tells you how to get rid of the
troubles even Cataract Glaucoma without knife.
L. H. SELLER, SAMTA (BENGAL)



Hope for the Hopeless !

SANTAL OIL

The wonderful cure for
loss of manhood it
speedily and perma-
nently cures Impotency
resulting from excess
and intemperance, noc-
turnal emissions, cold, age, weakness etc.,
etc., even where the power is completely lost.
This oil acts as a marvel, restores to the old
man the pleasures of youth. No mark nor irri-
tation on the skin. Absolutely safe and agree-
ably flavoured. All correspondence strictly
confidential. Particulars free on application.
The HEALTH HOME, Samta, Bengal.
Please mention this paper when writing to us.

E Jan 25 Exp

L. Sept. 204

JUST OUT! 6TH EDITION!

THE ENGLISH TRANSLATION OF

Rati Shastra or Social Science

(with the text in Sanskrit and several
coloured pictures of both sexes)

BY ADINASH CHANDRA GHOSE, B.A.



Consisting of the say-
ings of our ancient Rishis
concerning the junctions
and restrictions to be ob-
served in respect of Mar-
ital Consumption to-
gether with all the infor-
mations regarding the
science of New Life
very amusing and inte-
resting to every married
couple. Highly admired
by both Indians and Euro-
peans.

Price Rs 1 4 with postage

The unique & unparalleled book of the 20th century

"NATURE AND GOD UNVEILED"

By Prof. Ishwar Lal Dhar Price Rs 1 4 with Postage
To be had of

SARAT CH. SIL, Book Seller and Publisher,

15 Sa Lakshmi Dutt Lane Bagh Bazar, Calcutta.

E Jan. 25 Exp

MHATRE'S ART STUDIO

SANDHURST BRIDGE ROAD,
BOMBAY, 7.

Some testimonials —

GWALIOR STATE

Mr G K Mhatre has for the past few years been executing Statuary work for H H the Maharaja Scindia, who desires me to say that the statues made by him have given His Highness complete satisfaction and to testify to his being a first rate Statuary Artist

(Sd) D S WAGLE,

Private Secretary to

H H the Maharaja Scindia.

MYSORE STATE

Mr Mhatre has been patronized as a sculptor by His Highness the Maharaja of Mysore. His Highness has much pleasure in testifying to Mr. Mhatre's talent and to the general excellence of his work

(Sd) MIRZA M. ISMAIL,

Huzur Secretary to

H H, The Maharaja of Mysore

GOVERNMENT HOUSE, CALCUTTA

Dear Sir,

I am directed by His Excellency Lord Ronaldsday to write and tell you how pleased he is with the marble bust of his which you have prepared under the Maharaja's instructions. His Excellency is glad to think that the time and trouble you spent in Darjeeling has resulted in a memorial with which both he and the Maharaja are so well satisfied.

To, G K. Mhatre, Esq., Yours faithfully,
Bombay. (Sd) W R GOURLAY.

Works executed in MARBLE & BRONZE
STATUARY both IDEAL AND MEMORIAL
as well as PORTRAITS, DESIGNS, etc.,

PROPAIATOR

G. K. MHATRE, Sculptor.



" KALIA MARDAN "

(by Shamra, G. Mhatre)

BENNETT COLEMAN & CO., LTD.

NEW PUBLICATIONS.

HOW TO SPEAK HINDUSTANI IN A MONTH.

Price Re. 1-8. By V.P.P. Re. 1-11.

A vocabulary that will enable the new arrival and the visitor to understand the language of the people. It is produced in the convenient waist coat pocket size.

INDIAN MASONIC YEAR BOOK 1922-1923.

Price Re. 1-8. By V.P.P. Re. 1-12.

This useful reference book to Freemasons is issued annually in April by the sanction of the D. G. Lodge of Bombay and G. L. of A. S. F., in India. The present issue has been very carefully revised and many new features added.

RAINAGE PROBLEMS OF THE EAST.

Price per set Rs. 25. By V.P.P. Rs. 26 4.

(Second Edition). By C. C. James, Member of the Institute of Civil Engineers, Fellow of the Royal Meteorological Society, Fellow of the Royal Sanitary Institute, Member of the Incorporated Association of Municipal and County Engineers. Examiner in Sanitary Engineering to the University of Bombay, Author of "Oriental Drainage," "Notes on Sewage Disposal" and "Further notes on Sewage Disposal."

This work issued in two volumes has been thoroughly revised and brought up to-date. Mr. Carkeek James had the unique opportunity of seeing practically all the large drainage schemes carried out in Bombay, and consequently this new edition is almost certain to win the widespread approval of all engineers dealing with kindred problems anywhere East of Suez.

VIEWS OF BOMBAY OLD & NEW.

Price Re. 1-8. By V.P.P. Re. 1-11.

The views show the city as it was sixty years ago and as it is to day.

"Excellent printed views."—**ENGLISHMAN.** (Calcutta).

BOOKS FOR CHILDREN

By E. LUCIA TURNBULL.
THE RAINBOW.

Price Re. 1-4. By V.P.P. Re. 1-8.

This little book of verse will appeal to all children as it talks about many common experiences of childhood.

VERANDAH VERSES.

Price Rs. 2 0. By V. P. P. Rs. 2-4.

The Cycle of Verses for children is most capably devised. The sketches and songs are exceptionally simple and the collection is undoubtedly very suitable indeed for children resident in India.

THE FANCY TREE.

Price Rs. 2 0. By V.P.P. Rs. 2 4

A song cycle for children. Illustrated by J. L. Herbert Dobson

VIEWS OF KASHMIR.

Price Re. 1-8 Postage 3 Annas

An attractive collection of views of typical Kashmir Scenery.

"A distinctly artistic and exceedingly interesting production."—**THE EMPIRE.**

Bennett Coleman & Co., Ltd.
BOMBAY, CALCUTTA AND LONDON.

Rs.

Obtain Your Household and Toilet Soaps

FROM THE KERALA SOAP INSTITUTE, CALCUT.

Soap Makers in Ordinary to His Excellency the Governor of Madras.
Holders of Gold Medals and Certificates of Merits awarded at different Exhibitions in India.

MILLED TOILET SOAPS —
WASHWELL —
LEAF
VEOTOL & VEOTOL BATH TABLETS.

DEEPA BRAND SOAP —
INSECTICIDAL DISINFECTANT SADDLE AND SOFT SOAP ALSO MANUFACTURED.

All soaps are guaranteed pure and free from adulteration or excessive moisture.
For particulars and prices apply to the Superintendent, Kerala Soap Institute, Calcut.
A TRIAL WILL CONVINCE YOU

Or to the following Stockists and Agent —
MADRAS STOCKISTS — Mr. Adam Haseo Mohamed Sait, No. 7 Bunder Street, George Town, Madras,
Messrs. C. Sommo Mudaly Co., No. 267 China Bazaar Road, Madras.
Mr. S. T. Paldano, Puraaswaikum High Road, Vepery, Madras.
Mr. C. R. Vadivelu Mudaliar No. 14 Moore Market, Madras.
TANJORE STOCKIST, — Messrs. P. C. Ramudu Jetty & Sons General Merchants, Aiyankadel Street, Tanjore.
AGENT for South Kanara, Malabar, Cochin, Travancore, Nilgiris, Salem, Trichinopoly and Mysore.
State including Bangalore.

E. April '25.

Mr. R. C. DALAL, CALCUT.

Telegrama, — 'OARNODIS,' Calcutta.

Carnobis

Telephone: —1410.

Carr & Mahalanobis,

Leading Sports Outfitters,
1 & 2, Chowringhee,
CALCUTTA.

(The Name
That Leads)

Write to-day for fully Illustrated Price List of
FOOTBALL, TENNIS, HOCKEY,
CRICKET, ETC., ETC.
LARGEST STOCK OF
CUPS AND SHIELDS.

SCHOOL PRIZE AND SPORT
SILVER MEDALS
A SPECIALITY.

All Medals are supplied
in neat Velvet-lined cases free.



No. I. R. 30 Rs. 4.

No. I. R. 35 Rs. 4-8.

No. I. R. 33 Rs. 4-4.

E. May '25. Eo

New Remarkable Books.

Prices refunded if books are not worth more than the Prices. All post free Catalogues for Fascinating and Valuable Books sent for 1 Anna Stamp
Shree Krishna—The Lord of Love By Baba Bharati Highly appreciated by Tolstoi. Rs 4 6
Burton's Arabian Nights—17 vols Burton Club Ed Unabridged and illustrated. For Private Circulation Post free. Rs. 225

Love & Marriage in Islam. Illustrated. Rs. 1 8.
Back to Nature—An uncommon work. Rs 2.
Sexual Life—In its biological significance as a dominant factor of vitality in man and woman. Highly interesting and valuable. An uncommon work. For Private circulation Only 5 Parts. Rs 11/10.

Safe Marriage.—A practical work for Birth Control. Illustrated Rs 3 2.
Married Love.—The only work that unfolds in a frank and bold manner the priceless secrets of Married Happiness. Rs 1 4

Psychology of Sex—By Havelock Ellis 6 vols. Latest Enlarged Edition. For Private Circulation. Rs 62 May also be had on easy instalments. Not to read this work is to be deprived of one of the greatest secrets of life

Message of the Stars—A most practical and exhaustive work on Astrology of the highest value to advanced students. Over 700 pages Rs 12

Health and Longevity through Rational Diet—By Dr Lorand Rs 10 8.

Character Indicated by Handwriting—The best and fully illustrated work Rs 3

Practical Hypnotism—An up to date work. Teacher without the help of any Teacher Rs 1 7

Face as Indicative of Character—The best work with 120 illustrations Rs 2 4

Vital Culture—Learn how to vitalize the Solar Plexus and other nerve centres, and how to increase brain efficiency Rs 1 6

Mastery of Death—Practical instructions by natural method without drugs for eliminating disease and prolonging life Rs 2 8

Practical Yoga—A Wonderful book. Rs 1 7.

New Science of Healing By Kuhne. Rs 11

Power of Will—The Wonderful Book of remarkable system ever devised which will make you a SUCCESS in whatever position or calling you may be. Fully Guaranteed or Money Refunded Rs 9 8

Making old Bodies Young—By Macfadden Rs 10 8

Feeling for Health—The best book. Rs 7

Daily Health.—With a large chart of 5 minutes' Exercise for the Busy shows how workers and others can easily increase their Health, Efficiency and success, without expense and without conspicuousness, by vitally important but simple changes in their daily life. By Miles. Rs 4

Yoga Philosophy. A Practical work by Dr Canning. too. Some of the most closely guarded "Secrets" are divulged for the first time As 8

Life and Confessions of Oscar Wilde—By Harris. The best work in minutest details. Not to read it is to be deprived of the most valuable secrets of human nature. Most fascinating than a romance. For Private Subscribers only. 2 Vols. Rs. 21.

Address.—Dept. B. Chirological Society,
 E Mar. '25. 54, Amherst Row, Calcutta

Ready Dec. 22

New Volume in the Religious Life
 of India Series

The Chaitanya Movement

A Study in the Vaishnavism of Bengal.

By M. T. KENNEDY, M. A., CALCUTTA.

With a number of interesting illustrations.

Papers, Rs 2.

Cloth, Rs 3.

This volume aims to survey the origin, development, teaching and practice of the Vaishnavism associated with the name of Chaitanya in Bengal and the adjoining provinces. It sets forth briefly the religious conditions in Bengal previous to the sixteenth century out of which the Chaitanya movement arose, and devotes considerable space to the life of Chaitanya and the influence which this notable character has had upon the life of Bengal. Succeeding chapters deal with the history of the movement developed by his followers; its extensive literature, its characteristic teaching and the nature and practice of the cult involved. The final chapter surveys a discussion of the sect's ethical and religious ideas considered in relation to Christ as thought.

CONTENTS

Chapter I	The Background of the Movement
II	The Life of Chaitanya—First Period.
III	The Life of Chaitanya—Second Period.
IV	Chaitanya a Contribution to the Sect.
V	The History of the Sect
VI	The Teaching of the Sect
VII	The Literature of the Sect
VIII	The Sect and its Orders.
IX	The Sect as it is today its Cult.
X	The Chaitanya Movement in Relation to Christianity

Volumes already published in

The Religious Life of India Series.

Paper Rs 2

Cloth, Rs. 3.

The Chams By Geo W Briggs, M A

The Village Gods of South India By the Rt Rev. H Whithead D D, formerly Bishop of Madras Second edition

The Hindu Religious Year. By M. M. Underhill, B Litt

The Ahiradya Movement By H A Walter, M A

Association Press.

5, Russell Street, Calcutta.

Ex.

Oxford University Press

BOMBAY MADRAS CALCUTTA.

SOLE AGENTS IN INDIA FOR
CONSTABLE & CO., LTD.

'India of To-Day' Series (Rs. 2 each)

Indian Railways By K. V. Iyer.

Irrigation in India. By D. G. Harris.

India's Mineral Wealth. By J. Coggin Brown.

Indian Emigration. By 'Emigrant.'

The Defence of India. By Arthur Vincent.

Siad A Re-interpretation of the Unhappy Valley.

By J. Abbott. I. C. S. B. A., (Oxon.) (Published for the University of Bombay.)

The Indian Buddhist Iconography (Mainly based on the Sadhanamala and other cognate tantric Texts of Rituals): By Benoytosh Bhattacharyya, M. A. With 70 Plates on Art Paper. The edition is limited to 500 copies, of which 450 only are for sale. Price Rs. 35.

The Pocket Oxford Dictionary (F. cap 8 vo, 6 3/4 x 4. pp. 1020) Price Rs. 2-8

History of the Nayaks of Madras Edited by Dr. S. Krishnaswami Aiyangar, M. A., Ph. D (The Madras University Historical Series II). Rs. 8.
E. Jan. '25.

A Blessing to Sufferers

"Gunc" — Cures acute cases without

Copaiba, Santal oil or any injurious internal medicines. Painless, Positive cure in 3 days with instant relief. Price Re. 1 and Rs. 2.

"Kadi" — Try even where all your medicines fail. Cures with instant relief worst cases of ASTHMA, BRONCHITIS, COLDS, COUGHS, etc. (Innumerable original testimonials open to inspection). Price Rs. 1-8-n.

Lu—Lu— (EYE DROPS)
(Prepared according to the Formula of our Surgeon-oculist).

An absolutely non-irritant and positive cure for all sore, ulcerated and weak eyes. Price Re. 1.

Can be had of all respectable Dealers

D. SPECIFIC CO., Fort, Bombay.

Madras Agents:—ASVIN & CO.
E Jan. '25 D.

The "Illustrated Sunday Advocate"

(PRICE 2 ANNAS ONLY.)

The Best and Cheapest Weekly Journal in the whole of India.

It is not a Bombay Paper—but is of interest to readers everywhere.

Every week Special features by writers of standing, including:—

Notes on Commerce and Finance, Racing News from everywhere, Engineering Matters, Motoring & Cycling News, London Letters & Continental News. Also

Special page for Fashion

Boy Scouts } NOTES
Girl Guides }

Literary & Musical News

Also four page Supplement of Special Photographs.

THE BEST & CHEAPEST
INDIAN WEEKLY.

From Peshawar to Co'ombo

From Basra to Rangoon

THE "SUNDAY ADVOCATE"

BOMBAY

is the paper to insist on getting.

LIMITATION OF FAMILY.

Third edition, 357 pages

Profusely Illustrated with 55 Engravings

5 Portraits. Price Rs 3 Postage extra

A Comprehensive and Confidential Treatise the most complete in any language Every parent desiring to regulate the number of children according to his health and means, will find it a Godsend Before purchasing the book, ask for table of detailed contents which will be sent free

Prevention and Self-Treatment of VENEREAL DISEASES

Based chiefly upon the Report of the Royal Commission on Venereal Diseases, published in England in 1916. Second and enlarged edition, 75 pages

Price As 12 Postage extra

Causes & Cure of Nervous Weakness.

Invaluable to those suffering from nervous weakness, dyspepsia, etc Second edition, 84 pages, 4 illustrations

Price As 12 Postage extra

K. M. DAS & CO.,

29-1, Telipara, Shampukur Street, Calcutta.

E. Nov. '13 Ec

AMRUTANJAN.

The present abnormal price of menthol, owing to the recent catastrophe in Japan, has necessitated slight alterations in the price of Amrutanjan as under:—

Wholesale 'Rs. 6-0-0 per dozen.*

Retail 6-4-0 „

Single Bottle 0-10-0 as usual.

All packing and other expenses will be charged extra

Manager,

Amrutanjan Depot.

7, Thambu Chetty Street, MADRAS.

* For purchasers of 40 Doz. and above at a time.

E. Dec '13

“ COMMERCE ”

The Leading financial paper of India.

PUBLISHED WEEKLY.

Two editions: CALCUTTA and Bombay.

SUBSCRIPTION RATES.

Yearly Rs. 30, Half yearly Rs. 17, Quarterly Rs. 9,
inclusive of postage in India.

Rs. 10, per annum extra for postage out of India.

Specimen copy on application.

“ COMMERCE ” Ltd.,

CALCUTTA: 6 Mission Row,

BOMBAY: Central Bank Building, Esplanade Road,

LONDON OFFICE: 11 ARUNDEL STREET, STRAND, W. C. 2

Ex.

AWARDED THREE GOLD AND SILVER MEDALS T. SAMMI'S

WORLD-FAMED AND WONDERFUL INDIAN REMEDIES.

THIRTY valuable preparation obtaining publicity and commendation through all India for more than 40 years and enjoying a unique reputation, are well appreciated both by Native and European Doctors and the thousands of improved patients.

They have been awarded a Gold Medal by the Northern Circars Swadeshi Show in 1917, a Silver Medal by the Ettayapuram Samasthanam Exhibition in 1909, and another Silver Medal by the Gerat Mahakam Exhibition in 1909.

Hindu Cashaya—An infallible Specific for Belly ache, Colic, Indigestion, Nausea, Diarrhoea, Dysentery, Dyspepsia, Cholera, Cramps, Flatulency, Pains, Spasms, Mouth Sore, Gums, Toothache, Piles, Fainting, Hysteria, Scorpion Stings. Price As 12, Re 1-6 and 1/2.

Hindu Ointment—Acts as a charm for New Sores, Bruises, Scalds, Burns, Rheumatism, Lumbago, and all sorts of Inflammation. Price As 12, Re 1-6 and 1/2.

Jwara Nivarthi—Unrivalled remedy for Simple Continued, Remittent or Intermittent Malaria, Jaundice, Typhoid, and all sorts of Fevers. Price As 12 and Re 1-6.

Oil for Deafness—Radically cures deafness or any other disorder of the ear. Price As 12 and Re 1-6.

Escol Purifier—The best cure for Scrophulous Ulcers, Piles, and all sorts of Skin Diseases. Price As 12 and Re 1-6.

T. SAMMI'S Wonderful Medicine Company, Sowcarpet, Madras.

Kesa Bhushant Hair Oil—Cools the brain, brightens the eyes, makes the hair to shine, stops falling, prevents baldness, removes dandruff, and scurf, gives the hair fragrance, beautifies the hair, and makes the hair grow luxuriantly. Price As 12 and Re 1-6.

Cough Syrup—An excellent expectorant for Cough, Whooping Cough, Bronchitis, Tightness of Chest, Hoarseness, Loss of voice and all lung diseases. Price As 12 and Re 1-6.

Tooth Powder—This will sweeten the breath, strengthen the teeth and prevent bleeding of gums. Best for all Dental diseases. Price As 12 and Re 1-6.

Specific Drops in Oil—Cures in 3 days all discharges of urine, gonorrhoea, and all sorts of venereal diseases. Price As 12 and Re 1-6.

Small bottle As 12, Big bottle Re 1-6.

G. W. M. REYNOLDS'

BOLD TYPE EDITIONS

	Rs	A
1 Mysteries of the Court of London, in 17 Vols	17	0
2 Ellen Percy, 8 vols	5	0
3 Mary Price, 8 vols	5	0
4 Young Duchesse, 4 vols	3	0
5 Ross Lambert, 4 vols	3	0
6 Loves of the Harem, 4 vols	3	0
7 Margaret, 4 vols	3	0
8 The Massacre of Glencoe, 4 vols.	3	0
9 The Virgin's Kiss, 4 vols.	3	0
10 Canonbury House, 3 vols.	3	0
11 Mysteries of Old London, 3 vols	2	4
12 Pope Joan, 3 vols.	2	4
13 Soldier's Wife, 2 vols	1	12
14 Robert Macaire, 2 vols.	1	8
15 Grace Darling	1	4
16 Young Fisherman	0	12
17 Agnes, 9 vols	0	10
18 Mary Stuart, 2 vols	6	0
19 My Middleton, 2 vols.	1	4
20 Kenneth, 4 vols.	1	8
21 Master Timothy's Book Case, 3 vols.	3	0
22 Omar, 4 vols.	1	12
23 Wagner, 3 vols.	3	0
24 Seamstress	1	12
25 Faust, 2 vols	1	0
26 Corsi Island, 4 vols	1	8
27 Joseph Wilmot, 8 vols	3	0
28 Mysteries of Paris by Eugene Sue.	5	0
29 Queen O' The Diamonds.	1	0
30 Rye House Plots, 4 vols	1	0

SUPERIOR WATCH CO.

Apply to — Post Box No. 167 (L.R.) MADRAS
F. May 25. R.

(DO YOU WISH TO APPEAR BEAUTIFUL) ???



Himalaya

Snow

With Sweet Fragrance

A wonderful skin preservative which removes all Blemishes, pimples, eruptions, and also it beautifies the face by daily use.

If your skin is dry Use Himalaya Cream

AVAILABLE AT ALL STORES D. H. Jeewanand & Co.

DEALERS IN PROVISIONS, PATENT MEDICINES AND GENERAL ORDER SUPPLIES.

FACSIMILE OF LABEL

SOLE IMPORTERS (HUSKINSON'S PRODUCTS)

Madras, 25. L. M. S. R. C. B. A.

THE GROWTH OF Indian Constitution & Administration

By B. G. SAPRE, M.A.,

PROFESSOR OF HISTORY, WILLINGDON COLLEGE,
SANGLI Pages XVIII + 456 + 80.

OPINIONS AND REVIEWS

DR D. R. BHANDARKAR

"Your book which seems to be a really meritorious production"

DR. RUSHBROOK WILLIAMS

"It seems highly useful, and likely to be of great utility as a work of reference"

DR. SRI CHIMANLAL H. SETALVAD, F.R.

I have read the book with great interest and I congratulate you on the way in which the subject has been treated

DR. SRI TEJ BAHADUR SAPRU

Your book strikes me as a clear and lucid statement of the present position

Price—Rs. Four only (excluding Postage).

Copies can be had of the Author, Willingdon College, Sangli (S M C)

E. March '25.

MADAMME

VÅLESKA KLEIN

PHOTOGRAPHER AND ARTIST
BLOCK MAKERS AND ENGRAVERS
OBTAINED 19 GOLD AND SILVER
MEDALS FOR EXCELLENCE
OF PRODUCTIONS.

HALF TONE AND LINE BLOCKS
FOR ILLUSTRATING BOOKS,
SKETCHES AND DRAWING
MADE TO ORDER.

LANTERN SLIDES,
ENLARGEMENTS.

VÅLESKA KLEIN,

Mount Road, MADRAS.

E. July '25.

Ceylon Patriot

AND WEEKLY ADVERTISER.

The only Secular English Newspaper in
NORTH CEYLON.

Aim:—National Progress on Social,
Moral, Industrial, Educational
and Political Lines.

ESTABLISHED 1863. 59 YEARS OLD.

Edited and managed entirely by Ceylonese;
published weekly at Jaffna, Ceylon; circulates
largely in Ceylon, India, Burma, Straits
Settlements and Federated Malay States.

Rates —Inland, Rs. 5; for Europe, the
Straits, Malay, Natal, Rs. 5½.

For Rates of Advertisements, please apply to

JAFFNA, } A CANAGARATNAM,
CEYLON } Proprietor.
Ez

Swami Vivekananda.

His Complete Works. In seven volumes.
Price each vol. Rs. 3 Cloth As. 8 extra each.
From Colombo to Almora. (30 inspiring lectures
on burning problems of the day). Price Rs. 2.
Karma-Yoga. Price As. 12.
Raja-Yoga. Second Edition. Price Rs. 1-4.
Jnana-Yoga. 21 Vedanta Lectures. Price Re. 1-8.
My Master. Price As. 8.
East and West. Price As. 10.
Sri Ramakrishna's Teachings—Mainly edited by
Sister Nivedita, in two Parts, cloth, Price Re. 1 each.
The Life of the Swami Vivekananda. Complete in
4 Vols.
Popular Edition. Vols. I—III Price Rs. 2-5 each.
Vol. IV Price Re. 1-13
Srimad-Bhagavad-Gita. Text, Eng. Translation,
paraphrase and notes, by Swami Svarupananda,
Second Edition. Cloth Price Rs. 2-8.
Most of the above books are offered at concession
rates to Subscribers of the

PRASUDDHA BHARATA

A high class religious monthly. (28th Year.)
Annual Subscription Re 2-8 (Mayavati, Dt. Almora)

Works of Swami Abhedananda and Sister Nivedita
are also available. For Complete Catalogue of books
and photos please apply to:—

The Manager, Advaita Ashrama

Publication Dept.,

Ez. 28, College Street Market, Calcutta

41

The Indian
DAILY MAIL

Is India's Cheapest Daily Newspaper.
Buy it for a week from the Railway
Bookstall and compare it with the news-
paper you now read. You will then
make the discovery that for one anna
everyday in the week including Sunday
you obtain an Illustrated Daily Newspaper,
which gives you

A LARGER SERVICE OF NEWS
A PROMPTER SERVICE OF NEWS, and
A MORE ATTRACTIVE SERVICE OF NEWS
THAN THE PAPER YOU NOW READ.

The Indian Daily Mail

24-26, Dalal Street, Fort, BOMBAY.
Ex.

P. S. SASTRI & Co.,

CARNATIC STUDIO,
MOUNT ROAD, MADRAS.

Photographic Artists, Bromide En-
largers and Oil Painters.

Artistic Photography in all its
Branches.

Highly Finished Enlargements
from any Picture in Sepia or Black.

Oil Painting A Specialty

English Picture Moulding, always
on hand

Amateur Work of every description
undertaken

TERMS VERY MODERATE.

Novelty; Grand Sensation

452 Presents for Re. 1/-



Purchaser of a phial of rose
Otto or 4 pots of ringworm
ointment will be given the
following present:

1 ring of eight metals, 1
Divine armlet for cure of Gonorrhea and
spermatorrhea, 1 Fancy toy wrist watch, 144
Blue black ink tablets, 1 Fancy handle, 1 Clip
1 Doz. transfer pictures, 1 Safety pin, 12
Fancy buttons, 1 Rubber balloon will fly by
blowing, 1 Clicker phones if properly played
can be used in accompaniment with music, 1
Jumping frog (draw the spring and it will
leap) 1 Drunkard doll (tumbling clown Hey
day) its movement make you die with laugh-
ing, 247 assorted lozenges.—Total 452 items.

Price Re. 1/- Postage -/6/-.

SEAL & CO.,

P. O. Hatkhola, CALCUTTA.

1. Jan 25 M

ALL ABOUT LOK. TILAK

WITH A FOREWORD BY

JOSI PH BAPTISTA

CONTENTS —

Foreword, Exhaustive Biographical Sketch
Press Opinions after his Demise, Press Controversy
Stettinman's Lie Tilak and Afzal Khan incident,
Tilak and Times of India Tilak and Bombay
Government Tilak and Dr. Annie Besant Personal
Appreciations and Tributes from U. Vijaya
Raghava Chatur, S. Srinivasa Iyengar, Mr. Auro-
bindo Ghosh, Mahatma Gandhi, Brijin Chandra
Pal, G. S. Khasapadhe, Dr. V. M. Bhat of Poona
(on Boycott of Councils)—L. K. Tilak more pre-
sented by Nihal Singh, Lala Lajpat Rai, Miss
H. Normanston, Dr. G. B. Clarke, G. F. Andrews,
M. Paul Richard and several others in India,
England and America—All his speeches and writ-
ings—Last chapter in his speech on Gita-
Rahasya

Rs. 4.

Sri Krishnakrishnamurti with an English Transla-
tion by Mr. M. K. Acharya, M. L. A. Rs. 18.

Sayings of Sri Ramakrishna Paramahansa
(Pocket Edition) Cloth Bound Rs. 1

Colombo to Almora by Swami Vivekananda, 3
V. Ramaswamy Sastri & Sons.

Booksellers & Publishers.

R. J. G.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.



Regd Trade Mark

AWARDED GOLD MEDALS.

Don't suffer from Neuralgia.

There are many so-called "cures" for Neuralgia, Scrofula, Nasal Catarrh, Eye Affections and other Optical, Nasal and Cerebral troubles which arise mainly from Nervous and Inflammatory causes. But how many of these afford any real and permanent relief? As a rule such remedies are in the form of liquids or powders and are taken into the stomach and thence passed on to the blood. If they contain any drastic drugs or mineral poisons (as they often do), it needs but a moment's reflection to see how pernicious and devitalising their ultimate effects must be upon the system. Intelligent thought is therefore now almost wholly in favour of external remedies, and if a consequence is that many useless ointments, tinctures, liniments and embrocations are getting into the market. Under these circumstances sufferers will be glad to hear of Dr. G. B.'s Medicated Snuff—a remedy which has already achieved astounding results where other nostrums and orthodox forms of treatment have failed. Eminent men have certified its marvellous curative energy, whilst to persons in the habit of using snuff, it is a boon that is at once both delightful and economical. One gold medal was recently awarded at the Indian Industries Exhibition held at Baroda in December 1923.

PRICE 4 ANNAS PER BOTTLE. SOLD EVERYWHERE.

GURU BASAVA & CO., LTD. Snuff Manufacturing Specialists.

POST BOX 510, MADRAS.

Telephone No 1273.
Telegrams: "Medicated"

B. J. O.

B. C. NAGICHETTIAR,
Managing Director.

Dr. G. B.'s Medicated Snuff.

Rare Books For Sale.

Encyclopaedia Britannica, 11th Edition—complete in 29 Volumes with three new supplementary Volumes India Paper, Cloth bound. Cambridge Issue. Original Price Rs. 675. Our Lowest Sale Price is Rs. 425 net.

Sir John Lubbock's Hundred Best Books—complete set, as good as new, very rare. Sale Price Rs. 335.

Burton's Arabian Nights—complete in 17 Volumes, unbridged and illustrated. Genuine Burton Club, New Edition, Sale Price Rs. 280 net.

Historical History of the World—complete in 25 Volumes, half Morocco bound, Rs. 150.

Interest and Library of Famous Literature—complete in 20 Volumes, Rs. 90 net.

The Modern Cyclopaedia—in 8 Vols, Rs. 50.

The Business Encyclopaedia and Legal Adviser—complete in 7 Volumes, Rs. 35.

The Literary Life and correspondence of the Countess of Blessington—by R. R. Madden in three volumes complete, Rs. 15.

N.B.—We carry large stock of New and Second-hand Rare and Valuable Books on all subjects. Trial Order for cited.

B. N. SETT & CO.

BOOKSELLERS & PUBLISHERS,

82, Bradon Street, CALCUTTA.

Best & Famous Reward

Please return at once if not give entire satisfaction

Gents' & Ladies' silk Socks per pair Rs. 1-4-0.

Ladies Fancy silk sarri with flower Rs. 10-0-0.

Fancy Cotton Dhotties each Rs. 2-8.

Silk Cohra belt (muffler) Rs. 2 8.

Silk Neck Tie, each As. 12 per dozen Rs. 7-8.

Silk Handkerchief (mushhadi) each As. 10 per dozen Rs. 6 (Plain) per dozen Rs. 4-8.

Silk Head Turban (mushhadi) 6 yds. Rs. 6-0 0 (Tussar) Rs. 8 0 0

Bedding (Turkish) Towels Rs. 4, Plain Rs. 3 8.

Bedding Carpets each Rs. 2 8.

Flower Carpet can be made at Rs. 1-8 per square yard

Silk Azarhand Rs. 5 per dozen.

PLEASE APPLY TO—

Seth Abdul Rahman & Son.

General Cloth Merchants, LUDHIANA.
E. March '25.

The "Voice of India."

Most up-to-date paper in India.

Price One Anna Only.

The "Voice of India" is thoroughly nationalist in its out look and tone. It is not the voice of any party, but it is the voice of the people. It will promote and protect all indigenous industries, manufacturers, banking, shipping, mining and such other trading concerns.

All efforts will be concentrated in the production of a first class, popular, decent, well got-up and complete newspaper, at the moderate price of One Anna only.

Besides full Reuter's and Associated Press services, the "Voice of India" contains all the latest, local, sporting and commercial news.

SUBSCRIPTION RATES :—

	LOCAL	MOFUSSIL
One year	Rs 15-0-0	Rs. 18-0-0
6 Months	" 8-0-0	" 10-0-0
3 Months	" 4-8-0	" 5-8-0
1 Month	" 1-8-0	" 2-0-0

For Advertisement rates and other particulars.

Apply to:—

The Manager,

THE "VOICE OF INDIA"

227, Frere Road, Fort,

P. O BOX No 685.

BOMBAY.

FOR MALARIA & OTHER FEVERS PYREX

is the only remedy that tells. This is the testimony of countless patients who have regained health and vigour under its use. That is why the sale of Pyrex now approaches an unprecedented figure.

NOT A SECRET REMEDY.

Formula Posted on Request.

Price per bottle 13 annas.

With V. P. Charges Re. 1-2.

Bengal Chemical & Pharmaceutical Works, Ltd.
15, College Square, CALCUTTA.

REGINUS

HEALTH AND HAPPINESS
REST with you

To build up the NERVES and
MUSCLES use REGINUS
Bottle Re. 1.

ASTHMA

with distressing troubles, hard-breath-
ing, heavy perspiration, periodical
fits, etc., etc., cured completely with
our specific remedy Bottle Rs 5
For free prospectus apply to —

**RANAGHAT CHEMICAL
WORKS, BENGAL**

E. Aug '25 C

Only a few copies available of the
following rare books

TANTRIK ORDER

With Several Interesting Illustrations
PRICE Rs. 10

ITS CONTENTS ARE — Theory and Practice of
Tantra (Critical Analysis), Kaula rites the Vastu and
Purusha tantras Tantrik worship collateral reading
relative to the work of the third or Vamachari degree
of the Tantrika, Light on dark subjects Legacy of
an Initiate An interview of D G Elliott with
Swami Rani Tirtha M A Tantrik documents used by
initiates since 200 A D. Karma, some basic principles
on Tantrik Doctrine English translation of Jnana
Santalini Tantra and Maha Nirvana tantra Brahmi
Jnanam, Hymn to Shiva Sivagam, Tantrika text book
—how to produce sexual attachment Panch Tan-
tra, The Awakening, The uttargita Tantrik Yoga, Tan-
trik text books, The soul and satan

Das Rathhasyam Von Schmidt (An Illustrated
English translation) Price Rs 10/-

Besides above we can supply all kinds of books
relating to Ancient India —

Apply to the Sole Agents —

**The Punjab Sanskrit Book Depot,
LAHORE.**

B. J. Q.

GET A COPY OF MANUFACTURE OF SYRUPS

A little volume letting you know in
plain, simple English how to prepare
sweet delicious syrups from chemicals as
well as various natural fruits that are
pleasure of the different seasons of the
year For not only have some of these
drinks valuable medical properties but if
manufactured on a large scale they
are sure to bring in large properties
Price Re 1/8, V P & Postage extra

INDUSTRY OFFICE (Book Dept)

Shambazar Bridge Road CALCUTTA
E Jan '25 C

Aluminium Name Plates with your name
embossed useful for fixing on furniture, travel-
ling kit, dog collars, picture frames, umbrella
sticks, bicycles, book marks, trees, numbering
etc etc 12 plates of any name (each contain-
ing not more than 20 letters) Re. 1/8. 50
plates Rs. 5/- Post free Specimen plate free
Simple plate of your name sent for 2 Anna
in postage stamps Wanted agents to collect
orders for these on good commission.

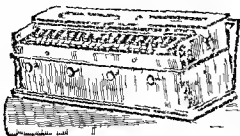
J. R. LALWANI,

Near Barracks-Residency,

Indore. G.I.

B J. Q.

The Reliable House for High Class
HARMONIUMS
and other Musical Instruments



HAND HARMONIUMS

- 1 Single reed from Rs 30 to 75
- 2 Double reed from Rs 0 to 175
- 3 Triple reed from Rs 90 to 200
- 4 Hand & foot harmoniums Rs 65 to 150
- 5 Folding harmoniums from 110 to 360

Write for part culars Catalogue sent free on application

Gopal Saktharam & Co ,
Kalbadevi Road Pombay No 2

E June 25 D

YOUR SATISFACTION IS OUR ASSET

By buying here you get
the first rate goods at prices
that defy competition

Pay a visit to us —

**THE MADRAS
GLASSWARE
TRADING CO ,**

Direct Importers of —

All sorts of glass,
lamp, Enamel and

China ware etc and agents

**287, China Bazaar Road,
MADRAS.**

S J O

The United India Life Assurance Co., Ltd.

Head Office—MADRAS.

Established 1906

The only Madras Life Insurance Company.

Latest Bonus declared Rs 75/ per Rs 1000/ sum assured largest declared by any Company

Premiums moderate & Conditions Liberal

TRIPLE BENEFIT SCHEME

An Ideal Policy Combining the Advantages of Whole Life and Endowment with Valuable Options

WANTED AGENTS,

For Terms Forms &c Apply to —

MR. K. S. GOPALAYYA, Manager.

**This Indian Life Office can now be regarded as an assured success — The
'Insurance Observer' — London**

E Mar 25

THE UPTO DATE HOUSE FOR PERFECTION & RAPIDITY —

MC APPASAWMY CHETTY & CO.

PHOTO ENGRAVERS

PHOTOGRAPH, RS

RUBBER STAMP

MAKERS

MANMADY MADRAS

STAMP

HICKER

GRAND

E Mar 20

The Promised World Messenger.

His Claims & Teachings in his own words 500 Pages } 3 0 0

The True Islam Its beauties expounded in London Religious Conference. An eye opener Should be read by every one irrespective of any creed or walk in life 430 Pages } 3 8 0

Extracts from Holy Quran With sayings of the Holy Prophet Mahommed Peace & Blessings of Allah be on him } 1 8 0

Abdullah Allahdin,

Alladin Buildings,

Ujail Street,

S J O

SFCUNDERABAD

THE ASTROLOGICAL BUREAU

OF PROF. S. C. MUKERJEE, M. A.

(ESTD OVER 32 YEARS)

Owing to the rapid increase of orders and the demand created by the accuracy of our horoscope readings supplied to our clients we have been compelled to organise and expand our business and have now pleasure to announce to our clients and the general public that we have now a fuller and more efficient staff for rendering them prompt and unique service.

General Section Horoscope Readings — Brief Life Reading Rs 8/ Life Review Rs 15/ Full Life Reading Rs 20/ Five years Reading Rs 6/ Ten years Rs 10 One year's detailed Rs 10 One year's monthly reading Rs 20 Single Question Rs 5 for each succeeding query Rs 3 Marriage and business advice — speciality Data required Date time and place of birth or original horoscope

Bhrigu Samhita Section This marvellous ancient Sanskrit work contains marvellously accurate delineations of all personal horoscopes and prescriptions of remedial rites for enhancing prosperity and worldly happiness avoid misdeeds of life etc For whole life contained in *Lagna Bhava* Rs 50 For fuller results of 12 astrological bhavas covering all departments of life Rs 500 Each Bhava separately Rs 50/ each

Raja Irlthirajal Singh of Lucknow says —

"The Bhrigu Samhita readings are the best I have so far come across The Raja of Nilambar says — "The Reading of the Bhrigu Samhita is found to be too accurate

B Those ordering for their full horoscope in 12 Bhavas from Bhrigu Samhita before February 28, 1922 will get the same for half the original charge i.e. Rs 250 only Advance of Rs 25 with order The rest in subsequent instalments of per Rs 1 P

1st Section Bhavas or 12 houses are supplied from Bhrigu Samhita Charge for a particular Bhava with free astrological advice Rs 10 the matter at issue, on appropriate Shaktis are undertaken by our Tetrak Pandits at Calcutta and abroad

Those who find themselves miserable in life for any cause or disease financial adversity, want or loss of children, litigation and enemies failure in marriage or love etc should at once communicate with us

Correspondence Section Lessons on Astrology Eastern and Western. Apply for the same. Contributions for our journal "The Light of the East" a magazine of Hindu lore philosophy astrology etc are invited.

The Astrological Bureau, Kalighat, CALCUTTA.

DELHI

THE CAPITAL OF INDIA ALL ABOUT DELHI

The book gives in a modest compass a succinct history of the Hindu, Pathan and Moghul dynasties who reigned over Delhi and also a vivid account of the British occupation together with the story of the Mutiny. The present edition may claim to be an exhaustive handbook compiled from authentic sources. To make the book thoroughly comprehensive three appendices have been added giving picturesque accounts of the Durbars and the War Conference and the Conference of Ruling Chiefs and Princes.

The Indian Mirror—The book gives brief accounts of the Hindu, Pathan, and Moghul sovereigns who reigned over Old and New Delhi, and full particulars of the various sights which visitors are expected to "do." For the modest sum of Rs 2 the reader has at his disposal reproductions of the graphic accounts of these sights from the costlier productions of Ferguson and Fenshawe, and the Imperial Gazetteer of India. A large number of illustrations intersperses the volume.

With an Index and 54 illustrations

PRICE RS TWO

To Subscribers of the 'Indian Review' Rs 1 8

G. A. NATESAN & CO, PUBLISHERS, GEORGE TOWN, MADRAS

184 INDIAN TALES

OF
FUN, FROLIC AND FOLK-LORE

A COLLECTION OF THE
TALES OF TENNALI RAMAN
TALES OF MARIADA RAMAN
TALES OF RAJA BIRBAL
KOMATI WIT AND WISDOM
THE SON-IN-LAW ABROAD
NEW INDIAN TALES
TALES OF RAYA AND APPAJI
FOLKLORE OF THE TELUGUS

Eight booklets in one volume. Rs 2

Price Re 1-4 25

To Subscribers of the *Indian Review*, Re 1

Books are given at concession rates only to subscribers of 'The Indian Review'. Any one who wishes to buy books at concession rates must remit Rs 6 one year's subscription to the *Review* in advance.

HINDUISM

BY BABU GOVINDA DAS,

In this remarkable treatise Babu Govinda Das, the well known writer and Sanskrit scholar depicts the character and genius of Hinduism through the centuries. He traces the origin and development of the religion of the Aryas since the Vedic times and shows how new rites and practices, some wholesome and some unwholesome have crept into the fabric of the Hindu faith. He brings the light of rational criticism to the interpretation of the Hindu religion. The book deals with the sources of Hinduism, its fundamental teachings, its rites and customs, and is invaluable to students of comparative religion, social reformers and legislators. Writing of the purpose of the book the author says in the Introduction—The chief of the great principle of the book is the ban unification for spiritual freedom for 'enlightened men, for toleration for freedom to 'enlightened men, and all that makes against these that is in fact hateful, destructive, narrow, productive of superstition and strife, out of liberty, encourages

SELECT OPINIONS

Svarajya—In this work the basic principles and the character and genius of Hinduism through the ages are depicted with a clearness not ordinarily come across in the writings of ancient Sanskrit works.

Jaymahimani—It is a commodious and comprehensive work. It supplies all the needs of the student of religion.

The Catholic Leader—Babu Govinda Das has done his best in describing the religious beliefs and observances of Hinduism. The book will be a valuable guide of information not only to students of comparative religion but also to missionaries, who like to have an idea of the religious teachings and practices of the Hindus. Cloth bound 160 pages.

Rs 3 To Subscribers of the 'Indian Review,' Rs 2 8

G. A. NATESAN & CO., Publishers, George Town, Madras

SAROJINI NAIDU'S

SPEECHES AND WRITINGS.

THIRD EDITION, ENLARGED, AND UP-TO-DATE

THIS exhaustive and up to date collection of the Speeches and Writings of Mrs Sarojini Naidu includes her speeches delivered from time to time at the various sessions of the Congress, and the Indian Social and Theistic Conferences. It contains her utterances on Self-Government for India, the Education of Indian Women, Hindu-Muslim Unity, the Arms Act and several addresses to students as also her speeches in connection with the Satyagraha and Non Co-operation movements. It includes also Mrs. Naidu's numerous speeches in her tours in South India and Ceylon, her address in the East African Congress and her lectures in South Africa.

DETAILED CONTENTS

Nilembuja
True Brotherhood
Personal Element in Spiritual Life
Education of Indian Women
Mrs. Gandhi
Reminiscences of Mr. Gokhale
In Memoriam Gokhale
The Children's Tribute to Gokhale
The Ideal of Civic Life
The Sunlit Lamps of India
Sir P. M. Mahla
India's Gifts
The Privilege of the Younger Generation
Awake!
Women in National Life
Address to Hindu Ladies
The Arms Act
Speech at the Moslem League
The Vision of Patriotism
Indentured Labour
Hindu-Muslim Unity
The Voice of Life
Ideals of Islam
Ideals of a Teacher's Life
The Hope of To-Morrow
The Congress League Scheme
Co-operation Among Communities
Self Government for India
Address to Madras Law Students
Emancipation of Indian Women
A Vision of India's Future Women
Address to the Madras Provincial Conference

Opening of the National School for Girls
Indian Women and the Franchise
The Rowlatt Bills and Satyagraha
The Reforms and the Rowlatt Bills
The Ethics of Satyagraha
Satyagraha
Address to Social Service Conference
The Khudai Question
The Punjab Tragedy
Mr. Montagu and Mrs. Naidu
Speech at the Ahmedabad Congress
Ahmedabad Students Conference
The Bardoli Program
The Trial of Mahatma Gandhi
Speech at Colombo
Address to Colombo Tamil Union
Speech at Colombo Law College
Address to Ceylon Muslims
Trivandram Speech
Trichinopoly Speech
Speech in Madras
Gaya Students Conference
Address to Kerala Conference
Speech at Trichur
The Congress Programme
Address to East African Congress
Address to the Children of Durban
Speech at Durban Indian Women's Association
Speech at Durban Town Hall
Natal Indians' Farewell
Address to Burma Valley Conference
Speech at Selgaum Congress

Price Rs. 3. To Subscribers of the 'Indian Review.' Rs. 2 8.

WITH A BIOGRAPHICAL SKETCH 400 PAGES, INDEXED, & CLDTHBOUND.
UNIFORM WITH THE ABOVE

RT HON SRINIVASA SASTRI
SIR JAGADISH C. BSE
SIR PRDPUJA C. RAY.
Dr. ANNIE BESANT
THE RT. HON. LORD SINHA.
SWAMI VIVEKANANDA.

DADABHAI NADROJI. 2nd Edition
SIR WILLIAM WEDDERBURN
MADAN MOHAN MALAVIYA.
M. K. GANDHI Third Edition.
SURENDRANATH BANERJEA
SIR DINSHA WACHA

Rs. 3 To subscribers of the 'Indian Review,' Rs. 2-8 as

GOPAL KRISHNA GDKHALE. 3rd Edition. Price Rs. 4 To Sub. of "I. R." Rs. 3-8

G. A. NATESAN & CO, PUBLISHERS, GEORGE TOWN, MADRAS.

New & Interesting Books on Various Subjects.

Life of Lord Morley Sometime Secretary of State for India By Syed Sirdar Ali Khan Portrait Rs 10 15

Japan from Within An Inquiry Political Industrial Commercial Financial, Agricultural, Agricultural Mental and Educational conditions of Modern Japan By J. Ingram Bryn Rs 12

Western Civilization and the Far East By Stephen King Hall With 3 Maps Rs 15 12

The India Office List, 1924 Compiled by Direction of the Secretary of State for India in Council With a Coloured Map of India Rs 26 4

Debreit's British Empire Book With an article on the Overseas Empire by E. Balcan (Editor 'United Empire') Illustrated Rs 9 3

The Measurement of Emotion By W. Whately Foreword by W. Brown M.D. Rs 9 3

The Science and Art of Living By L. Williams M.D. Rs 4 6

Women, Children, Love and Marriage By C. Gasquene Hartley Rs 6 9

Sunlight and the Lark By C. W. Saleeby M.D. Introduction by Sir W. Baylis P. Sc. Rs 4 6

The Cure of Obesity By Dr. Jean Frumusan Translated from the French by Elaine A. Wood Rs 6 9

Mending Your Nerves By Flora Kieckmann Foreword by A. Corless M.B. Rs 3 1

The Conquest of Disease The Psychology of Mental and Spiritual Healing By Eugene Del Mer Rs 3 15

A Philosophy of Life and its Spiritual Values By Alfred W. Martin Rs 3 15

Your Inner Self By Louis E. Busch M.D. Rs 4

Characteristic Conscious Control of the Individual By F. Matthias Alexander Introduction by Prof. J. Dewey Rs 9 3

Masters of Science and Invention By Floyd L. Darrow Illustrated Rs 9 3

The Will to Peace By Mrs. Rhys Davids D. Litt. Rs 4 6

The Secret of Ancient Egypt By Ernest G. Palmer Rs 3 1

Awakening Palestine By Leon Simon and Leonard Stein Map Rs 6 9

Man Before History A short account of Prehistoric Times By Mary E. Boyle Introduction by Abbe H. Breuil With 4 reproductions in colour and other illustrations Rs 3 1

Rejuvenation and the Prolongation of Human Efficiency Experiences with the Stomach operation on Man and Animals By Dr. Paul Kommerer Introduction by Dr. H. Benjamin Illustrated Rs 7 7

The Grammar of Power By G. W. Thomson Rs 4 6

Industrial Organizations Developments and Prospects By J. Lee M. Com. Sc. Rs 4 6

Sidelights on Criminal Matters By John C. Goodwin Foreword by Sir Basil Thomson. Rs 15 12

An Introduction to the Principles of Industrial Administration By A. P. M. Fleming and H. J. Brocklehurst, Illustrated Rs 3 1

Trade Transport and Finance By G. Mairat Rs 6 9

The Empire Citizen By H. L. Malden Rs 2 10.

Commercial Relations between India and England, (1601-1757) By Bai Krishna Ph. D. Map Rs 12 4

The Economic Development of the British Overseas Empire By L. C. A. Knowles With Two Maps. Rs 9 3

The Daily Mail Year Book 1925, As 14

Indian Trade Enquiry Reports on Rice Rs 5 4

Problems of Modern American Commerce By Vernice King Rs 10 15.

The Seal of a Criminal By John C. Goodwin. Rs 15 12

Held by the Bolsheviks The Diary of a British Officer in Russia 1919-1920 By Major L. E. Vining, 18 R. Illustrated Rs 9 3

Shakespeare Signatures and "Sir Thomas More" By Sir George Greenwood Rs 4 6

The Exchequer and the Control of Expenditure By R. G. Hawtrey (World of Today's series) Rs 2 3

Unity in Industry By Jas. Kidd Rs 3 1

Pleasant Economics An Examination of the Essential Issues By John Lee M. Com. C. Rs 3 1

Research in Industry The Basis of Economic Progress By A. P. M. Fleming and J. G. Pearce Illustrated Rs 9 3

Political England A Chronicle of the Nineteenth Century Told in a letter to Miss Mergat Tennant By Sir Algernon West. Coloured Frontispiece Rs 6 9

The English 1909-1922 A Gossip By Frank Fox, Rs 7 14

The Students Handbook to the University and Colleges of Cambridge 1924-1925 Rs 6 9

Indian Nationality By R. N. Gilchrist Introduction by Prof. Ramsay Muir Rs 4 6

The Great Game of Business Its Rules Its Fascination Its Services and Rewards By J. Geo. Frederick. Rs 6 9

Co-operation in India By Henry W. Wolff Rs 15 12

The Failure of State Railways By Harold Cox As 8

Business Research and Statistics By J. Geo. Frederick Rs 12 2

The Science of Public Finance By G. Findlay Shirras (on Social Duty Finance Dept. Government of India 1910-1913 and Director of Statistics with the Government of India) With Chart Rs 18 6

Colonial and Foreign Banking Systems By Keith Le Cheminant B. Com. (Lond.) Rs 9 15

The British in China and Far Eastern Trade By C. A. Middleton Smith M. Sc. Rs 15 12

HIGGINBOTHAMS, Ltd.,

BOOK SELLERS, STATIONERS,
RUBBER STAMP MAKERS, etc.,

Box 311, MOUNT ROAD, MADRAS, S. C.
S. J. O. Branch at South Parade Bangalore

SAROJINI NAIDU'S SPEECHES AND WRITINGS.

THIRD EDITION, ENLARGED, AND UP-TO-DATE

THIS exhaustive and up to date collection of the Speeches and Writings of Mrs Sarojini Naidu includes her speeches delivered from time to time at the various sessions, of the Congress and the Indian Social and Theistic Conferences. It contains her utterances on Self Government for India the Education of Indian Women Hindu Muslim Unity the Arms Act and several addresses to students as also her speeches in connection with the Satyagraha and Non Co operation movements. It includes also Mrs Naidu's numerous speeches in her tours in South India and Ceylon her address to the East African Congress and her lectures in South Africa.

DETAILED CONTENTS

Nilambura
True Brotherhood
Personal Element in Spiritual Life
Education of Indian Women
Mrs. Gandhi
Reminiscences of Mr Gokhale
In Memoriam Gokhale
The Children's Tribute to Gokhale
The Ideal of Civic Life
The Sunlit Lamps of India
Sir P. M. Mehta
India's Gifts
The Privilege of the Younger Generation
Awake!
Women in National Life
Addresses to Hindu Ladies
The Arms Act
Speech at the Moslem League
The Vision of Patriotism
Indentured Labour
Hindu Muslim Unity
The Voice of Life
Ideals of Islam
Ideals of a Teacher's Life
The Hope of To Morrow
The Congress League Scheme
Co operation Among Communities
Self Government for India
Address to Madras Law Students
Emancipation of Indian Women
A Vision of India's Future Women
Address to the Madras Provincial Conference

Opening of the National School for Girls
Indian Women and the Franchise
The Rowlatt Bills and Satyagraha
The Reforms and the Rowlatt Bills
The Ethics of Satyagraha
Satyagraha
Address to Social Service Conference
The Khilafat Question
The Punjab Tragedy
Mr Montagu and Mrs Naidu
Speech at the Ahmedabad Congress
Ahmedabad Students Conference
The Bardoli Programme
The Trial of Mahatma Gandhi
Speech at Colombo
Address to Colombo Tamil Union
Speech at Colombo Law College
Address to Ceylon Muslims
Trivandram Speech
Trichinopoly Speech
Speech in Madras
Gaya Students Conference
Address to Kerala Conference
Speech at Trichur
The Congress Programme
Address to East African Congress
Address to the Children of Durban
Speech at Durban Indian Women's Association
Speech at Durban Town Hall
Natal Indians Farewell
Address to Surma Valley Conference
Speech at Belgaum Congress

Price Rs 3. To Subscribers of the Indian Review. Rs 2 8

WITH A BIOGRAPHICAL SKETCH 400 PAGES, INDEXED & CLOTHBOUND

UNIFORM WITH THE ABOVE

RT HON SRINIVASA SASTRI
SIR JAGADISH C. BOSE
DR SIR PROFULIA C RAY
DR ANNIE BESANT
THE RT HON. LORD SINHA.
SWAMI VIVEKANANDA.

DADABHAI NAOROJI 2nd Edition
SIR WILLIAM WEDDERBURN
MADAN MOHAN MALAVIYA
M. K. GANDHI Third Edition
SURENDRANATH BANERJEA
SIR DINSHA WACHA

Rs. 3 To subscribers of the "Indian Review," Rs 2 8 00

GOPAL KRISHNA GOKHALE 3rd Edition Price Rs 4 To Subscribers "I. R." Rs 3-8

G. A. NATESAN & CO, PUBLISHERS, GEORGE TOWN, MADRAS.

New & Interesting Books on Various Subjects.

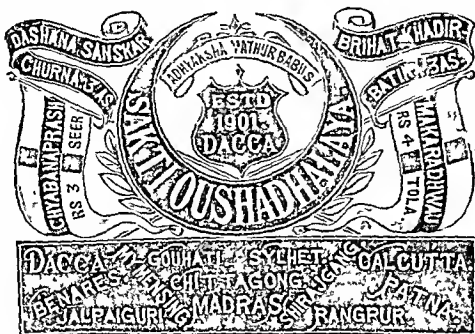
- Life of Lord Morley** Sometime Secretary of State for India. By Syed Sirdar Ali Khan. Portrait Rs 10-15.
- Japan from a Western View.** An Inquiry, Political, Industrial, Commercial, Financial, Agricultural, Armamentary, and Educational conditions of Modern Japan. By J. Ingram Bryan Rs 12-2
- Western Civilization and the Far East** By Stephan King-Hall. With 3 Maps Rs 15-12.
- The India Office List, 1924** Compiled by Direction of the Secretary of State for India in Council With a Coloured Map of India Rs 26 4
- Debreit's British Empire Book** With an article on the Overseas Empire, by E. Salmon, (Editor, "United Empire.") Illustrated Rs 9 3
- The Measurement of Emotion** By W. Whately. Foreword by W. Brown, M.D. Rs. 9-3.
- The Science and Art of Living** By L. Williams, M.D. Rs. 4-6.
- Women, Children, Love and Marriage** By C. Gascoigne Hartley Rs. 6 9
- Sunlight and Health** By C. W. Salsbery, M.D. Introduction by Sir W. Bayliss, p. 80. Rs. 4-6
- The Cure of Obesity.** By Dr Jean Frommann Translated from the French by Elaine A Wood Rs 6 9
- Mending Your Nerves** By Flora Klickmann Preface by A. Carless, M.B. Rs 3-1
- The Conquest of Disease** The Psychology of Mental and Spiritual Healing By Eugene Del Mar Rs 3-15.
- A Philosophy of Life and its Spiritual Values.** By Alfred W. Martin Rs 3 15
- Your Inner Self.** By Louis E. Bischo, M.D. Rs. 5-4
- Constructive Conscious Control of the Individual.** By E. Mathias Alexander. Introduction by Prof J. Dewey. Rs 9-3.
- Masters of Science and Invention** By Floyd L. Darrow. Illustrated. Rs. 9 3
- The Will to Peace** By Mrs Rhya Davida, D. Litt Rs 4-6.
- The Secret of Ancient Egypt.** By Ernest G. Palmer. Rs 3 1
- Awakening Palestine.** By Leon Simon and Leonard Stein Map Rs 6 9
- Men Before History.** A short account of Pre historic Times By Mary E. Boyle Introduction by Abbe H. Breuil, With 4 reproductions in colour and other Illustrations Rs 3-1
- Rejuvenation and the Prolongation of Human Efficiency.** Experiences with the Stomach operation on Man and Animals. By Dr. Paul Kammerer Introduction by Dr H. Benjamin Illustrated Rs. 7-7
- The Grammar of Power** By G. W. Thomason. Rs. 4 6.
- Industrial Organisations.** Developments and Prospects. By J. Lee, M. Com. Sc Rs 4 6.
- Sidelights on Criminal Matter.** By John G. Goodwin. Foreword by Sir Basil Thomson. Rs 15-12
- An Introduction to the Principles of Industrial Administration** By A. P. M. Fleming and H. J. Brocklehurst, Illustrated. Rs. 3-1.
- Trade Transport and Finance.** By G. Mairat. Rs 6-9.
- The Empire Critique** By H. L. Malden. Rs 2-10.
- Commercial Relations between India and England.** (1601-1757) By Bal Krishna, Ph. D. Map. Rs. 12-4.
- The Economic Development of the British Overseas Empire** By L. C. A. Knowles. With Two Maps. Rs 9 3.
- The Daily Mail Year Book, 1925.** As. 14.
- Indian Trade Enquiry Reports on Rice.** Rs 5-4.
- Problems of Modern American Crime.** By Veronica King Rs 10 15.
- The Soul of a Criminal.** By John C. Goodwin. Rs 15-12.
- Held by the Bolsheviks.** The Diary of a British Officer in Russia, 1919-1920. By Major L. E. Vining, I.S.R. Illustrated Rs 9-3.
- Shakespeare Signatures and "Sir Thomas More"** By Sir George Greenwood. Rs 4-6.
- The Exchequer and the Control of Expenditure.** By R. G. Hawtrey ("World of To day" series.) Rs 2 3
- Unity in Industry.** By Jas. Kidd. Rs. 3-1.
- Public Economics: An Examination of the Essential Issues** By John Lee, M. Com. C. Rs. 3-1.
- Research in Industry** The Basis of Economic Progress By A. P. M. Fleming and J. G. Pearce, Illustrated Rs. 9 3.
- Political England: A Chronicle of the Nineteenth Century.** Told in a letter to Miss Margot Tennant. By Sir Algernon West. Coloured Frontispiece Rs. 6-9.
- The English, 1909-1922** A Gossip, By Frank Fox. Rs. 7-14.
- The Student's Handbook to the University and Colleges of Cambridge 1924-1925** Rs 6-9.
- Ind and a Nationality.** By R. N. Gilchrist. Introduction by Prof Ramsay Muir Rs 4 6
- The Great Game of Business.** Its Rules, Its Fascination, Its Services and Rewards. By J. Geo. Frederick. Rs 6 9
- Co-operation in India** By Henry W. Wolff Rs. 15-12.
- The Failure of State Railways** By Harold Cox. As. 8.
- Business Research and Statistics.** By J. Geo. Frederick Rs 12-2
- The Science of Public Finance** By G. Findlay Sherraton (Special Duty Finance Dept., Government of India, 1910-1913, and Director of Statistics with the Government of India) With Chart Rs. 18 6.
- Colonial and Foreign Banking Systems.** By Keith Le Cheminant, B. Com. (Lond.) Rs 3-15
- The British in China and Far Eastern Trade.** By C. A. Middleton Smith, M. Sc. Rs 15-12.

HIGGINBOTHAMS, Ltd.,

Box 311, MOUNT ROAD, MADRAS, S. C.

S. J. O. Branch at South Parade, Bangalore

BOOK-SELLERS, STATIONERS,
RUBBER-STAMP MAKERS, etc.,



The premier the cheapest & the most reliable Ayurvedic Factory in India,
 Factory—Swami Bag Road Dacca Head Office—Palanvely St, Dacca
 Madras Branch — 158 Broadway G T Madras (We have no agents anywhere,

Saribadyarishta—Rs 3 per seer (Ideal blood-purifier tonic of the day)

H E Lord Lytton, the Governor of Bengal says —

'I was very interested to see the remarkable factory which owes its success to the energy and enthusiasm of its proprietor Babu Mathura Mohan Chakravarty. The preparation of indigenous drugs on so large a scale is a very great achievement. The factory appeared to me to be exceedingly well managed and well equipped and I hope that it may continue to prosper. 11 S 22

H E Lord Ronaldshay ex Governor of Bengal says —

'I visited the Sakti Oushadhalaya (Dacca) on July the 17th and was shown everything by the proprietor Babu Mathura Mohan Chakravarty R.A. I was very much interested in all that I saw, and was astonished to find a factory at which the production of medicines was carried out on as great a scale

as Babu Mathura Mohan Chakravarty seems to have brought the production of medicines in accordance with the prescriptions of the ancient Shastras to a high pitch of efficiency

PURE BLOOD & SARIBADYARISHTA

We can very emphatically and with an honest conviction assert that Saribadyarishta is the best Blood Purifier and an antidote against the derangement of bile and all the diseases such as itches, eczema, scrofula, Leprosy both black and white &c, &c

Saribadyarishta imparts a healthy tone of the hattered frame of the body

Saribadyarishta keeps the liver in its normal condition and cures the congested liver by clearing the bowels properly

Saribadyarishta removes the burning sensation of the soles of the feet and hand surely and permanently

Saribadyarishta cures most wonderfully and magically goit with its concomitant symptoms the Rheumatic pains in the joints and in any part of the body, brains in the m. scler. pain in the nerves muscles, tendons and joints. Neuralgic pains in the head and face, testicles, liver and spleen

Saribadyarishta stops effectively the discharge of semen before and after passing urine and stool

STOCKISTS

OF

ACCUMULATORS

BALL-BEARINGS

CARFURETTES

DRILLS & REAMERS

ELECTRIC HORNS

FORD SPARE PARTS

GENERATORS

HARVEY PROS. TOOLS

LOCKS & HORNS

K. MASTER VIBRATORS

LUCAS PRODUCTS

MAGNETOS & WIRES

NIPPLES & SPOCKS

AND

OTHER ACCESSORIES

EMPIRE AUTOMOBILES

NEW QUEEN'S ROAD, BOMBAY.

TELEPHONE
No 22413

WATKINSONS
RANE LTD

TELEGRAMS
AUTOWORAS

E. Nov. 25,

SPRAMEX

The Unrivalled Surface
Dressing for Roads

— sold all over the world —
— a grade for every climate —

SPRAMEX

the purest refined ASPHALT

forms an impervious coat over the road surface

Reduces the cost of repairs to a minimum.

Provides a delightful surface for traffic and pedestrians.

Eliminates the curse of DUST.

The Unrivalled Surface
Dressing for Roads

Full information and quotations may be obtained on application to

The Asiatic Petroleum Co.,
(India) Ltd.

Agents;

BEST & CO., Ltd.

Post Box 63,
MADRAS.

E. July '25.



TRY
SAMPLE FREE

KAMINIA OIL

For increasing the growth and beauty of the Hair Kaminia Oil stops hair falling, prevents dandruff and renders the hair soft silky and pliable. It is delicately perfumed with lovely odour of charming flowers. Try KAMINIA OIL before using any other. Of all stores and general merchants.

Sample FREE on your sending us the names of dealers in your vicinity Per bottle Rs. One Plus Postage and Packing annas seven extra,

Otto Dilbahar

(REGISTERED)

(Free from Alcohol)

PERFUME FOR ALL SEASONS

Delicate, flowery and lasting. Emits pleasing odour of Jasmine and Mogara flowers. A few drops represent a garden of flowers. Ask for Otto Dilbahar and refuse any other. Sold by general dealers everywhere Rs. 2 per half ounce bot. Extra size Rs 1 4 0 medium size as illustrated Annas 12 small Annas 8. Perfumed cards Annas 10 per dozen

Postage and packing charges extra.

Sample card sent free on receipt of one anna postal stamp

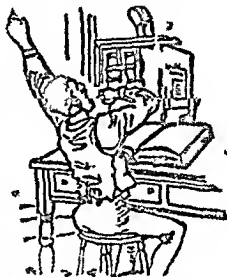
ANGLO-INDIAN DRUG & CHEMICAL CO.,

No 155, Junga Masjid, BOMBAY (K.)

L. Nov 25 D

CONTROL

YOUR NERVES FEED YOUR BODY WITH VITAMINES REPLACING TONIC



Excitability & depression are due to overstimulation or the reaction that comes from nerves that run away owing to the lack of Vitamines of food, vegetables milk that brings countless nerve disorders. It is far better to keep your nerves under perfect control by nourishing and strengthening them with a good nerve tonic

PROFESSOR JAMES'

ELECTRO TONIC PEARLS

tone the entire nerve system, make your blood right improve digestion, promote health and vigour and accomplish those things that are necessary to give you a solid foundation and a real genuine healthy look by increasing the vitamins of the body. The most desirable tonic for men and women. Per bottle containing

40 Pearls Rs 2 6 0; 3 Bottles Rs. 6-0-0

Charges extra Remember Prof. James' Electro-Tonic Pearls

WRITE TO

(REGISTERED)

Himalayan Remedies.

(REGISTERED)

Wonderful Discovery in the Medical World!!

For some Obstinate and "Incurable" Diseases

Secured from the hidden stores of Great Lakes and Yogis of Tibet, Burma and Himalayan Hills by Mr P C Mukerjee B.C.E. MISC.-F.T.S., Vidyabhusan late Resident Engineer, Calcutta Corporation during his tours and travels in the obscure regions of these mysterious lands while Engineer to P W D of Burma and Personal Assistant to the Chief Engineer of Kashmir State

The fruits of many years hard researches in the Himalayas and 25 years successful experiments by the founder and 12 eminent Physicians of Calcutta and elsewhere are now placed before the public for the relief of suffering humanity in general

Since 1918 the founder has been practising in Calcutta as a SPECIALIST IN LEPROSY LEUCODERMA and DIABETES and has cured a good many serious cases successfully

THE HIMALAYAN REMEDIES GUARANTEE CURE OF—

I. Leprosy Leucoderma Gangrenes and all virgurable types of Sores Skin diseases and of ulcers within or outside also sinus, and fistula in and etc

II. Obstruction of urine and all urinary troubles due to Gravel, stone &c. (a) Renal colic (b) Gall stone—No operation or catheter-passing is necessary

III. (a) Diabetes of all stages (b) Pulmonary Phthisis up to the stage when the patient has not been bed ridden and reduced to skeleton but has vitality enough to digest our medicines

Cure is effected by regular and scientific treatment with these unique medicines under the founder assisted by an able Medical Board who help the founder so far as Diagnosis of any curable case is concerned

For an experiment we request the sufferer to try any of the following cheap but wonderful medicines—For serious Malaya Special Preparation painful Asthma and dreadful Dysentery of all stages Rs 1-8 each Scorpion Bite as, 8 Extreme Dyspepsia and hopeless Nervous Debility Rs 2-8 each Gastric Colic obstinate Eczema all eye complaints except cataract, as well as long pending Rheumatism of all stages Rs 2 each.

Medicines are Free from any Injurious Substance

All confidential Letters are to be addressed to Mr A Banerji M D (Homeo)
Secretary to the Medical Board

UNSOLICITED OPINIONS A FEW OUT OF A LARGE NUMBER

LEPROSY CURED Dr A P Bagchi L.R.C. B.C.E. Calcutta, writes 2-7-18 "You have successfully cured a female relative of mine of her Leprosy. Her case was of 14 years' standing and was tried by most of the well known Physicians and Kavirajes of Calcutta as well as of other places of India but with no effect. Prior to your treatment she used to suffer from severe attacks of fever. Her sensation of skin was paralyzed in many places and she had sores and swellings all over the body and finally lost three toes. But, under your marvellous treatment for the last 9 months she has been completely cured of all her ailments

CURE OF EXTREME DYSPEPSIA—Mr Nihar Mukherji M.T., B.L.C.E., the late renowned Prime Minister of Kashmir State and Vice-Chairman, Calcutta Corporation—writes 11-6-5—"I suffered from a long and confirmed Dyspepsia a torpidity of the liver and extreme nervous debility. I did not expect to live long. But now under your excellent treatment I find that normal tone has been restored

to the alimentary canal and the peristaltic action so revived evacuates the bowels easily and twice every day and I feel stronger daily with the expectancy of a further lease of life"

Major General A. W. Hughes writes from Darjeeling 16-10-13 "I am an old man of 72 your medicine reminds me of my young age of 30"

Dr S. K. Lahiri, M.D. writes 15-8-07 "After sufficient trial I have found your (1) Himadrikalpa (Nervous Debility) (2) Himadri Sudha, and (3) Zeritha colic to be excellent medicines and undoubtedly far above the known specifics for diseases in which your Remedies are applicable. I am sure they will do immense good to the public"

Mr. J. Mukherjee late Chief Justice of the High Court, Kashmir State writes 9-4-13 "The case of KALA AXAR which occurred in my house and was declared as hopeless by all doctors has been completely cured by your Fever and Himalayan Remedies."

Apply with history of your ailments to—

Manager

Himalayan Chemical Works,

106-1 SHAMBAZAR STREET (CL R), CALCUTTA

March—1

Oxford University Press

BOMBAY, CALCUTTA, MADRAS

Post Box 31 Post Box 9018 Anjuman Building

New Books and Editions dealing with the East.

People of the Steppes

By Ralph Fox, . 8s 6d

This is an account of the adventures of the author among Bolsheviks and herdsmen in Turkestan during 1922-23.

A first hand account of the country and people between the sea of Arab and the Afghanistan frontier of unique interest for inhabitants of India.

Japan—(*The Rise of a Modern Power*)

By R. P. Porter 7s 6d

This book gives the main facts of Japanese history from 660 B.C. to November 1924 together with full chapters on social economic and international progress. Of outstanding interest.

NEW WORLD'S CLASSICS

THE BEST BOOKS AT THE
CHEAPEST PRICE

2s each only

Treasure Island

By R. L. Stevenson

This famous story is issued in no more attractive form.

Barnaby Rudge

By Charles Dickens

Selected Russian Short Stories

This selection includes examples from the work of ten different authors.

Letters of Samuel Johnson

A Selection

This selection includes letters to many noted contemporaries of Dr. Johnson's besides the famous letters to Mrs. Thrale.

Humphrey Clinker

By Tobias Smollett.

Of All Book-Sellers

CONTENTS:

PAGE

FRONTISPIECE—On the Slope of the Desolate River (<i>In colours</i>)—Rooaphishina	
KHADDAR—Mrs Norah Richards	257
BRITISH EXPLORATION IN TIBET—Dr Taraknath Das	261
MILITARISM AND EMPIRE—K. M. Panikkar	266
MY REMINISCENCES OF RAMAKRISHNA GOPAL BHANDARAKAR—Major B. D. Basu	268
THE ZOO (<i>a poem</i>)—Harindranath Chattopadhyaya	272
REPAIRING THE RAVAGE WROUGHT BY WAR (<i>Illustrated</i>)—St. Nihal Singh	278
SOCIAL LIFE IN THE ANIMAL WORLD (<i>Illustrated</i>)—Prof. S. C. Verma	280
THE ORIGIN OF THE HOLI FESTIVAL—Prof. Jogeshchandra Roy	292
REVIEWS AND NOTICES OF BOOKS—J. Sarfar, A. C. A. G. K. M. J. etc	297
THE MUDDIMAN COMMITTEE MINORITY REPORT ON INDIAN STATES—Rao Bahadur M. V. Kibe	303
INDIAN PERIODICALS	305
1 Unemployment in Bengal	305
2 Hinduism Condemned	306
3 Buddhism as the World Religion	307
1 India and Africa	308
5 Rabindranath and Gandhi	308
6 Religion and Politics	308
7 State Aid to Libraries	309
8 Education in the Indian Army	309
9 A Forecast of Life in 2026 A. D.	310
10 Political Agitation Declared Foolish	310
11 The Widow's Cause	311
12 The School Master's Plight	311
13 Jung's Philosophy	312
14 The Angarika Dharmapala on India and the West	312

IMPORTANT BOOKS

— ON —

INDIA AND THE EAST

Hedin—OVERLAND TO INDIA complete in 2 vols
LETTERS OF HORACE WALPOLE complete in 9 vols
Turner & Others—SANITATION IN INDIA. Cloth bound.
Prinsep & Thomas—ESSAYS ON INDIAN ANTIQUITIES
 complete in 2 vols cloth bound
Lytell—THE RISE & EXPANSION OF THE BRITISH
 DOMINION IN INDIA
Mill & Wilson—THE HISTORY OF BRITISH INDIA
 complete in 10 vols Half morocco
Newall—THE HIGH LANDS OF INDIA. Full Cloth
Rhuda Bukhsh—ESSAYS INDIAN & ISLAMIC.
Cowell—JATAKA, complete in 7 vols Full Cloth
 CAMBRIDGE HISTORY OF INDIA, vol I out.
Williams—ART OF VERNACULAR COINTEGRATING 37 MAGN
 ificent plates of Gold & Silver
Gilbert—INDIA ILLUSTRATED
Hill—YUDDH KHAY With Plans and illustrations
Hedin—TRANS HIMALAYA, complete in 3 vols
Thomas—PATILAN KING OF DELHI

H. BOSE,

61 M, BOWBAZAR STREET,

CALCUTTA

DAVAR'S COLLEGE OF COMMERCE

INDIA'S FUTURE DEPENDS ON BANKING
 SHIPPING INSURANCE AND JOINT
 STOCK COMPANY EXPANSION

Aspiring students of commerce should
 therefore give all attention to the study
 of SPECIALISED BANKING (C A I B), SPECI
 ALISED INSURANCE (A C b I I), SPECIALISED
 SECRETARIAL WORK (E I S A) and GENERAL
 COMMERCE COURSES (C E T D) for which
 there is an unlimited FIELD and SPECIALISED
 ACCOUNTANCY (G D A) may wherever desir
 able be taken as an additional tacked in
 Course as that Profession is now getting
 overcrowded

**Tuition Through Post a Special
 Feature**

CONSULT PRINCIPAL DAVAR OR

Apply for Prospectus giving details

GREAT WESTERN BUILDING

APPOLO STREET BOMBAY

Just Published

No 17 of Chatterjee's Picture Albums contain-
 ing the following pictures —

Queen of the Forest—Dr Abanindranath Tagore
The Tempest—Mr. Nandalal Bose
A Landscape—Mr Gaganendranath Tagore
Hamam—Mr Samarendranath Gupta
Hara Parvati—Sm Pratima Devi
The Baby's Complaint—Sm Santa Debi
Under the Sri Tree—Sm Sabita Debi
The Tomb of Youth—Mr Debiprasad Roy
 Chaudhury
Sakuntala—Mr Ranadacharan Uki
Buddha as Mendicant—Mr Pulmbehari Dutt
The Lake—Mr Ramendranath Chakravarti
Buddha and Sujata—Mr Satyendranath Bis
Goats—Mr T Kesava Rao
A Forest Scene—Mr Binodebehari Mukherjee
The Song of the Rains—Mr Purnachandra Singha
Friends—Mr Bipinchandra Dey

The No 17 Album is a distinct addition to the
 well known series. There are some new artists
 who deserve your attention. Order a copy now
 Price Rs. 2 (Rs 20 per V P P)

Chatterjee's Picture Album

91 Upper Circular Road CALCUTTA

G. W. M. REYNOLD'S

BOLD TYPE EDITIONS

		Rs. A
1	Mysteries of the Court of London in 17 Vols	17 0
	Do Do Single vol	1 2
2	Ellen Percy 8 vols	5 0
3	Mary Price 8 vols	5 0
4	Young Duchess	3 0
5	Rosa Lambert 4 vols	3 0
6	Loaves of the Harem 4 vols.	3 0
7	Margaret 4 vols.	3 0
8	The Massacre of Glencoe 4 vols	3 0
9	The Virgin's Kiss 4 vols	3 0
10	Canonbury House, 3 vols.	2 4
11	Mysteries of Old London 3 vols	2 4
12	Pope Joan 3 vols	1 12
13	Soldier's Wife, 2 vols	1 8
14	Robert Macaire 2 vols	1 4
15	Grace Darling	0 12
16	Young Fisherman	0 10
17	Leela	1 8
18	Mary Stuart 2 vols.	1 4
19	May Middleton 2 vols	1 8
20	Kenneth 4 vols	3 0
21	Master Timothy's Book Case 3 vols	1 12
22	Omar 4 vols	3 0
23	Wagner 3 vols.	1 12
24	Seamstress	1 0
25	Faust, 2 vols	1 8
26	Coral Island, 4 vols	3 0
27	Joseph Wilmot, 8 vols.	5 0
28	Mysteries of Paris by Eugene Sue	1 0
29	Queen O the Diamonds by K.S.S Manjun	1 0
30	Rye House Plots 4 vols	3 0
31	Stories told by a Gendarme	0 12

Apply to —SUPERIOR WATCH CO

Post Box No 167 (m) MADRAS

BOOKS WORTH BUYING

USEFUL INSTRUCTION

In 3 Vols contains the wisdom of the East and the West, ancient and modern. Deeds with 166 literary, moral, religious, social and philosophical subjects. Price Rs 6

James Chandra Dutt Esq. I.C.S. Your most valuable and excellent work has been well conceived, well executed and well got up

BEAUTY AND JOY

An interesting novel of Indian life. A model for character building. Price Re. 1/8

By M. M. Munshi, B.A., LL.B.

GOPI PURA SURAT

By Dr. Kalidas Nag, D.Litt. (Paris)

Les Theories Diplomatiques de

L'Inde Ancienne et

L'Arthacastra

(The Diplomatic Theories of Ancient India

and The Arthacastra)

SECOND EDITION

PRICE—25 Francs.

MAISONNEUVE, Publishers,

1924

PARIS

A NECESSITY FOR EVERY LIBRARY

MUSHIDABAD

SILK STORES

COLLEGE STREET MARKET, CALCUTTA

The Emporium of High Class Indian Silks.
Hand printed Silks in artistic Oriental designs—Our Novelty Culture, Luxury & Economy—Our Guarantee Drop a card for sample & literature.

CONTENTS:

- 15 Muslim Education in Bombay
- 16 Luberant Loyalty
- 17 B. gal's Intellectual Decadance

FOREIGN PHONICALS

- 1 Mr Gandhi's Fundamental Error
- 2 The Awakening of Asia
- 3 Why France and Great Britain should Combine
- 4 The Biological Function of Humanitarianism
- 5 The New and Infinitely more Exact Vision of Nature
- 6 The Religion of the American Indian
- 7 Mussolini
- 8 Chinese Minister learns Sanskrit
- 9 Why Not India?
- 10 Broadcasting Obscenity
- 11 Lord Hardinge on Locarno and After
- 12 European Solidarity against the Orient
- 13 Medical Effect of Music
- 14 Trade Monopolies as a Source of War
- 15 Russia Wheels Round
- 16 Fascism in France
- 17 Britain's Work in India
- 18 Position of Women in Islam
- 19 Revival of Buddhism in Japan
- 20 Sordid Imperialism
- 21 British Justice and Fair Play
- 22 The National Spirit of China
- 23 China and the Powers
- 24 A New Caliph
- 25 Karl Marx on India
- 26 British Rule in Palestine
- CULTURAL UNITY—Mr Wahed Hassan
- UPRIST IN THE EAST—ASIT K HAZRA
- THE NEW MYSTICISM—X
- INDIA'S CASE AGAINST SOUTH AFRICA—
- DR. TARANNATH DAS
- SIR ABDUL RAHIM AND HINDU BAITING—HINDU
- GLENNINGS (Illustr)
- NOTES

ECONOMIC JEWELLERY WORKS.

33, CORNWALLIS STREET, CALCUTTA

Specialists in Gold Bracelets—Decent, Durable and Economic.

Fifteen Thousand Customers enlisted as approved Customers at the British Empire Exhibition London 1924

BINAPANI BRACELET Inlaid with 22ct. Gold on real Ivory Bracelet. Favourite with

Indian and European ladies



Pair Plain Rs 15 to Rs 9

Engraved Rs 18 to Rs 12 according to sizes

BINAPANI ARMLET. Each (not Pair) Plain Rs. 15 to Rs 10, Engraved Rs 18 to Rs 12.

Guaranteed to be changed or returned if required Inner diameter required with the order

Works by Prof SANTOSH KUMAR DAS, M.A. (Hist. & Econ)

1. THE ECONOMIC HISTORY OF ANCIENT INDIA

Recommended by The Calcutta University for the M. A.

Prof Garner says it is a work of unusual Scholarship Dr. Jolly says it is a valuable work very thorough and very lively Dr. Kerru thinks it contains much valuable material carefully collected and presented in an interesting and clear manner The Modern Review says it is a splendid compact little book THE HINDUSTAN REVIEW calls it A veritable Pyclopædia THE VEDIC MAGAZINE considers it A pioneer work

Cloth Bound 311 pages Price Rs 3

2 THE LEAGUE OF NATIONS

In this book Prof Das deals with the League's Theoretic and historical background its constitution its achievements in the fields of international relations and humanitarian activities and specially its relation to India.

Price Rs 2

To be had of the Author at 52, Ananda Dutta Lane, HOWRAH.

SRIKRISHNA

HIS LIFE & TEACHINGS

BY DHIRENORA NATH PAL—A True Companion in every walk of Life

Social—Political Religious

Notes—References Researches from start to finish

His Life and His Teachings are the Beacon Light that guided and will ever guide the humanity to the eternal Land of Bliss. Fully appreciated by the thinkers of Asia Europe Africa America Highly spoken of by Max Muller Wilson Telang Sir John Woodburn Wilmherst P G Bridge C. R. Das and thousands of eminent persons. The only book which has ever been written systematically on a really historical basis. All sorts of Human life emperor and slave, wise and fool lover and later murderer and martyr witty and dull merry and sad march ever onward through the pages of this book. The book deals with about 100 subjects in two parts which will fascinate the readers like no other.

A few contents—Part I—The Kingdom of Mathura The King of Mathura The Plot against Kansa The Birth of Krishna Krishna as a Child Krishna as a Boy Krishna in the Brindavana Fight with Kal yas Sports in the Forest The Great Banian Tree The Indra Yagma The Great Dance, Departure for Mathura, The Death of Kansa Krishna as a Prince The War with Jarasandha Krishna in Dwarka, Kuru Pancanala The Marriage of Draupadi Indraprastha The Marriage of Subhadra, The Great assembly Hall Proposal for Rajasuya Arrival at Girivraja The Death of Jarasandha, The First Worship Sishu palas attack on Krishna Bhishma's Reply to Sishupala The Death of Sishupala Krishna the Greatest of the Great Part II—The Banishment of the Pandavas Krishna as Charoteer Sanjaya's Embassy Krishna and Sanjay Krishna and Pandavas Krishna and Draupadi Journey to Hastinapur First day in Hastinapur Krishna and Kuru's Krishna's Speeches Duryodhana and Krishna Plot against Krishna, Krishna and Karna March to Kurukshetra The Pandavas before the Battle The Great Crisis Deity and Duty Action and Devotion Knowledge and Work Virtue and Sin The Great Declaration The Yojee of Action The Yojee of Devotion The Supreme Ode His Worship His Emanations The Great Manifestation The Great Battle The first days Battle The Death of Bhishma The Death of Abhimanyu The Death of Drona, The Death of Karna The Death of Duryodhana, The Pandavas at Hastinapur The Last days of Srikrishna

The illustrated fourth edition Revised and Enlarged super excellent valuable golden binding

Reduced Price Rs 10 (Postage Free)

CHEERFUL REFUND AG INST DIS SATISFACTION

THE RESEARCH HOME (M)—127, Masjid Bari

Wonderful Scientific Health-Building Invention

Before this 'PRANAYAMA APPARATUS' known as 'Hydro' Lung Developer and Tester was taken out for sale to the General public it was first demonstrated before the Chief Medical



and Educational authorities to the Govt. of Bombay and before many other eminent physicians including Professors of Medicine and Physiology in Medical Colleges and all of them unanimously recommended it as a useful apparatus in every household, school and gymnasium. Government of Bombay sanctioned it for use in secondary and Primary schools in the Presidency. It has obtained Patents in U S A. and other countries and is on the market for the last five or more years. It is in use by thousands of people in India and abroad and has helped them to restore themselves to perfect health. It costs only Rs. 17 plus packing charge of Rs. 1-4-0. Free delivery by Post to any part of India. Write or Cevlon for Rs. 18-8-0 a trifling investment for **HEALTH INSURANCE** that brings about a revolution in health. One apparatus quite sufficient for any number of members in the family. No recurring expenses of any kind. With proper care lasts a life time. Complete instructions regarding the use of the apparatus sent with each instrument with a series of scientific breathing exercises. All orders must be accompanied by an advance of *lucres* five.

Read what the following satisfied patrons say. Follow them and you will be benefited Health is your Birth Right and you will have it. This simple method has stood the test of time and experience.

Dr R. H. Bhadkankar M. D. Bombay—This apparatus is ingeniously devised and is free from any defects. It will be of great use to persons suffering from respiratory diseases. Now a-days the tendency of lung affections especially Tuberculosis, is increasing and one of its chief causes is the ill formed chest and shallow breathing. Whenever the respiratory capacity of children is found deficient, the use of this apparatus should be enforced. Every household school and gymnasium should possess this instrument as it affords a very convenient method of practising Deep-breathing exercises.

The Honble Mr V. Rameshan, High Court Judge, Madras—This is an ingenious and useful apparatus. It enables one to measure the development of one's Vital Capacity in the course of Breathing exercises. It will be useful to those who are interested in chest and health development. I think every household school and gymnasium may conveniently have this apparatus which is not costly.

Dr H. K. Navaratnam L. R. C. P. Madras—This apparatus is very good and has given me entire satisfaction. It is very convenient to develop the lungs. I have recommended the same to some of my friends. It is really a boon to suffering humanity.

Mr A. S. Venkatram Iyer P. O. Mudikondan Di Tanjore—Sometime back I purchased from you one Dr Godbole's Pranayama Apparatus and I should not hesitate a moment to inform you that I am relieved of my asthmatic complaint. I feel it my duty to recommend it to patients suffering from lung complaints even when other remedies fail.

Dr Henry Lindlahr M.D. President Lindlahr Nature Cure Institutes Chicago (U S A) I have very carefully examined your Apparatus and I have no doubt that this device would prove highly beneficial in the treatment of pulmonary troubles and other disorders. I wish an abundant success in your efforts to relieve the suffering humanity. I wish an abundant

A Patient from Karnal (Punjab) writes—This apparatus is a simple but most effective invention for health improvement. By about three months use of this apparatus I am completely cured of Consumption and have improved all round in general health. (Note—This patient was advised by his attending physician to use this apparatus).

Major K. G. Gharyure, I. M. S. Civil Surgeon Sotagar—This is a simple form of Deep-breathing apparatus and is an ingenious design to develop and test one's lung-capacity. This ought to be a great help in preventing respiratory diseases if properly used. The need for such a developer of lungs in India is great as Consumption alone takes away a heavy toll every year. I consider the use of this apparatus ought to be a part of regular school gymnastics in every school and the simplicity and cheapness of the instrument will make it accessible to every household who have the interest of their children at heart.

Mr R. Kamesham B. F. (Mech) M. E. (Wons) Forest Research Institute Dehra Dun—The scourge of mankind is ignorance. This aphorism is never more true, unfortunately than in the case of ignorance of men of the benefits of proper diet and the potentialities of Deep-breathing. The latter happens to be the only rapid remedy to lung-diseases especially that fell disease consumption and I believe the great complete breath of Pranayama practice is one of the vital necessities of life and happiness. If India, if not humanity can ever ward off tuberculosis it will so far as one can see to-day be through regular deep-breathing, and I heartily recommend it. It will so far as one can see which greatly helps the beginner to be taken into correct breathing exercises.

Dr Bertram Shajleigh M.D. Chicago U S A I have examined your deep-breathing apparatus which I find most valuable in practicing the breathing exercises and especially in such as are preventive of lung diseases. I could recommend it for those who are not strong in the lungs and for the development of lung power in speakers and singers.

DR M. B. GODBOLEY, 773, Sadashiv Peth, Poona City.

Now Ready!

Now Ready!!

Rigvedic Culture

By DR ABINASHOHANDRA DAS MA PhD

Author of *Rigvedic India* and Lecturer in Ancient Indian History and Culture
Calcutta University

Demy 8vo About 600 pages Well bound in Cloth, gilt With Illustrations and Maps
Price Rs 10/- net.

A FEW OPINIONS

Dr Ganganath Jha MA DLit VICE CHANCELLOR, ALLAHABAD UNIVERSITY Writes

I am glad that the book has taken a new line. I myself have never been able to reconcile myself to the idea that the cradle of our race lay outside the boundaries of our own country. It is a great consolation to find that these prejudices of mine have after all some scientific basis. I value your book specially on this account.

THE AMRITA BAZAR PATRIKA Writes

Dr Das has reconstructed with consummate skill the life of the RIGVEDIC ARYANS as they had actually lived it and we are brought face to face, with our ancient Aryan ancestors, as it were, in their very flesh and blood. We do not remember having recently read such a valuable and fascinating work as RIGVEDIC CULTURE and we thank the publishers heartily for bringing it out. Every lover of Ancient India, and every social, political and religious reformer should make it a point to read it. Dr Das has shed a light on the name of the University he serves and we only wish that there were a few more like him in the other Indian Universities. RIGVEDIC CULTURE is destined to remain a lasting monument to his name and fame.

THE FORWARD (17th January 1926)

DR. DAS HAS DONE A VALUABLE SERVICE TO INDIA by bringing out a handy volume on "RIGVEDIC CULTURE". His book bears distinct traces of his patriotic spirit which inspired his labours. He has conclusively shown that Indo-Aryans in RIGVEDIC periods selected their kings under an elective principle. The Book gives the reader a glimpse into their social and socio-religious customs of the Aryans and speaks of their truly democratic instincts.

Elementary Banking

(For Indian Beginners)

BY B RAMCHANDRA RAU MA, LT

Author of *Present Day Banking in India*, *Economics of Leather Industry*, *Some Currency Lessons of the War* Etc. Etc and Lecturer in Economics and Commerce Calcutta University

Demy 8vo pp 209 Price Rs 3

This book analyses the work of the Banks and estimates the economic importance of their operations viz. deposits note issue discounting loaning and acceptance business based on wide reading it tends to explain the Scientific aspects of banking theory in a vivid and stimulating manner. It is indeed a long felt need in this country that a Text Book shown of unfamiliar historical details of banking history of other countries should be written and this book would remove the long felt want. Now that the banking system of our country is about to be studied in detail by a committee the people should be prepared to understand the work of a bank by buying and carefully digesting a copy of this book. No commercial student should be without a copy this book.

Economics of Leather Industry

BY B RAMCHANDRA RAU MA LT

Demy 8vo pp 194 Price Rs 2 8

Some Problems of Indian Literature

BY PROF M WINTERNIIZ MA PhD

Royal 8vo pp 130 Price Rs 2 8

The League of Nations

BY PROF SANJOSH KUMAR DAS MA

Price Rs 2

Its theoretic and historical background constitution achievements in the fields of international relations and humanitarian activities and its relation to India.

R. CAMBRAY & Co.,

TELE AND CAMBRAYS CALCUTTA

PHONE 1573 BB

15, College Square, Calcutta

Madras Branch 337 Thamba Chetty Street George Town, Madras.

"NERVIGORINE"

—OR—

"The Royal Gold Nervine Tonic Pills"

It is the best and the surest cure for and safeguard against Neurasthenia, complete Nervous Breakdown in both sexes, with that constant tired feeling and loss of interest in work

BRAIN-FAG
DEPRESSION
ANÆMIA,

SUNKEN EYES
PALE CHEEKS,
YELLOWISH COMPLEXION,

and also all the Nervous Complaints due to Overwork, Old Age etc, as well as

LOSS OF APPETITE
DYSPEPSIA, (Indigestion)

DIABETES,
LUMBAGO, ETC,

caused thereby

It is therefore, one of the sheer necessities of the present day hard and strenuous life—and not a luxury at all—to have the whole of your Nervous system so completely overhauled and toned up and to regain within the incredibly short space of a fortnight, of your used up energies and acquire a new lease of fresh vigour, vitality and natural Beauty in all its charms by getting the former rosy bloom once again restored to the pale and withered cheeks and the long lost cheerful brightness to the lifeless eyes, and feel altogether new man or woman again by the use of such a right Royal Tonic—a fact well borne out by few unsolicited testimonials culled out at random from the letters received from grateful users all over India and quoted at the bottom

Complete cure in all the above complaints effected by the use of only 15 of these wonderful Gold Pills (internally) and a phial of Persian Oil, giving new life to the shattered Nerves

From an old Formula of a great Royal Physician of the Court of of Emperor Ala ud Din King of Delhi (14th Century)

Price per Box (complete for 15 days use), Rs 15-8 Post free

A Concession —Remit Rs 15 in advance and save As 8

A FEW TESTIMONIALS.

(1) Dabu P C Mitra Nijhamari (Benqah) writes —

"Dear Sir—I was in due receipt of your V P Parcel containing 'THE ROYAL GOLD NERVINE TONIC PILLS' and I have much pleasure to let you know that by using them only for 3 or 4 days I was struck with their wonderful results

I am now convinced that they produce their effects within an incredibly short space of time I have now to request you that you be kind enough to send me per V P P another box of these Nervine Tonic Pills together with the Oil

Please despatch the Parcel sharp.

(2) C G S Pillay Esqr Advocate Mandalay (Upper Burma) on 14th of June writes —

"Dear Sir I have been using your 'Gold N T Pills' since 12th inst. and feel its effects good

And hundreds of other similarly unsolicited testimonials are pouring in daily from all over the country

Please address all communications (or in case of urgency Wire) to

M. I. S. Kaisarani, Esq.,

Karachi, (Sind)

Telegrams Kaisarani 'Karachi.

(in very Chronic Nervous Diabetic Bowel Complications with Paralytical tendencies) I am 55 years of age.

(3) Puri Bahadur B C Chaudhury, Jorhat (Assam) writes —

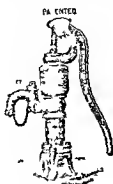
Dear Sir—Sometime ago I bought by V P Parcel one phial of your Gold Nervine Tonic Pills and a phial of Persian Oil and used the Pills. The result obtained was satisfactory. Please send me a phial of Gold Pills, by V P Post at once

(4) Khousaja Mubashir Husain Sahib on 23-2-1914 from Nagina (UP) writes —

Respected Sir—I used 15 Royal Gold Pills in December 1914 and 1915 and derived great benefits

Before you buy a PUMP of any other
make in the market
PLEASE ENQUIRE ABOUT

M
Y
E
R
S



P
U
M
P
S

BEST IN THE WORLD

WITH

The Limaye Bros., Ltd.,
5, Pollack Street, Calcutta.

who will supply you Pumps for
every purpose at

Lowest Rates

BOMBAY

CALCUTTA


KARACHI

PD 084

PD 2085

PD 198

Spectacles & Glasses



Sold by us are backed by a
guarantee of correctness
of fit of paramount value.

Dr Kartick C Bose M.A.
the renowned ocellist attends

The Calcutta Optical Co.

43 Amherst Street CALCUTTA near Harrison Road
C. B. S. (1907) (1907) (1907)

The Well renowned Talisman **Paramanando Brahmocharu's**

Nabagraha Kabacha

Do you wish to propitiate the nine planets which regulate and influence human fate? Use then Brahmocharu's Nabagraha kabacha. This Talisman has extraordinary power to undo the evil influences of all the planets and to bring you all success, peace and happiness in life. It is purely and sacredly made in the Shastric form. Thousand is of unsolicited letters testify that this Talisman is wonderfully and verily efficacious for —

Success in Business Trade, Commerce, Agriculture, Examination and Litigation. Cure of all sorts of diseases, Aversion for worldly troubles, Premature death, Dangers at every step, Pecuniary distress, Quarrel with friends and relatives, Mental disquietude, Loss of wife and children, Increase of the number of enemies, Service, Promotion, Increment of pay, Suitable marriage, Conjugal love, Honours from Government, Longevity of life, in a few words, Health, Wealth and Prosperity.

It acts marvelously on the body of men, women and children, either Hindu, Mussalman, Christian, Parsi or of any other faith. Price Rs. 3 and 4 Postage Extra.

A FEW TESTIMONIALS

1. Raja Sreenath Roy Bahadur Bhagyakul Dacca.—I have used your Talisman its effects are undoubtedly wonderful.
2. Prof A. B. Bhattacharya, M.A. Rayshahi Government College.—I had no faith in any Kabacha but Brahmocharu's kabacha's miraculous effects have astonished me.
3. Mr P. C. De, Well known Detective Novelist Calcutta.—One of my relatives, suffering from chronic diseases has achieved great benefit by wearing your Talisman.
4. Mr R. C. Guha, Dacca.—Just after using your Talisman I have secured a good service. Its prompt effect really reminds me of Maddin's Wonderful Lamp.
5. Mr Rucharan Mstir Khatri.—Babu Hartmohan Roy, a neighbour of mine, by using your Talisman comes out successful in every litigation. He instructs me to wear your kabacha. Please send me one.
6. Mrs. Kusumkumari Dacca.—Wearing your Nabagraha kabacha I have gained a new life. I am now out of diseases, mental disquietude and pecuniary difficulties.
7. Mr M. P. Pradhan Craddock Town Nagpur.—The Nabagraha Kabachas I ordered were put on by myself, my brother and my daughter. I got my increment, my brother also got increment and my daughter came out successful in Matric, quite unexpectedly.

Paramananda Kufir, 8 Gula Ostager Lane Beadon Square Calcutta

Bactro-Clinical Laboratory Ltd.

Manufacturers of :

VACCINES, SERUMS, INJECTION AMPULLS, INDIGENOUS AND B P. DRUGS

Examiners of :

BLOOD, SPUTUM, URINE, STOOLS, etc

Special arrangement for Mofussil Practitioners.

For Literature, Price list and further Particulars please enquire of

Managing Agents—N. BHATTACHARYYA & Co.,

63-3, Mirzapore Street, Calcutta.

The best alternative

Makaradhwaja Rasayan

Prepared from Makaradhwaja mixed with calcined pearl, coral and gold and some other powerful ingredients.

The drug that increases eye-sight, retards old age, builds up health and generates energy is known as Rasayan. Its use develops memory, brain, strength of the body and the organs.

For fifteen days Rs. 6 For one month Rs. 10

(Packing and Postage free)

MAKARADHWAJA STORE—P. O. Bowbazar, Calcutta.

("MAKARADHWAJA" pamphlet sent free)

KESARI'S

LODHRA FOR LADIES'

TROUBLES & DISORDERS

Ask Your Chemist or

"KESARI KUTERAN"

Indian Chemists & Druggists, Egmore, Madras.

PLANCHETTE



The animate-inanimate medium
for Spiritual Manifestation

The wave length transmitted through space by radio-electricity, generated by the automatic motion of the planchette reaches the higher plane, and the response from the spirit-world is mysteriously recorded on the sheet of paper spread underneath.

Businessmen, students, examinees, seekers of fortune and situation of health and happiness, litigants and lovers have found in Planchette a Secret of Success

Price Rs. 3-3 Packing & postage 3 as

A. LAW & SONS, 78-1, Balaram De Street, Calcutta.

Calcutta Musical Stores

BISWAS & SONS.



MODEL FLUTE

Harmoniums of all kinds of reeds, viz American German, Paris Esteve Kasriel etc. in Scale-Change, Coupler Dulcetina, Pos' Travelling Folding

Box etc. All sorts of Musical instruments are sold at moderate price Catalogue free on application

HARMONIUMS

Style

A B S

- | | | | |
|---|--------------------------------|-------------|--------------------|
| 3 Octaves | 1 set of Organ reeds | Rs 20 | 25 & 32 |
| Do | 1 set of Paris reeds | 32 | 36 & 45 |
| Do | 1 set of Kasriel reeds | 38 | 43 & 54 |
| 3 Octaves | 2 sets of Organ reeds | 35 | 40 & 45 |
| Do | 2 sets of Paris reeds | 53 | 56 & 67 |
| Do | 2 sets of Kasriel reeds | 60, 70 & 80 | 90 to 350 |
| Other Varieties | | | |
| 3 Octaves | Double reeds Pos Harmonium | 3 | stops |
| Ebonyized Polish at Rs 55 Free delivery by post | | | |
| 3 1/2 Octv C to C | Double reeds Folding Harmonium | | |
| Style Kasriel Paris Rs 140 170 & 200 | | | |
| German made | Violin with bow | Rs 10 | 20 20 to 250 |
| German made | Mandolin | Rs 15 | 20 25 30 to Rs 70 |
| Flute | Flageolets ebony 1 key | Rs 10 | -6 keys Rs 16 |
| Flutes, ebony | 1 key | Rs 8 & 10 | -6 keys Rs 15 & 20 |
| Cylinder | Flageolets Port. mark. brass | Bb | Bs 2-8 |

Advance quarter Amount with order

Biswas & Sons,

5, Lower Chitpore Road, (A) CALCUTTA

Sarivadi Kashaya

It Cures all sorts of Obstinate Skin diseases

The Ideal Blood Purifier and Health-Restorer Possesses High Class Certificates

Price Rs 18 Postage 10 Ans

Sudhangsu Drava

Ideal Rosy cream for Prickly Heat, Dainty Complexions Removes sunburn, Pimples & Blotches etc.

Price Ans 12 Postages 7 Ans

Medical Observer, and Advice calendar SENT FREE

B. L. Sen & Co.,

ADI AYURVEDA MEDICAL HALL,

Kavirajes, Druggists & Chemists.

36, LOWER CHITPORE ROAD,

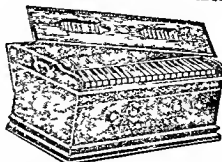
CALCUTTA

SARAT GHOSE'S

HARMONIUMS

THE - BEST - IN - INDIA

SONORA' FILITINA' & 'BULBUL'



3 octs 4 stops Single Reed

3 octs 5 stops Double Reed

Rs 25

Rs 40

Please write for our interesting and instructive booklet sent post free in full if Goods taken back and price refunded they fail to give satisfaction

Sarat Ghose & Co.

The House for everything in the Music Lane,
14 GOVERNMENT PLACE CALCUTTA

5

POINTS OF Superiority

IN

ORIENTAL

LAKSHMI SOAP

- 1 Dirt slips away easily and quickly,
- 2 Cloths look nice
- 3 Makes clothes last longer,
- 4 Never injures the fabrics
- 5 Saves time and labour

SOLD EVERYWHERE

FOR PARTICULARS WRITE TO—

Oriental Soap Factory Ltd.,
Goabagan, Calcutta.

WORKS OF PROF. JADUNATH SARKAR, M. A.

AURANGZIB

50 years' eventful history, and a life's task in research

Complete in 5 vols sold separately, Rs 16

Vols. I & II together (Second edition)

Reign of Shah Jahan and War of Succession, Rs 5

Vol III Northern India, 1658-1681 2nd ed Rs 3-8

Vol IV Southern India 1646-1689, Rs 3-8

Vol V (1689-1707) Rs 4

Based mainly on original contemporary Persian sources etc., the Mughal State Papers daily bulletins of the Mughal Court, the letters of Aurangzeb and his contemporaries, more than 5000 Marathi balhars and letters and the Assamese buranjis besides contemporary Factory records of the English, French and Portuguese.

H. BEVERIDGE.—"Jadunath Sarkar may be called *Primus in India* as the user of Persian authorities for the history of India. He might also be styled the Bengalee Gibbon."

VINCENT A. SMITH.—"You are doing first-class work. I have the highest opinion of your learning impartiality and critical ability."

W. FOSTER, C. I. E.—"It is easily the best authority on the period with which it deals."

Studies in Mughal India

320 Pages Rs 2

Contains 22 Historical Essays on India in the 17th century and Mughal civilization in all branches

ASIATIC QUARTERLY REVIEW.—"A series of essays of the most entertaining description."

INDIAN ANTIQUARY.—"All the essays are brightly written and several contain information not hitherto available in English."

Mughal Administration

Second edition size more than doubled
Rs 3

A study of the administrative system of the Mughal Empire, the Departments, the functions of the chief officials, the provincial administration its influence on the peasants, the services of the Mughal Empire, the causes of its downfall, —Emperor —antiscarcity—State factories, farmers.

SHIVAJI

Second edition revised & enlarged 5 4

PIONEER.—"Probably the only really first-class piece of work in English on Maratha history published during the present century."

IL BEVERIDGE.—"Jadunath Sarkar... All his works are good but perhaps the best of them is *Shivaji*. It is full of research and gives a striking picture of the birth of the *Mahratta nation*." Based on an exhaustive use of all the available original materials—Persian, Marathi, Hindi, Dutch and English—most of which were unknown to Grant Duff. *Shivaji's* character and achievements, and the Maratha institutions and system of Government are discussed in two long chapters 40 pages

Anecdotes of Aurangzib

English translation, notes and a long life of Aurangzib
2nd Ed e 18

The work is exceedingly interesting and valuable, as it throws much new light on Aurangzib and exhibits his pithy sayings and his principles of government.

Ahkam-i-Alamgiri

Persian Text of Anecdotes 2nd ed Rs 1

Chaitanya

2nd ed., Greatly enlarged Rs 2

Original life of the greatest Vaishnav saint of Bengal with an old portrait.

C. F. ANDREWS.—"The book is of surpassing value. The picture drawn of the saint is one of extraordinary beauty."

Economics of British India

4th edition, (1917), 384 Pages Rs 3

The handiest and most accurate description of India's economic condition and problems. An indispensable trade manual. (MODERN REVIEW)

Later Mughals, 1707-1739

By William Irvine, i.c.s.

edited and continued by Prof. SARKAR
2 thick vols Rs 8 each sold separately

Prof. P. E. ROBERTS.—"A contribution of first-rate importance, certainly will always remain one of the chief authorities for the period. A piece of work done with amazing thoroughness."

K. R. Ganungos

SHER SHAH, Rs 4

The authoritative history of the great Pathan

JAT HISTORY

Vol I (down to 1782) Rs 3-8

An original contribution to Indian History in the 18th century with a foreword by Jadunath Sarkar

M. C. Sarkar & Sons, 90-2, Harrison Road, Calcutta.

HOWRAH KUSTHA-KUTIR.

Treatment for Leprosy and Lencoderma etc

A place where lepers are treated and which is well known to physicians and educated and respectable men throughout Bengal Bihar Orissa, Central Provinces United Provinces Madras Bombay Burma Siam Ceylon &c

Patients suffering from Leprosy Leucoderma Batrakia all sorts of skin diseases and having the following symptoms are wonderfully treated and cured here —

Red Black White, Brown and Copper coloured patches circular spots rough dry and elevated spots spot either plain or uneven in the middle and having circular border spots the side of which are like ring worms but the middle is plain insensibility of spots and other parts of the body even if they are pricked with a needle roughness of the skin of the body a terrible sensation throughout the whole body, if the elbow happens to strike against anything Hyperaesthesia and numbness of the body lameness cutmarks in the heel rough or shining appearance of the skin swellings of the nose ears fingers and other parts of the body swelling of the body with patches like blot which when they burst out secrete fetid watery discharges pimples in every pore of the skin Anaesthetic patch scaly patches which when scratched send out dust like substances or scales

Feeling of suffocation during sleep specially during sleep at night, coming out of catarrhal discharges and blood clots from the nose burning sensation throughout the body inflammation of the muscular spinal nerve of the elbow joints inflammation and thickening of the main nerve trunk of the shoulder and neck pain in the joints of the body, submanillary regions thighs hypogastric and right and left iliac region and back bone ulcers in the feet and coming out of maggots and pieces of bones from the said ulcer called Madura small diffuse thickenings and nodules in parts or in almost all over the body ulcerated general nodular thickenings of the whole body secreting pus and watery discharges contraction and necrosed condition of the fingers and toes ultimately discharges being lost Wonderful effects in 40 days treatment Treatment of Leprosy with Family Treatment Free

PANDIT RAMPRAN SHARMA.

KAVIRANJAN KAVIRAJ M D H PALMIST

Head Office HOWRAH KUSTHA KUTIR, No. 112 Khurud Road, P O Box No 7 Howrah
Asram No 1 Madhab Ghose Lane Howrah Branch Ayurved Samahy

110-11 Harrison Road CALCUTTA

Physician's attendance Calcutta Branch—from 5 p m to 9 p m

Wonderful Divine Powers of a Great Saint possessing "Jogabal"

MOST WONDERFUL !

MOST POTENT !

"TALISMAN"

(If you are not benefited by our Kabachas money will be refunded)

Sree Sree Raj Lakshmi Kabacha—This kabacha being taken brings success in works good luck fame and promotion employment, passing examination prosperity in business Price Rs 5 6

NABAGRAHA KABACHA—It makes a man successful in winning cases makes him free from debts, abundant in wealth accomplishment of desires victory in disputes Price Rs 4 4

DURGA KABACHA—The most effective kabacha of Tanta Sastra It is sure to bring in prosperity long life good name and it will give even a beggar the wealth of King Price Rs 7 4

BHUBANESWARI KABACHA—It is unparalleled in the world in its efficacy Having worn his kabacha in hand a man needs not be anxious about anything else in the world riches prosperity learning, etc and attain the foremost desirable objects of human life namely piety wealth fulfillment of desires and salvation Price (Ordinary) Rs 12 3 each On invigorated by Purascharan and capable of giving immediate results Rs 20 12

N B—We have got thousands of testimonials from many eminent persons

Horoscope and palms are examined here All kinds of questions are answered by astrological calculation

A few testimonials Mr P N Tagore Amir had H E School Noakhali—Sir I have got wonderful results by wearing your BHUBANESWARI KABACH I managed to get many such kabachas before but none of them have me any good result but after wearing your kabach I prosper in every work I set my hand to, I did not expect such good results before Please oblige me by receiving Rs 50 which I am sending for the worship of Goddess Bhubaneswari Mr Kharanjan Acharya Manager State of M L DUTT, zeminder and Banker Sherpur Bagura writes Sir I have been immensely benefited by your RAJLAKSHMI KABACH for which I send Rs 5 as expenses of worship Mr K Shastri Madhura Bogra writes Sir I have got unexpected results by wearing your NABAGRAHA KABACH

DAIBA-BAL-ASRAM,

Prof R C BHATTACHARJEE Samudhratna
P O Beadon Street Calcutta.

P O Box No 11433

Panini Office Publications

The Sacred Books of the Hindus—edited by Major B D Basu, I. M. S. (Retired) Published in parts, since July 1909 Annual subscription Rs 13 For further details see catalogue.

FOLK-TALES OF HINDUSTAN

(Illustrated with 35 Full-page Pictures Printed on Art Paper) By

RAI BAHADUR SRIS CHANDRA VIDYARNAVA
(SHEIKH CHILLI)

No Child should be without a Copy of this Book.

3rd edition cloth bound gilt letters Rs. 4-8-0
Ordinary Cover 4-0-0

The Book is Printed on 36 lbs Imitation Ivory Paper

The Review of *Revue of London* writes —
"Stories of a type that recall the delightful romances of the Arabian Nights"

JUST PUBLISHED

- 1 India under the Company and the Crown, By Honble J T Hovel Thurlow An important cheap reprint of an important & rare work Price Rs Three
- 2 Empire in Asia—How we came by it. A Book of Confessions by W Torrens M. F. Cloth, Gilt letters Price Four 4 Rupees only
- 3 Government of India under a Bureaucracy, by John Dickinson reprinted from 2nd. Edition of 1903 Cloth, Gilt, Price Two (2) Rupees
- 4 India Reform Tracts No IV Native States of India. A reprint. Price Four annas
- 5 India Reform Tracts No IX. The State and Government of India under its Native Rulers Price four (4) annas
- 6 Diabetes Mellitus and its Dietetic Treatment, 13th Edition By Major B D Basu I. M. S. Retd cloth gilt letters Price Two Rupees
7. Culture By MAJOR B D BASU I. M. S. Retd. Price Two Rupees
- 8 The Shyamacharan Sanskrit Series No IV Sandilya Sutr with Sanyashwari's commentary Price one Rupee only
- 9 Scenes from the Ramayan By the late Mr T H Griffith M. A. C. I. E. on cloth gilt. Price Re 1-8 as
- 10 Dacoties in Excelsis or Spoliation of Oude by the East India Company By Major R W Bird. Price 3 Rupees.
- 11 Siyar ul Mutakhirin describing the decline and downfall of the Moghul Empire.
Translated from the Persian by Colonel John Briggs Published by Oriental Translation Fund of GREAT BRITAIN and IRELAND 1832 and republished by the PANINI OFFICE. Cloth Gilt Letters. Double crown 16 mo. Pp VII+31. Price Rs. 3-8 As.
- 12 History of Nadir Shah by James Fraser first published in 1742 A.D. Reprinted with a little-known genuine portrait of that Persian Conqueror Price Three Rupees only
- 13 History of the Reign of Tipu Sultan, translated from the Persian, by Colonel Miles. This

scarce and rare work has been lately reprinted by Panini Office. Cloth, Gilt Letters. Price Three Rupees only

- 14 A Few Words on Our Financial Relations with India—By Major Win. A. Reprint, Price Six (6) annas.

15. A Great Boon to Students of Sanskrit

Cheap reprint of Max Muller's
History of Ancient Sanskrit Literature.

Cloth Gilt letters

Price Ten (10) Rupees.

Translated for the first time into English
The whole of

Jaimini Sutr of Purva Mimamsa

in 12 Chapters

By PANDIT MOHANLAL SANDAL, M.A., LL.B.
Price 20 Twenty Rupees

Of the six schools of the Hindu Philosophy, the Purva Mimamsa is the largest. The whole of it was not translated into English before. The work is useful to students of Indian Philosophy, Hindu Law and Sanskrit Literature.

Introduction to Jaimini Sutr

By Pandit Mohanlal Sandal M. A. Price Rs. 4 as. 8

The Siddhanta Darsanam

Sanskrit Text with English Translation,
BY

Pandit MOHANLAL SANDAL, M.A., LL.B.
Price Three (3) Rupees.

Ruin of Indian Trade and Industries

By MAJOR B D BASU I. M. S. (Retd.)
Price Two (2) Rupees.

Colonisation of India by Europeans

By MAJOR B D BASU I. M. S. (Retd.)
Price Two (2) Rupees

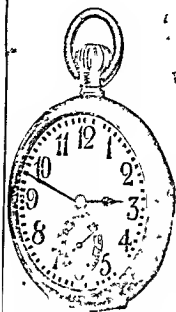
Story of Satara Price ten (10) Rupees

Education in India under the Company
Rs. 2-8

FOR CATALOGUE &c. APPLY TO THE MANAGER,

PANINI OFFICE, Bhuvaneshwari Ashrama,

BAHADURGANJ, ALLAHABAD



THE GUARANTEED PRESENTATION LEVER WATCH

(GOLDENE PRESENTATION WATCH WITH
16 PRESENTS)

It is an Excellent Valuable Strong
Durable Watch of Special finish—medium
size Lever Mechanism—Keyless open face—
will go 36 hours in one winding An accurate
time-keeper of Superior Quality with Second,
hand. Guaranteed for Five Years.

Price **Rs. 7-15.** Postage and
Packing Extra.

The 16 Presents are as follows — 1 Electric Pocket Lamp (complete with
Battery and Bulb) 2 Self-filling Fountain Pen 3 Best Eye Protector
Sun Glass 4 Wonderful Striker and Light Stove Lighter 5 Pocket
Scent Spray 6 Fancy looking Stone Set Shirt Button One Set 7 Pocket
matic Pencil 8 Automatic Pencil Cutter 9 Imitation Jewel ring set
with 7 Shinning Stones 10 Fancy Hair Comb 11 Opera Glass
12 Fancy Snuff Box 13 Gold Watch Chain 14 Children wonderful Bios
cops with 10 pictures 15 One Beautiful Lady's Pictorial Post Card
16 Beautiful Earrings One Pair

K. G. Maniar & Co., —55-1 Canning Street, Calcutta
Post Box 2171 Tel. ELISH LECUR

FEW
ILLUSTRATIONS
OUT OF OUR
16
PRESENTS



75 PER CENT. REDUCTION SALE

SPECIAL FOR "MODERN REVIEW" SUBSCRIBERS ONLY.

22 Ct. Rolled Gold
Wrist Watches

 No 518 Rs 10	 No 508 Rs 11	 No 507 Rs 12
 No 516 Rs 10	 No 512 Rs 13	 No 515 Rs 10

EVERY WATCH IS TESTED BEFORE DESPATCH
TRY NOW. Avail your-self

1 Special Offer.—Every wrist watch is given away with a fountain pen and one superior Silk Sfrap free
WRITE NOW.
Do not lose this opportunity.
PETER WATCH CO., P. B. 27, MADRAS.

22 Ct. Rolled Gold
Wrist Watches

Books of Interest to All

	Rs	As
Ideas of Indian Womanhood	3	0
Decameron	3	0
Heptameron	3	0
Droll Stories	3	0
Stolen Sweets—Paul de Lock	1	8
Good Natured man do	1	8
Girl with three Petticoats do	1	8
That Rascal Gustave do	1	8
Milkmaid	1	8
Cards, Women and Wine do	1	8
Georgette do	1	8
Love under Tiles do	1	8
Misti—Mupassant	1	8
Woman's Life do	1	8
Ladies' Man do	1	8
Rosario	1	8
My System—St. Muller	3	0
My System for Ladies—do	3	0

We stock all sorts of novels and books of interest. Muffussal orders are Promptly executed

GOLDQUIN & Co.

College Street Market, Calcutta

Ayurvedic

Medical Works.

(In Original Sanskrit)

- 1 आयुर्वेद प्रकाश, pp 400 Rs 3
- 2 रसराज, pp 1150 Rs 6
- 3 इन्द्रमथुरा, pp 800 Rs 6
- 4 माधवनिदानम् pp 360 Rs 3
- 5 रसविज्ञानम् pp 170 Rs 1.8

Note—The prices written above are full prices. However we offer all these books at half prices singly or collectively

So order at once Few copies Available

POSTAGE EXTRA

Manager,

AYURVEDA GRANTHALAYA

515 Sadashni Peth POONA CITY



- Endi for Suits etc — 11 yds x 34
Price from Rs 30 to Rs 50 per piece
- Endi Chaddar for wraps — 6 cubits x 54
Rs 10 to Rs 25 per piece
- Muga for Blouse, Coats, Punjabi etc.
11 yds x 34 Rs 30 to Rs 50
- Muga Sari — 11 cubits x 45 Rs 33 to Rs 50
per piece
- Pat (white silk) — for, Coats, Punjabi, Blouse
etc. 12 yds x 36 from Rs 40 to Rs 60 per
piece
- Pat Sari — 11 cubits x 45 Rs 25 to Rs 60
each
- Pat Shawl — 6 cubits x 54 Rs 25 to Rs 50
each

Assam Valley Trading Co. Ltd.

(ESTD 1896)

Gramophone dealers and General
Merchants, Gauhati, Assam

The Modern Review

SUBSCRIPTION

Payable in Advance—Annual inland
Rs 8-8 foreign Rs. 10 Half Yearly inland
Rs 4.5 foreign Rs 5

It is desirable that subscriptions should commence with the January or the July number, but the Review may be supplied from any other month also

The price of single or specimen copy is
As 12 by V P P As 15 Back numbers,
when available As. 13 each post free, by
V P P Re 11

Purchasers of specimen copies for the current year can become annual or half yearly subscribers by paying Rs 7-8 or Rs. 3.5 more respectively

Terms strictly Cash or Value Payable on delivery by post.

Cheques on Banks situated outside Calcutta are not received. Those who feel compelled to send such cheques will please send one rupee extra for commission

Complaints of non receipt of any month's issue should reach this office before the 15th of that month quoting the Subscriber Number

The Modern Review Office,

91, Upper Circular Road CALCUTTA

Gajars Standard Chemical Works

Manufacturers of --

Extracts, Tinctures, Liquors, Syrups, etc

Acc to Bri Pharmacopasia 1914

- 1 Neo-thymoline for treatment of nose, throat, mouth, etc., in Influenza 1 0 0
- 2 Universal Emulsion, for sprains colds etc., etc., for general use 1 0 0
- 3 Codliver Oil Emulsion 1st quality 1 8 0
- 4 Balsamit, for rickets and children 0 12 0
- 5 Gajrel Hur Oils cooling and tonic 0 12 0
- 6 Standard Balm 0 4 0 and 0 12 0
- 7 Cologne Water first quality 3 oz 8 0

Prof T K Gajjar's Tonic Remedies

- 1 Fever Drops cheapest and best for all fever 0 5 0 and 1 0 0
 - 2 Malana Ague Solution 0 10 0 and 1 0 0
 - 3 Liver Solution for all kinds of liver trouble 0 2 0 and 1 4 0
 - 4 Blood Purifying Solution 1 4 0
 - 5 Tonic Solution for anemia tuberculosis diabetes, etc. 1 0 0 and 2 8 0
 - 6 Tooth Powder Oxol 0 4 0 and 0 6 0
 - 7 Lungworm Ointment and Lotion 0-1-0 0 6 0
- Apply for particulars regarding specific treatment for PLAGUES CHOLERA INFLUENZA, TYPHOID, PNEUMONIA etc., etc., and other informations to--

Prof M J Gajjar M A F C S

No 1 Khetwadi Main Road, Girgaon

Bombay No 4

AGENTS WANTED

SWAMI VIVEKANANDA

His COMPLETE WORKS in seven volumes.

Board Rs 3 each Cloth Rs. 3-8 each
FROM COLOMBO TO ALMORA 30 inspiring lectures
on burning problems of the day Rs 2

KARMA YOGA As 12 DHAKTI YOGA As 12

JYANA YOGA Re 1-8 RAJA YOGA Re. 1-4

EAST & WEST As 10 MY MASTER As. 6

SRI RAMAKRISHNA'S TEACHINGS (Mainly edited by Sister Nivedita) in 2 parts. Board each Re. 1

THE LIFE OF THE SWAMI VIVEKANANDA. Complete in four volumes. Popular Edition Vols I II & III, Rs. 2-2 each. Vol. IV Re 1 13

SRIMAD BHAGAVAD-GITA Text, Eng. translation paraphrase, and notes by Swami Swarupnanda Cloth Rs. 2-8

VIVEKA CHUDAMANI of Sri Sankara, Text, English Trans. lution and Notes by Swami Madhavananda (Board) Rs. 2

LIFE OF SRI RAMAKRISHNA with a foreword by Mahatma Gandhi 7-4 pages By Sw. Board Rs. 5 Cloth 6-8

Prabuddha Bharata.

A high-class religious monthly (30th year).

Annual Subscription Rs 3

WORKS OF SWAMI LAKSHMANANANDA AND SISTER NIVEDITA ARE ALSO AVAILABLE.

For Catalogue of books and photos please apply to

The Manager PRABUDDHA BHARATA

62 A Mukaram Babu Street, CALCUTTA

MAKE SCENTED HAIR OIL AT HOME AND SAVE MONEY



Buy any kind of Mohini Pure Scents and mix with 16 ounces of Groundnut, Coconut, Castor or Gingelly Oil and shake well and keep it for a few days and then you will have a First Class Scented Hair Oil at 10 or own home at a very cheap cost. Why buy Scented Hair

Oils from the market? Home-made Scented Hair Oils are pure like home made foods. Make your own Scented Hair Oil at your own home and save money in the purchase of Scented Hair Oils

Read what others say:—

Dr C Mullu M.D. Somerset England writes — "I have used Messrs S. Paul & Co's perfumes and I am satisfied with them

Dr B P Saksena M.D. Lucknow writes — "I prepared a bottle of scented hair oil with your scent and found it an excellent hair oil

Dr A H Telang L.M.D.S. Chief Medical Officer, Hyderabad State Nanded — "I have prepared scented hair oils with your Pure Scents and they were very much appreciated by my family

FREE PRESENTS — Every Purchaser will get absolutely free (1) One Nice Pocket Calendar 1926 (2) One Packet of Alkanet Root for colouring Oil red. (3) One Copy of "The Art of Perfumery"

Varieties of Mohini Pure Scents:

Champak Scent	Rs 2-8	Bokul Scent	Rs 2-0
Khas	2-8	Hena	2 0
Keora	2-8	Lily	1-8
Musk	2-8	Lotus	1-8
Rose	2 0	Cologne	1-8
Kadamba	2 0	Sweet	1-0
Jasmin	2 0	Mixed	1-0

Above Prices are for 1/4 Ounce Phial only

Packing and Postage Extra

S PAUL & Co, Perfumers,

(Dept MR) 4 Hospital Street

Dharamtola

— o —

CALCUTTA

Catalogue sent POST FREE on request.

Chatterjee's Picture Albums

Each containing 16 coloured reproductions of paintings by renowned artists The first seventeen numbers of these Albums are ready The price of each number is Rs 2, per V P P Rs. 2 10

Besides these, an ALBUM OF EUROPEAN PAINTINGS is also published Price as above

CONTENTS

Number I

The Passing of Shah Jahan—Abanindranath Tagore
The Mendicant—Nandalal Bose
The Infant Krishna—The late Surendranath Ganguli
"So All was Lost"—From a painting at Ajanta
The Best Gift—Asitkumar Haldar
Purandar Bidding Farewell to Humayun—Surendranath Ganguli
In Sportive Mood—Samarendranath Gupta
A Gypsy Woman Begging—Saradacharan Ukil
At the Temple Door—Gaganendranath Tagore
Nadir Shah Ordering a General Massacre at Delhi—Bakim Muhammad Khan
Anxious for the Beloved—Molaram Sharmaji the Martyr—Mrs Sukhalata Rao
The Homeless Mother—Jaminiprakash Ganguli
Sakuntala—Sailendranath De
Spring—Charuchandra Ray
The Mother—Abdur Rahman Chughtai

Number II

Siva's Dance of Destruction—Nandalal Bose
Tear-drop on the Lotus Leaf—Abanindranath Tagore
Siva and Parvati—Molaram Behula on the Raft—Mrs Sukhalata Rao
In the Rains—Gaganendranath Tagore
Ganesha Writing the Mahabharata—The late Surendranath Ganguli
Sita in Captivity—Saradacharan Ukil
The Broken String—Samarendranath Gupta
His Heritage—Asitkumar Haldar
The Day's Reward—Jaminiprakash Ganguli
Sindhu's Filial Piety—Sailendranath De
Raja Bir Singh of Nurpur—An Old Painter
"The Flower that has once blown for ever dies"—M. Abdur Rahman Chughtai
At Dawn of Day—Charuchandra Ray
Orpha Lakshmi—M. D. Natesan
Expectancy—Bibhutibhusan Bose

Number III

Shah Jehan Dreams of Building the Taj Mahal—Abanindranath Tagore
Queen Gandhari—Nandalal Bose
Prize of War—Asitkumar Haldar
Kajri Dance and Music of the Rainy Season in Hindustan—Samarendranath Gupta
Behula at the Court of Indra—Mrs Sukhalata Rao
The Swing—From an Old Painting
"My Lamp goes out every time"—Charuchandra Ray

Sita and Lakshman in the Forest—Saradacharan Ukil
Milkmaids—Sailendranath De
The Passing of Balaram—The late Upendrakishore Roy Choudhuri
Wild Duck—From an Old Painting
Bathing during a Lunar Eclipse—Mukulchandra De
Work and Worship—Jaminiprakash Ganguli
The Lamp and the Moon—Abdur Rahman Chughtai
The God Kartikeya—The late Surendranath Ganguli
By Torch Light—From an Old Painting

Number IV

Chastanya Bidding Farewell to His Mother—Gaganendranath Tagore
Ahalya—Nandalal Bose
Worship—Unknown Old Master
Separated—Samarendranath Gupta
The End of the Journey—Abanindranath Tagore
The Rose and the Wine Cup—Muhammad Abdur Rahman Chughtai
The Temptation—Nandalal Bose
The Last Ferry—Saradacharan Ukil
The Necklace—Charuchandra Ray
On the Way to the Ghat—Mukulchandra De
Yasoda and the Infant Krishna—Sailendranath De
The Sacred Stars—M. V. Dhurandhar
The Blind Beggar—Kiranachandra Ghosh
The God Yama and Nachiketa—Priyanath Sinha
The Old and the New—Asitkumar Haldar
Sachi and Andriela—Mrs. Sukhalata Rao

Number V

Kajri—Abanindranath Tagore
Comrades—Surendranath Ganguli
The "Swayantara" or Own-Choice of Damayanti—Nandalal Bose
Ramdas and Sivaji—Asitkumar Haldar
In Quest of the Beloved—Samarendranath Gupta
The Better Land—Muhammad Abdur Rahman Chughtai
Playmates—Saradacharan Ukil
The Pardamashin—Isvari Prasad
Lightning—M. D. Natesan
The Goddess Jagadbatini—Sailendranath De
Watering the Tulsi Plant—Abanindranath Tagore
Radha Awakening from Her Swoon—From an Old Painting
A Love-Letter—Charuchandra Ray

The Modern Review Office—91, Upper Circular Road, Calcutta.

Rabindranath Tagore—Abanindranath Tagore
 Krishna Holding up Mount Govardhan—
 Molaram
 The Cycle of Spring—Asitkumar Haldar

Number VI

Queen Tishyarakshita and the Bodhi Tree—
 Abanindranath Tagore
 Satce—Nandalal Bose
 Sinking—Srimati Sukhalata Rao
 The Call of the Cuckoo—Samarendranath Gupta
 Evening Glow—Charuchandra Ray
 Sisters—Surendranath Kar
 On Evil Days Fallen—Asitkumar Haldar
 Autumn—Gaganendranath Tagore
 The Captive Bird—M. A. R. Chughtai
 The Tow line—Srimati Pratima Devi
 Butterfly Messenger—Ardhenduprasad Banerjee
 Night in a Cemetery—Niranjan Sen
 The Solitary—Bireswar Sen
 After the Day's Work—Deviprasad Ray
 Chowdhury
 Angry Waves—Saradacharan Ukil
 Playing Holi—Mukulchandra Do
 Blind Beggar—Bejoykumar Basu

Number VII

The Cloud Messenger—Abanindranath Tagore
 Siva of the Himalayas—Nandalal Bose
 Call of the Woods—Charuchandra Ray
 Sakuntala—Kshatindranath Myundar
 The Motherless Grandson—Bipinchandra Dey
 Sikh Philosopher—Jelaluddin Chughtai
 Birth of Music—M. Abdul Rahman Chughtai
 Ganga—Aswinkumar Roy
 On the Sea-Shore—Bireswar Sen
 The Widow—Surendranath Kar
 The Rain and the Storm—Deviprasad Ray
 Chowdhury
 Salutri and Satyaban—Ardhenduprasad
 Banerjee
 Shah-Jehan—Oindra Coomar Ganguly
 Savari's Expectancy In Youth—Nandalal
 Bose
 Savari's Expectancy In Middle Age—Nanda-
 lal Bose
 Savari's Expectancy In Old Age—Nandalal
 Bose

Number VIII

Layla and Majnun—From an Old Painting
 Autumn Morning—Abanindranath Tagore
 Regency of Bhairata—Nandalal Bose
 The Birth of Tulasi—Abanindranath Tagore
 Kach and Devayani—Asitkumar Haldar
 Sarindhri—M. V. Dhurandhar
 Dawn—Bireswar Sen
 The Bride—Ardhenduprasad Banerji
 At Her Birth—Anuprasad Sarvadikari
 Evening Worship—Jaminthusan Ray Chow-
 dhury
 Peep of Dawn—Deviprasad Ray Chowdhury
 Ganga—Ardhenduprasad Banerji
 Tambura—Samarendranath Gupta
 The Family Priest—M. D. Natesan
 Companions—Saradacharan Ukil
 Siva and Durga—Vishnucharan Roy Chowdhury

Number IX

The Toy—Abanindranath Tagore
 Nature Mysterious—Asitkumar Haldar
 Sherbet—Deviprasad Ray Chowdhury
 At Her Toilet—Old Painting
 The Lamp Falls—Samarendranath Gupta
 From the Fair—Santa Devi
 At the Well—Bireswar Sen
 Worship—Charuchandra Ray
 The Lamp and the Moths—M. Abdul Rahman
 Chughtai
 Absent minded—Nandalal Bose
 Tryst in the Heavens—Saradacharan Ukil
 Sympathy—Bipinchandra Dey
 Playmates—Ardhenduprasad Banerjee
 Kaliyadaman—Aswinkumar Ray
 The Thorny Path—The late M. D. Natesan
 The Swing—Old Painting

Number X

Age and Youth—Abanindranath Tagore
 Buddha, Yasodhara and Rahul—Ajanta Painting
 Copied by Nandalal Bose
 Ecstatic Dance of Chaitanya—Gaganendranath
 Tagore
 He makes a Hit—Samarendranath Gupta
 Hara Parvati—Asitkumar Haldar
 Absent-minded Musician—Surendranath Kar
 At the Well—Santa Devi
 Returning from the Dargha—Muhammad Abdur
 Rahman Chughtai
 Kaikeyi and Manthara—M. V. Dhurandhar
 A Blind Boy—Deviprasad Ray Chowdhury
 Music—Bipinchandra Dey
 The Village God—Sudhirkusum Dhar
 At the Window—Sudhangshushekar Chowdhury
 The Love-Letter—Old Painting
 The Water-giver—Nandalal Bose
 Ganesha-Janani—Abanindranath Tagore

Number XI

Kach and Debayani—Abanindranath Tagore
 Krishna and Sudama—Nandalal Bose
 A Good Riddance—Asitkumar Haldar
 The Spider's Web—Samarendranath Gupta
 Valmiki Writing the Ramayana—Late Upendra-
 kishore Roy Chowdhury
 The Virgin Mary—Old Painting
 Carrying the Tulsi Plant—Late M. D. Natesan
 The Last Message—A. R. Aziz
 The Wandering Minstrel—Ashutosh Mitra
 At the Temple-door—Bipinchandra Dey
 To the Field—Santa Devi
 The Bride—M. H. Quadri
 In the Storm—Saradacharan Ukil
 Her Alt—Deviprasad Ray Chowdhury
 Her Blind Child—Muhammad Abdur Rahman
 Chughtai
 The Scribe—Bireswar Sen

Number XII

An Interpreter of the Shastras—Abanindranath
 Tagore
 The Festival of the Cakes—Nandalal Bose
 Sita in Captivity—Late Upendrakishore Roy
 Chowdhury
 Baby's Gardening—Santa Devi
 Music—Hiralal Bhattarai

The Modern Review Office—91, Upper Circular Road, Calcutta

A Letter from Her Beloved—Mahabir Prasad Varma
Remorse—Muhammad Abdur Rahaman Chughtai
Meditation—Bireswar Sen
Kamala—Old Painting
Returning Home from the Market—Pulinchandra Datta
A Passing Shower—Samarendranath Gupta
A Factory Girl—Arabinda Datta
Buddha and Sujata—Asitkumar Haldar
Third Class Passengers—Saradacharan Ukil
Chastisement of the Sea by Ramachandra—Late Raja Ravi Varma
At the Door for a Glimpse—Gid Painting

Number XIII

The Chinese Pilgrim Hsueh Tsang—A. Tagore
Krishna and Arjuna—Nandalal Bose
A Painter's Model—Bireswar Sen
A Votress—Muhammad Abdur Rahman Chughtai
The Bride—Santa Devi
Sad Memories—Aswinkumar Ray
The Buddha Carrying a Lame Lamb—N Bose
The Song of the Rains—Purnachandra Sinha
Expectancy—Mahabir Prasad Varma
A Yogi—Gid painting
The Lamp and the Moths—M Abdur Rahaman Chughtai
Paper-Boat—Santa Devi
Ragini Gandhari—Gid Painting
Black Berries—Bireswar Sen
A Chinese Buddhist Monk—Abanindranath Tagore
The Departing Day—Nandalal Bose

Number XIV

Worship—Nandalal Bose
Birth of Krishna—Abanindranath Tagore
Curiosity—Deviprasad Ray Chowdhury
Flood—Santa Devi
Buddha Deva—Sudhangshushekhara Chowdhury
Prem or Love—M Abdur Rahman Chughtai
Chankaya—Satyendranath Banerji
Offerings—Kalipada Ghoshal
Damayanti—Bireswar Sen
The Call of the Infinite—Naryanprasad Varma
Vilwamanu—Aswinkumar Ray
Fowler's Wife—Arghendraprasad Banerji
Boat Women of Kashmir—Saradacharan Ukil
Buddha and Sujata—Dhirendrakumar Dev-Varma
Jayadeva Vela—Manindrabhusan Gupta
Finale—Samarendranath Gupta

Number XV

Sad Memories—Abanindranath Tagore
To Whom Shall We Make Our Offerings?—Bireswar Sen

The Modern Review Office—91, Upper Circular Road, Calcutta.

Iron Safes, Almirahs.

Lock Pad Lock Superior country made, exceptionally strong and unbreakable, best workmanship Finish and Design From Rs. 75 to Rs. 2500 and upward. Illustrated Catalogue free.

R. N. MOOKHERJEE,
120 Sava Bazar Street, Calcutta.

The Stricken—A. R. Ashwary
The Parrot—Ramendranath Chakravarty
Sacred Music and Dance—Dhirendrakumar Dev-Varma
The Lovers—Arghendraprasad Banerjee
The Mother—Satyendranath Banerjee
Obsession—Santa Devi
Panditams of Kashmir—Saradacharan Ukil
Damayanti—Durgasankar Bhattacharya
A Hindu Lady—Ranadacharan Ukil
Narda—Purnachandra Sinha
A Rajput Lochinvar—Sudhangshushekhara Chowdhury
To The Temple—Arabinda Datta
Tune of Solitude—Manindrabhusan Gupta
The Bulbul—M Abdur Rahaman Chughtai

Number XVI

Mother—Abanindranath Tagore
Temples At Puri—Gaganendranath Tagore
Song of The Rains—Nandalal Bose
A. A. V. V.—Aswinkumar Ray
A Landscape—Deviprasad Ray Chowdhury
A Milk Maid—Bireswar Sen
A Chinese Emperor—Arghendraprasad Banerjee
To The Flower Market—Dhirendranath Dev-Varma
A Peacock—Saradacharan Ukil
Sad Mementoes—Siddheswar Mitra
Omar Khayyam—Jnanadakanta Das Gupta
Sad Memories—Aswinkumar Ray
At Sunset—Nabendranath Tagore
At The Temple Door—Sudhangshushekhara Chowdhury
Transitoriness—Purnachandra Sinha
Playing At House-Keeping—Purnachandra Chakravarty

Number XVII

Queen of the Forest—Dr Abanindranath Tagore
The Tempest—Mr Nandalal Bose
A Landscape—Mr Gaganendranath Tagore
Hamam—Mr Samarendranath Gupta
Hara Parvati—Sm. Pratima Devi
The Baby's Complaint—Sm. Santa Devi
Under the Sal Tree—Sm. Sabita Devi
The Tomb of Youth—Mr Debiprasad Roy Chowdhury
Sakuntala—Mr Ranadacharan Ukil
Buddha as Mendicant—Mr Pulinbehan Dutt
The Lake—Mr Ramendranath Chakravarty
Buddha and Sujata—Mr Satyendranath Bis
Goats—Mr T. Kesava Rao
A Forest Scene—Mr Binodebihan Mukherjee
The Song of the Rains—Mr Purnachandra Sinha
Friends—Mr Bipinchandra Dey

Sett Dey & Co.

Homeo-Chemist,
42 Strand Road, Calcutta.
Dealers in Boericke and Tafels.
Original Homoeopathic Dilutions and Biochemic Preparations
CATALOGUE FREE ON APPLICATION

Chuckervetty, Chatterjee & Co., Ltd.

ANTIQUARIAN BOOK-SELLERS

15, COLLEGE SQUARE, CALCUTTA

RARE BOOKS ON INDIA

- 1 Addison—Indian Reminiscences or the Bengal Mofassil Miscellany (1837) Rs 5 2 Archaeological Survey of India vols I II, VI, XY, each vol Rs 12 3 Asiatic Researches 8 vols Rs 24 (sold) 4 Ball—History of the Indian Mutiny in 2 vols, Rs 25 5 Ball—History of the Indian Mutiny in 7 vols Rs 35 6 Bailey—Gujrat Rs 37 7 Beames—Comparative Grammar of the Modern Aryan Languages of India vols 1 and 2 only Rs 30 8 Belnos—The Sandhya or the Daily Prayers of the Brahmins Rs 200 9 Beveridge—A Comprehensive History of India in 3 vols Rs 25 10 Beveridge—The History of Humayun Rs 10 11 Beveridge—Memoirs of Jahangir in 2 vols Rs 20 12 Blochmann & Jarrett—The Ain-i-Akbari in 3 vols Rs 135 13 Bolts—Considerations on Indian Affairs Rs 30 14 Bristow—Narrative of the Sufferings Rs 10 15 Broughton—Letters written in a Marhatta Camp original edition (1813) Rs 25 16 Broughton—Letters written in a Marhatta Camp new edition Rs 4 17 Brown—Picturesque Nepal Rs 10 18 Burgess—The Chronology of Modern India Rs 10 19 Cambridge—Account of the War in India between the English and the French Rs 15 20 Campbell—A Journey Overland to India Rs 10 21 Chardin—The Travels Rs 30 22 Coomarswamy A K—Visvakarma in 8 parts Rs 40 23 Cowell—The Jataka in 7 vols Rs 105 24 Cowell & Neil—Divyavadana Rs 25 25 Cunningham—The Ancient Geography of India—edited with Introduction and Notes by Prof S N Majumdar M A P R S (just out) Rs 15 26 Cunningham—Ladak Rs 30 27 Curzon—Problems of the Far East—Japan Korea & China Rs 16 28 Dalrymple—East India Rs 4 29 Das Sarat Ch—A Journey to Lhasa and Central Tibet Rs 12 30 Dirom—Narrative of the Campaign in India Rs 10 31 Drury—The Useful Plants of India Rs 20 32 Duryelle—Practical Grammar of the Pali language Rs 10 33 Dutt M N—English Translation of the Mahabharata in 3 vols Rs 25 34 East Indian Tracts (1781-82)—Marhatta and Rohilla Wars Rs 20 35 East India House Tracts (1795)—Debates on Import of Sogars etc Rs 20 36 Fergusson—Tree and Serpent Worship (second and best edition 1873) Rs 225 37 Do Archaeology in India Rs 10 38 Do History of Architecture in all countries in 2 vols Rs 53 39 Do Study of Indian Architecture Rs 10 40 Forrest—The Life of Lord Clive in 2 vols Rs 16 41 Foster—The Journal of John Jourdain Rs 25 42 Franklin—Military Memoirs of George Thomas (1805) Rs 30 43 Garnett—The International Library of Famous Literature in 20 vols Rs 40 44 Gerini—Researches on Ptolemy's Geography of Eastern Asia (Further India and Indo Malay Archipelago) Rs 15 45 Grover—The Bikhara Victims Rs 3 46 Growse—Mathura in 2 parts Rs 20 47 Grunwedel—Buddhist Art in India Rs 10 48 Hardy—Manual of Buddhism Rs 40 49 Do—Eastern Monachism Rs 40 50 Harmsworth—Self Educator in 10 vols Rs 60 51 Hastings—Articles of Charge Rs 12 52 Do—Articles of Charge together with the Defence Rs 25 53 Haughton—A Dictionary—Bengali and Sanskrit Rs 25 54 Heber—Narrative of a Journey in 3 vols Rs 20 55 Henchman—Observations on the Reports of the Directors of the East India Company Rs 8 56 Hill—Bengal in 1756 57 Rs 30 57 Do—List of Europeans and others in the English Factories at the time of the siege of Calcutta Rs 6 58 Holwell—Narrative of the Insurrection in the Zemedyary of Banaris 1781 Rs 15 59 Hunter—History of British India in 2 vols Rs 25 60 Indian Antiquary—A Journal of Oriental Research in Archaeology History Literature Languages Philosophy Religion and Folklore—edited by Burgess vols 4—13 Rs 120

61 Indian Medicinal Plants by Kirukur and Basu (Nicely bound in 2 vols) Rs. 275 62 Ives—Voyage to India 1755 Rs 30 63 Kachayano's Pali Grammar Rs 25 64 Karaka—History of the Parsis Rs 30 65 Kaye & Malleison—History of the Indian Mutiny in 6 vols 24 66 Kelly—Burma painted and described Rs 11. 67 Kirkpatrick—An Account of the Kingdom of Nepal Rs 40 68 Lake—Plans and views of the Sieges of the Madras Army Rs 25 69 Landon—Tibet and Nepal Rs 15 70 Malcolm—The History of Persia in 2 Vols Rs 40 71 Do—Life of Lord Clive in 3 vols Rs 30 72 Do—Sketch of the Sikhs Rs 10 73 Malleison—Mutiny of the Bengal Army Rs 8 74 Do—The French in India Rs 6 75 Do—Fifteen Decisive battles of India Rs 6 76 Manucci—Storia Do Mogor or Mogul India Rs 39 77 Marshall—Ceylon—a general description of the island and its inhabitants Rs 1 78 Martin—The History Antiquities Topography and Statistics of Eastern India in 3 vols Rs 75 79 McCrindle—Ancient India as described by Ptolemy Rs 70 80 McCrindle—Ancient India as described by Megasthenes and Arrian (just out) Rs 8 81 Do—Ancient India—its Invasion by Alexander the Great Rs 70 82 Medley—Campaigning in India Rs 5 83 Memoirs of Captain James Wilson 1819 Rs 5 84 Mill and Wilson—The History of British India, 10 vols in 9, full leather Rs 45 85 Mitchell—Reminiscences of the Great Mutiny 1857 59 Rs 4 86 Mitra Rajendra Lal—Indo-Aryans in 2 vols Rs 45 87 Monier Williams—Buddhism Rs 25 88 Morison—A lonely Summer in Kashmir Rs 8 89 Munro—Narrative of the Military Operations on the Coromandel Coast Rs 20 90 O Connor—The Charm of Kashmir Rs 30 91 Oldenberg—Buddha (in German) Rs 10 92 Orme—History of the Military Transaction in 3 vols Rs 30 93 Papers relating to the Finances of India during the Administration of Marquis of Hastings Rs 5 94 Papers relating

to Tibet Rs 5 95 Penny—Southern India Rs 15 96 Phipps—Guide to the Commerce of Bengal Rs 8 97 Political Missions to Bootan—Comprising the report of the Hon A Eden (1864) Rs 15 98 Prinsep—Essays on Indian Antiquities in 2 vols Rs 100 99 Do—Notes on the Historical Results Rs 8 100 Do—Imperial India Rs 8 101 Rao Gopinath—Hindu Iconography in 4 vols Rs 40 102 Rennell—Memoir of a Map of Hindoostan or the Mogul Empire second edition Rs 30 103 Rehatsek—Mirkhond in 5 vols Rs 45 104 Rhys Davids—Dialogues of Buddhism in 3 vols Rs. 30 105 Robertson—A Historical Disquisition (1791) Rs 12 106 Ronaldshay—An Eastern Miscellany Rs 8 107 Roxburgh—Flora Indica Rs 35 108 Sewell and Dikshit—The Indian Calendar Rs 40 109 Snodgrass—The Burmese War Rs 8 110 Stein—Kalhana's Rajatarangini in 2 vols Rs 175 111 Swinburne—A Holiday in the happy Valley of Kashmir Rs 10 112 Sykes—Persia and its people Rs 5 113 Thomas—Revenue Resources of the Moghal Empire in India Rs 30 114 Thorpe—The Lushai Expedition 1871 72 Rs 10 115 Travels of Cyrus Rs 3 116 Turner—An Account of the Embassy to Tibet Rs. 25 117 Vansittart—Narrative of the Transactions in Bengal in 3 vols Rs 45 118 Verelst—A view of the Rise Progress and Present State of the English Government in Bengal Rs 25 119 Watt—Dictionary of the Economic Products of India vols III & VI Parts II III & IV each Rs. 30. 120 Wilkins—Hindu Mythology—Vedic and Puranic Rs. 6. 121 Do—Modern Hinduism Rs. 6 122 White—Travels in India Rs 5. 123 Do—Sikhism & Bhutan Rs 25. 124 Wilks—History of Mysore in 3 vols, Rs. 120. 125 Wilson (C R)—Old Fort William in Bengal Rs 20. 126 Wilson (H H)—The Vishnu Purana in 6 vols, Rs. 50 127 Wilson (H H)—Sanskrit English Dictionary (tightly soiled) Rs 12. 128. Young—husband—India and Tibet Rs 15

Catalogues on various subjects sent post free on application

CHUCKERVERTY, CHATTERJEE & CO., LTD.
ANTIQUARIAN BOOK SELLERS

15 COLLEGE SQUARE, CALCUTTA

JUST OUT

VALUABLE AND IMPORTANT

FOR ALL FREEMASONS

THE HIDDEN LIFE IN FREEMASONRY

By The Rt Rev Bishop
C W LADBEATER

Cloth and gold With a Rolled
Colored Picture of the Masonic
Temple and 11 Plates 3 of them
Colored

Price Rs 5
Boards Rs 7 5

1 Book, not only to free masons
1 to all

The book will be welcomed by
all Freemasons who feel the
beauty of their ancient Rite
and desire to add knowledge to
the rite. The detailed ex-
planations of the ceremonies
are profoundly interesting and
illuminative and I cannot and
them very heartily to all true
Freemasons

—DR BESANT IN THE FOREWORD

GLIMPSES OF MASONIC HISTORY

By the Rt Rev C W LADBEATER,
33° P.M., P.L. P.M.W.S

1d: 1 Australia General of Co Masonry in Australia & It 1 0
Pp 330—With 12 Plates and the Frontispiece (of the
Author) Cloth and Gold Price Rs 7 0 Boards Rs 6 0

This is a most fascinating book in reality a second volume
of that which its learned author has just published **The
Hidden Life in Freemasonry**. In that last mentioned
work the inner meaning and effect of the intricate and beauti-
ful ceremonies of Freemasonry is for the first time explained
to the world in this new volume the origins of this great
secret Brotherhood are laid before us and its course is traced
down the stream of history from Atlantis to the present day

But it is very far from being only a history a mere catalogue
of facts and dates. As the long life story of this mighty
organization is unfolded before us a vast store of most inter-
esting information is incidentally given and we catch glimpses
of times and customs so remote from our own that they seem
like life in some other planet. Yet through it all runs the
golden thread of the fatherly care and blessing of the Great
White Brotherhood of the Himalayan Adepts who never
desert or forget the world they love, even in its darkest times.
The book is truly a supplement to **The Hidden Life in
Freemasonry** and no Mason's library is complete without
both of them

Not is it to Masons alone that these truly remarkable works
appeal every member of the Theosophical Society every
student of inner's life will find here matter of emirning
interest and of the greatest value. Send for the two volumes
at once and do not miss this unique opportunity

FOR STUDENTS AND THINKERS

LETTERS FROM THE MASTERS OF THE WISDOM SECOND SERIES

Collected and edited by O Jinarajadasa, M A
The First Series contained many letters of the
Masters in the records at Adyar then published
for the first time. This second Series contains
the Serap letters of 1875 and letters from several
other Masters to Colonel Olcott Chunder
Custoo S Ramaswamiyer Dr Hubbo Schleiden,
F W Fern and others. They are fully annotated
from the historical material at Adyar
Facsimiles are given of several letters.

Cloth and Gold Price Rs 3

THE FIRE OF CREATION BY DR. VAN DER LEEUW

With a preface by O JINARAJADASA
An important work on the Divine Fire of
Creation bringing into due prominence the
power of the Holy Spirit at present a neglected
chapter in religious history

Cloth and Gold Price Rs 4 5
Boards Rs 3 12

TWO GREAT THEOSOPHIST PRINTERS

JEAN DELVILLE AND NICHOLAS ROERICH

By JAMES H COLEMAN D Lit

With Seven Illustrations on Art Paper

BEAUTIFUL GET UP
16 x 7 1/2 Price Rs 1 1

CONCENTRATION A PRACTICAL COURSE

By PROF LAYEST WOOD

This extremely popular book which has
already undergone six editions is now being
thoroughly revised and considerably enlarged
Practically rewritten

Wrappers Re 1 0
Boards 1 4
Cloth 1 8

TOWARDS DISCIPLESHIP

By J KRISHNAMURTI

Extremely interesting and inspiring in the
author's direct and vigorous style

Cloth and Gold Price Rs 2 4

(See other side)

THE GROWTH OF CIVILISATION
By PROF. B. KAVAGUJALA, M.A. of the
Gundhi Theosophical and Nat. IC. Lib. No.
of the Br. M. V. Library, B. R. S.
Price Boards, Re 1 4 Cloth Re 1 12

JUST PUBLISHED By the Adyar Library

THE MINOR UPANISHADS (Vol. V)
THE SALVA AND SAKTA
UPANISHADS. Samskrit-Devanagari
Edited by I. Indit A. MAHADEVA SASTRI, B. A.
Director Adyar Library

The Salva—1 Akshamalka. 2 Atharvaka
3 Atanaraka. 4 Kalagiri Rudra. 5
Kumalya. 6 Ganapati. 7 Jataha. 8 Dandaka
9 Panchabrahma. 10 Brihad Jabala
11 Bhama Jabala. 12 Rudradhiva. 13 At
draksha Jabala. 14 Sarabha. 15 Sietratatara.
The Sakta—1 Tripura. 2 Trupurastapam
3 Devi. 4 Bahuricha. 5 Bhavana. 6 Sarva
7 Rahaava. 8 Bita. 9 Sowhangya Lakshmi
Price Rs 1

PUBLISHED BY THE AUTHOR
THEOSOPHY EXPLAINED

(In Questions and Answers)
By P. PAVAI, B. Sc., L. C. C.

Over 300 pages with 4 Coloured Illustrations

This work of Mr. Pavai will undoubtedly be found very useful by a large number of those who are approaching Theosophy. The questions have been carefully selected and deal with the topics—

He will have a circle of students to whom it is bound to bring great help. The answers are very readable and the easy style of writing enables the author to keep the attention of the enquirer. The book is a valuable welcome addition to our Theosophical literature.

J. J. ARABY, B. A.

Price: Indian Edition—Boards Rs 2 12

Foreign Edition—Cloth and Gold Rs 4 8

BOOKS OF PEACE AND POWER

A SELECTION FROM OUR STOCK ASK FOR FULL PRICE LIST

WORKS BY

Mr & Mrs. JAMES ALLEN
James Allen

	Rs. A.
How Life is Turned	3 3
All These Things Add'd	3 8
As a Man Thinketh	1 5
Ways of Blessedness	0 14
Entering the Kingdom	4 9
Boards	4 6
Wrappers	2 2
From Eternity to Peace	0 11
The Life is Impassant	1 5
Man: King of Mind, Body and Circumstances	2 4
The Mastery of Destiny	1 5
Out from the Heart	2 10
Boards	1 5
Wrappers	0 14
Path of Prosperity The	0 14
Boards	2 2
Wrappers	0 14

Lily Allen

Elements of Success	3 4
In the Garden of Silence	1 5
The Mystical of the Mind	1 5
Our Mental Children	1 5

Ralph Waldo Trine

Character Building: Thought Power	1 12
In the Hollow of His Hand	4 6
My Philosophy and My Religion	3 15
The New Alignment of the Consciousness	4 6
The Mental Laws of a Greater Prosperity	4 6
and Public Power	2 3
The Winning of the Best	2 3

Orison Sweet Marden

Do It to a Finish	1 5
Every Man a King	1 5

He Can Who Thinks He Can	Ind. an. Ld.	1 5
The Hour of Opportunity	L. G. L. L. L.	4 6
How to Change Your Life by Auto-suggestion and Human Vitalization	American Ld.	1 1
Making Yours if	English Ld.	1 1
The Miracle of Right Thought		0 1
Peace, Power and Prosperity		6 2
The Power of Persuasion		4 6
The Secret of Achievement		4 6
	Indian Ld.	1 8
	American Ld.	1 5
	English Ld.	0 2
	1. S. L. L.	4 6

Christian D. Larson

Brains and How to Get them		4 6
How to Stay Well		4 6
Just for God		3 1
Mastery of Fate		3 1
The Mastery of Self		2 3
My Ideal of Manhood		3 1
Our Health		3 1
1. Right Living		3 1
Love and Power		2 3
How to Live the Life of a King		2 3

Edward Carpenter

The Art of Living		0 10
The Art of Living		4 1
The Art of Living		4 11
The Art of Living		4 14
The Art of Living		1 10
The Art of Living		4 1
The Art of Living		2 14

THEOSOPHICAL PUBLISHING HOUSE

ADYAR,

MADRAS

INDIAN BOOKSHOPS,

MADRAS—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1680, 1681



REKEKA SELF-FILLING FOUNTAIN-PEN

REKEKA, THE HALL MARK OF QUALITY STANDS FOR EFFICIENCY AND ECONOMY.

The name REKEKA Means 1 SMALL COST 2 DURABILITY 3 PERFECT WORKMANSHIP 4 ELEGANT APPEARANCE.

Fine Quality Ebonite, Beautifully Chased Strong Lever Regular Flow of Ink, Combined with its Exceptionally Low Price is all that is sure to afford you

REAL PLEASURE

Guaranteed All British, Consequently, Absolutely Reliable Mark the Price complete with Chp. Instruction Sheet, and Box, Rs 2 only

AGENTS WANTED.

Sole Agents —D. REKEKA & Co., 55/121, GENERAL GANJ, CAWNPORE

THE YOUNG EAST

A Monthly Review of Buddhist Life and Thought

Contains articles by foremost thinkers scholars and writers of Japan on intellectual, literary, religious and social subjects and is indispensable to all those who desire correct information and right understanding of Japan and her activities Articles and letters from our Indian brothers and sisters welcomed

Subscription including postage 4 yen or Rs 6 per year

The Young East Publishing Office,
Hongo, Tokyo, Japan.

INDO-SWISS TRADING CO.

Sole Agents of Gorman Printing Machine Manufacturers' Association'
IMPORTERS & DEALERS

OF
PRINTING MACHINES & MATERIALS,
INDUSTRIAL MACHINERIES, RICE
MILLS & OIL MILLS, ENGINES
& BOILERS, MOTORS &
DYNAMOS
Etc., Etc.

OF
STEAM AND OIL ENGINES
PHENIX—PLATEN PRESS,
RECORD—HIGH SPEED LETTER PRESS,
VORWART—LATEST CYLINDER PRESS,
S & G Types, Borders Etc., PRINTING
INKS, LITHO STONES Etc., Etc.

If you are about to buy Machineries, it will pay you to enquire at
27, Pollock Street, CALCUTTA.

Phone: Cal 4171

P. O Box 2132

Tele: Arogyam

GUNS!

GUNS!!

Single Barrel Muzzle loader—from Rs 40 to 175

Do Cartridge — " 70 " 500

Double Barrel Muzzle loader—" " 70 120

Do Cartridge —" " 100 " 3500

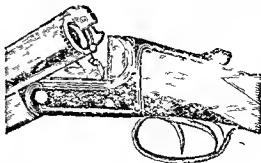
We stock gunpowder, blank & loaded cartridges

Caps, Shots & all other sporting requisites

Apply for Catalogue

N. C. DUTT & Co., Gunmakers & Importers

54-55 Old Chinabazar Street, Calcutta.



Towards Home Rule

The 2nd and 3rd parts of the book are sold together at half price; that is, for as 14 only: per V. P. P. Re. 1-5-0. 1st Part out of print.

It will not be reprinted There is no other book like it

Indira and Other Stories

True romantic and one humorous tale of the greatest Bengali Novelist BANKIMCHANDRA CHATTERJEE

rendered into Beautiful English by G D ANDERSON I.C.S. D.Litt.

pp 148 Second Edition Cloth gilt Beautifully got up Price Rupee 1-8.

Rammohun Roy and Modern India

By Ramananda Chatterjee

With a portrait of Rammohun Roy in colours after the oil painting

by Briggs in Bristol Council Chambers

Price Eight Annas; Per V. P. P. 13 Annas.

The Evolution of Japan and Other Papers

By Lala Lajpat Rai

Price Re 1, per V P P Re 16

Second Edition. Revised and Somewhat Enlarged.

Prayag or Allahabad

Price Re 18 Postage Extra.

This book contains 57 illustrations on art paper The booklet is a guide to the visitor to the ancient city The English speaking reader will know from this book why so many people visit Allahabad year after year, especially during the Kumbha Mela years. Cloth, gilt. Paper and printing beautiful.

The Knight Errant—Rs. 2-8

A Novel by SITA CHATTERJEE

By the same Authoress

The Cage of Gold—Rs. 2-8

Both the novels received a warm reception from the press and public. In these two novels, the writer has analysed carefully and unveiled the secrets of the human heart in a way worthy of a psychologist. English reading public will have a great opportunity of seeing Bengali life in some of its beautiful and real aspects.

The Modern Review Office

91, Upper Circular Road, CALCUTTA.

The Historical Works of
Major B. D. Basu, I. M. S. (retired)

1. Rise of the Christian Power in India.

Five volumes Rs 5 each, Postage Extra

The Author has explained in the preface why the British Power has been called the Christian Power

2. Story of Satara.

A true history of how Satara was annexed and its Raja deprived of his Sovereignty
Rs 10, Postage Extra

3. History of Education in India under the Rule of the East India Company.

The author has shown that English Education in India was first begun by the Indians themselves, and that when the Government took it up, it was done with selfish motives. These motives have been laid bare from official papers
Rs 28, Postage Extra.

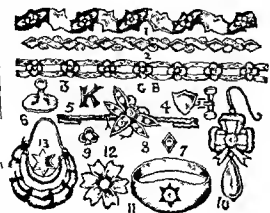
All public Libraries All University Libraries All College and School Libraries All Libraries of Educated Indians should possess these valuable works

They supply the corrective to our incorrect knowledge of Indian History. The Author supports his conclusions by copious extracts from official dispatches Parliamentary papers and proceedings, and the works of British and other European Authors, which few Indian Libraries possess

MANAGER,

The Modern Review

91 Upper Circular Road, Calcutta



GHOSH BROTHERS

MANUFACTURING JEWELLERS

Dealers in Guinea Gold Only.

Jewellery Mansion, 114, College Street, Calcutta

We have brought A Revolution in
Gold Jewellery Manufacturing Business

WE BUY BACK OLD GOLD ORNAMENTS OF
OUR MANUFACTURE AT A FULL CURRENT
VALUE WITHOUT DEDUCTING SOLDERING
DEPRECIATION

Catalogue free on sending 1 anna stamp

The Colonization of India by Europeans

By Major B. D. Basu I.M.S. (Retd.)

Price Rs 2 Postage Extra

Culture

(Comprising Self, Social & Race Culture)

By Major B. D. Basu I.M.S. (Retd.)

Price Rs 2 Postage Extra

Ruin of Indian Trade and Industrise

[By Major B. D. Basu I.M.S. (Retd.)

Price Rs 2 Postage Extra

The United States of America

A Hindu's Impressions and Study Second Edition Revised and Enlarged
pp. xlix475 20 full page illustrations Portraits of Loloj and some great men of America Neatly Bound

By Lala Lajpat Rai

Price Rs 4 Postage Extra

THE PRABASI OFFICE

91, Upper Circular Road Calcutta,

Principal S. Ray's New Sanskrit Works

1. Bhavabhuti's Uttaracharitam

Prof A. BERNIEDALL KEITH *Edinburgh University* says —

"I have looked through your book in order to see whether there are any suggestions which I could usefully make to secure greater adaption to its purpose. It seems, however, that the mode in which the work is performed is well adapted for its purpose and I note with satisfaction the effort to render the text into effective English. The explanations seem well adapted to secure comprehension of the text, and certain new renderings deserve serious consideration."

Prof E. J. RAYSON *Cambridge University* says —

"I have read with great pleasure and interest. The commentary and notes are admirably clear."

Rs. 3 8, Foreign 6s 6d

2. Abhijnana-Sakuntalam

Rs 3-8 Foreign 6s 6d,

3 Ratnavali

Rs 2 14, Foreign 5s 6d

S. Ray & Co., 90-4A, Harrison Road, Calcutta.

FRUIT SYRUPS

ARE COMING FOR
LONG AND WEARY SUMMER
DAYS.

FRUIT SYRUPS

IDEAL DRINK

FOR

INDIAN SUMMER
DAYS

NOTHING BUT THE TASTE,
FRAGRANCE & COLOR OF
FRESH FRUITS

BOTTLE As. 15.

DOZEN Rs. 9-12.

Lemon, Lime-Juice Cordial, Orange, Banana,
Ginger, Rose, Vanilla, Raspberry &
Strawberry, etc.

BENGAL CHEMICAL & PHARMACEUTICAL WORKS LIMITED.,
15. College Square, Calcutta.

Rare and valuable books all in good condition

Erythe-Burna past and present with personal Reminiscences of the country with illust Roy 8 v in 2 Vols 1878 Rs. 0 Tennant-Ceylon physical, historical, topographical with illust in 2 Vols 1860 Rs. 21. Maxmuller Chips from a German Workshop in 4 Vols 1863 75 Rs 28 Do Philosophy of Language by L. Naro 1879 Rs 7-8 Fraser, Among Indian Rajahs and Ryots with illust 1911 Rs 12 F Drew The Jummoo and Kashmir territories a Geographical account, 1871, large Vols Rs 12 Elwood Narrative of a journey overland from England continent, of Europe Egypt and Red Sea India with illust, in 2 Vols 1830 Rs 15 W Carey Lives of Indian officers illustrative of History in 2 Vols. 1867 Rs 14 Seely The Wonders of Elora Narrative of a journey temples and dwelling at Elora in the East Indies with illust 1824 Rs 16 Butler The Land of the Vedas personal Reminiscences of India, its people caste, Things and Fakirs Religion Mythology with illust 1872 Jarre Vols Rs 15 J Cameron our tropical possess on in the Malayan India with illust 1864 Rs 12 W W Hunter-Annals of Rural Bengal 1863 Rs 38 Burgess Buddhism Art in India translated from the Handbook of Prof. Grunwedel with illust 1901 Rs 10 Do Chronological Modern India four hundred years 1491-1891 1913 Rs 12 Stevenson, China Sutra and Nava tatava two works illustrative of Jain Religion 1848 Rs 3-8 Do Sam-Sam-Vedha English translation Rs 6 M N. Shastra-English trans of Mahabharat in 3 Vols Rs. 95 Do Agni puran in 2 Vols Rs 10 Do Vishnupuran Rs 8 Do Kamandakiya Nitis a Rs 6 D N Paul Comprehensive History and Religion of Hindus in 2 Vols. Rs. 4 Do Siva and Sakhi and Elaborated discourse on Hindu Religion in 2 Vols Rs 4 B J K. Sarkar Chinese Religion in Hindia Eyes Rs 4 B M Malabar, Gaura and the Gujarati pictures of recent manners taken from life 1884 Rs 5 D Gudamal Behramjee M. Malabari a Biographical Sketch 1812 Rs 4 W A. Shepherd. from Bombay to Bushire and Bassora 1127 Rs 4 S C Mukherjee Travels and Voyages between Calcutta and independent Tipperah 1887 Rs 4-8 Capt. B Hall Napoleon in council the opinions Delivered by Bonaparte in the Council of Indian troops 1901 Rs 3 1837 Rs 6 G. C. Dass Our New Books at Reduced Price Shernag Western Tibet and the British Borderland sacred country of Hindus and Buddhists with illust 1106 Rs 15-12 Re 13 J J Confession of Rousseau Best Library Edit 190, Rs 30 Re 7 Do Rousseau, A Criticism illustrated by Macdonald, in 3 Vols 1906 Rs 18 Re. 15 Malleson History of the French in India from foundation, of Pondicherry in 1671 to the capture revised in enlarged Edit 1909 Rs 12 Re. 10 De The Decisive Battles of India from 1746-1839 Revised Enlarged Edit with index portraits 1914 Rs 13-10 Re 8-8 B A Life of Huentsiang the Chinese Buddhist pilgrim in 1914 Rs 8 Re. 6-8 Cowell Sarva Darsana Samgraha or Review of different systems of Hindus 1914. Rs. 8 Re 6-8 Muir W Life of Mohamed from original sources New Enlarged Edit Map and illust. 1903 Rs 12 Re 10 Do The Caliphate its Rise Decline and fall New Enlarged Edit 1924, Rs 12 Re 10 Among the Natives of the Loyalty group by Hadfield, professedly illust 1920 Rs 9 6 Re. 6 0 Lord Rosebery The Man of Pro a critical study by Raymond Rs. 7 14 Re. 5 Russian Court Memoirs 1914-16 with some account of political and social Life in Petrograd full page illust. 1917, Rs. 11 4 Re. 8 Woman of all Nations a Record of their characteristics Habits, Manners Customs and Influence Edit T Athalhorce with many illust. large in 2 Vols. Rs. 26-12 Re 21 Life of Lord Kitchner in 3 Vols by G Arthur 1920 Rs. 23 Redy G. Ranson Ancient India from the Earliest time with 6 plate and 2 maps. 1914 Rs 3 12 Re 1 12 Psychology applied to Education. Translated by W. H. Payne 1910 Rs 3 12 Re 2 The New age Encyclopaedia with maps and illust. in 10 Vols it is a comprehensive work. Essentially modern and specialising on the most recent History Science Biography Geography 1905 Rs 96 12 Re 20 D etenary of Classical Antiquities, Mythology Religion Literature and Art 400 illust. Enlarged Edit 1905 Rs. 22-8

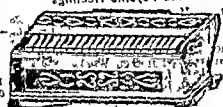
Khalil Ahmed & Sons

18, Shamacharan De Street, Calcutta.

!!! Free Just Out! !!!

The Ten Upanishads *Isha, Kena, Katha, Prasna, Mundaka, Mandukya, Svetasvatara, Taittiriya, Aitareya and Kathushala* in Devanagari characters Edited by STRANATH TATTARISHAN with easy Sanskrit annotations. A literal English translation, and an introduction giving all necessary information about the Upanishads and a synopsis of the contents of each Upanishad. Revised second edition in one volume. Price: Rs. 3-8-0 inclusive of postage. To be had of The Editor at 210-3-9, Joyinwallah Street, Calcutta and (for C.O.D. R.M.) The Principal P.R. College, Cocanada, Godavari, Dist. Nizam's District, N. S. Co.

and High Glass Harmonium



MOHAN FLUTE
Catalogue FREE. Advance 25 paise only.
LUCKY TRINCO
3 Ramchand Ghose Lane, W.P. Dr. Bhowani, Calcutta
Telegrams — "Mena Flute" Calcutta

Rose to Grapes

and "Charming" Rates per doz
Popular Collection of 12 sorts Rs. 1-12, Gem
Collection of 12 sorts Rs. 3. Prize Collection of 12
sorts Rs. 6 and, special Collection of 13 sorts
including new and novel varieties Rs. 15
V do seeds for the season 15 sorts Rs. 1,
sorts Rs. 1.8, 20 sorts Rs. 2. English Mower
pds 8 sorts Rs. 1-12, 12 sorts Rs. 2, and 20, sorts
Rs. 3.

We cordially invite everyone to pay a visit to
our Nursery

THE NURJEHAN NURSERY.
2, Kankargachhi 1st Lane, Calcutta

"Pocket Wagon" Series

PRECIOUS BOOKS

1. Short Moral Quotations from Shakespeare, all his 37 plays. Price As. 6
2. Longer Moral Quotations from Shakespeare, all his 37 plays. Price As. 6
3. Thought Gems: Contains shortest, sweetest lines from great thinkers. Price As. 6
4. Moral Poems (Contains over 2000 lines, the best of poets. Price As. 6)
5. Golden Thoughts for the Year (one thought for each day). Price As. 2 only (less than 3 copies of book only will not be sent by V.P. Postage to be paid in each case extra.
6. For more copies bought at a time will be post free. Such books purify and ennoble us. They are true friends of every student thinker and

Address: Mr. M. VENKATASIAH, B.A., H.T.
10, NETAJI ROAD, CALCUTTA

KING & CO.

HOMEOPATHIC CHEMISTS

83, HARRISON ROAD, 45, WELLESLEY STREET,
CALCUTTA

Only purest medicines from Boenche and
Tale of America are stocked. Rates—ordi-
nary mother tinctures—has per dr. 1 to 12th
dil at 4s a dram, 13th to 30th dil at 6s a
dram, 30th dil at Rs. 1 a dram.

G. W. M. REYNOLDS'S BOLD TYPE

Master Timothy's Book- 1 1	Joseph Wilmot 3 5 0
Case, 3 Vols 1 1	Faust, 2 vols 1 8
Mysteries of Paris 1 0	Ellen Percy, 2 vols 6 0
Mary Stuart, 2 vols 1 4	Soldier's Wife, 2 vols 1 8
Fishermen 0 10	Seamstress 1 0
Kenneth 4 vols. 3 0	Coral Island, 4 vols. 3 10
Young Duchess, 3 0	Mammoth 3 0
Massacre of Glencoe 2 0	Omar 3 0
Partiside 3 vols 1 12	Pope Joan, 3 vols. 1 12
Virgin's Kiss 3 0	May Middleton 1 8
Canonbury House 2 4	Grace Darling 12 12
Court of London 20 0	Loves of the Harem 3 0
Robert Macaire 1 4	Five House Plot 3 0
Rosa Lambert 1 8	Legs 2 vols. 1 8

THE SHANMUGA VIJAY BOOK DEPOT

TOLMAY, MADRAS

Phenomenal Success!!

First Edition of 3000 sold out in one year
Second Edition Revised enlarged and brought
up to date, now ready.
"The Growth of Indian Consti-
tution and Administration"
of an author Prof B. G. SAPRE, B.A., B.L.,
WILLINGDON COLLEGE, SANGLI
Pages 618 Price Rs. 4

Excellent Opinions and Reviews
A Good Book for Students
Apply to the Author

DON'T BE SORROWFUL

Use Our Electric Belt and pain unmitigated joy
Our Electric Belt cures all diseases believed to
be internal and others pertaining to Nervous,
System, Respiratory diseases Rheumatism Gout,
Tumour, Glands, Hernia, Hydrocele, Elephantiasis
Palpitation of Heart, General Debility, Kidney Pain
Male and female, incurable, diseases, Dispensed with
the use of medicines. It reinvigorates effects like
magic. Extremely beneficial for Healthy persons.
As it is prepared under scientific rules, it gives
immediate and everlasting cure. It is never spoiled
by use, but can be used by other patients also.

Price Rs. 5-12 only.

Manager, Sharmar & Co.

THE LONDON SWISS WATCH CO.

Rs. 2-8

BEGAM SAMRU

Rs. 2-8

By **Brajendranath Banerji**with a foreword by **Prof. Jadunath Sarkar, C.I.E.**

Profusely illustrated.

Begam Samru was a wonderful woman. A Kashmiri girl who from abject poverty and obscurity rose to the command of a European-drilled brigade the sovereignty of a territory as large as two English counties and the honoured position of a shield to the Delhi imperial family and died in the fullness of her years in the odour of sanctity as the honoured ally of the English rulers and a saint of the Roman Catholic Church' (Sarkar)

This is the first attempt to write her biography on the basis of a critical study of all the available historical materials in print or MS in English, Persian, Marathi and French besides the mass of old State papers in the Imperial Record Office Calcutta.

SIR EVAN COTTON —

A most readable and valuable book'
(*Bengal Past & Present*)

PIONEER —

A fascinating historical romance of the 15th century the result of patient laborious research a judicious blending of a powerful romance with true and accurate historical information on the downfall of the Mughal Empire (8-10-25)

H. BEVERIDGE ICS —

The author has written an interesting account of the Begam and has given much valuable information about her

Prof P E ROBERTS (Oxford) —

I have found it extremely interesting and I congratulate you on having found so good a subject and also on having treated it so ably and vividly

R B RAMSBOTHAM MA IES, —

your book is an admirable type of scholastic work which I hope other Indian writers will copy "

M. C. Sarkar & Sons**90-2A Harrison Road, Calcutta.****THE AMAZING DISCOVERY OF THE AGE**

A Revolution in the Scientific World" Equally appreciated by the Indians and the Europeans"

Mr. B PATRA'S UNIQUE PUBLICATIONS!

THE MYSTERIES OF NATURE —(1) To get promotion in services (2) Receiving favours from superior officers and others (3) How to be fortunate (4) The science of dream. (5) To know death beforehand. (6) To turn disobedient persons obliging (7) How to read character in faces (8) Thought Reading (9) How to be successful in all undertakings (10) Fulfilment of one's due desires in life etc.

THE HIDDEN TREASURE —How to choose a wife. How to get perfect happiness from conjugal life and many other hidden secrets not mentioned here. It gives unspeakable joy to the reader etc.

The above books deal with many secret sciences which are still unknown to the world those who intend to read the books should apply soon with the guarantee form thus I do give you my word of honour to keep the secrets private and not to misuse the powers The price is fixed at Rs. 4 each V P charges extra. Those who will order for two books at a time will get them at Rs. 8 including all charges. Limited number in stock Apply soon

Durjodhan Herbal Home, Post Box No. 11416 Calcutta, India.**READ WHAT THEY SAY**

THE PRACTICAL MEDICINES DELHI The Mysteries of Nature is the best book of its kind This is a Novel Book for one and all of any age caste or creed and in any walk of life It unravels the many and diverse MYSTERIES OF NATURE and helps one to get all round happiness in every respect for instance, to get promotion in services and how to receive the favour of superior how to win other's affection and to turn disobedient persons into obliging ones and many other valuable suggestions

Mr. A K LUKANSY Palmgroves Bmgerville (Ivory Coast) writes

THE HIDDEN TREASURE In my opinion, if there was time when the marriage topic called for vigilant surveillance it is in these days the question therefore arises what is the root-cause of so many failures, disappointments separations and divorcements as the after math of some matrimonial alliances? Undoubtedly, the answer lies in a deep mine of immutable laws of Nature which I dare say, Prof B Patra has successfully excavated.

Altogether it is an unique and excellent publication that cannot fail in attaining its objective

WONDERFUL REMEDIES OF EVIL INFLUENCE OF PLANETS

If you be not benefited by the Kavacha money will be refunded. We send a letter of guarantee with each Kavacha

Sani Kavacha—It will save you from adversity and misfortunes and while lengthening your life will increase your wealth fame, peace of mind and success in undertakings. Price Rs 3-6-0
Shyama Kavacha—It is a man in one! While making you free from debts it will give you plenty of wealth with a happy band of joyous children and at the same time make you proof against all attacks by enemies. Moreover it is the goddess Shyama is the spiritual guide of Saturn, it is sure to make its wearer free from the wrath of Saturn and avert its evil influence. Price Rs 9-10
Dhanada Kavacha—Its wearer gains immense wealth with little straining. Whenever a wearer thinks of something he gets the result without delay. The goddess Lakshmi always resides at its house and gives him son, wealth, long life and more. In conclusion it will give even a beggar the wealth of a king. Price Rs 7-10
Shatrubashi Bagalamukhi Kavach—It will help you to overcome your enemies. Moreover the wearer gets his desired object and is released from the court when he is prosecuted as a accused or is a plaintiff through some accident. Price Rs 9-2

Suriya Kavacha—Its wearer is sure to shake off the most obstinate diseases such as fistula, leprosy, Pthiasis, Asthma, Rheumatism, Diabetes, etc. By dint of its virtues its wearer will enjoy long life and get full vigour in mind. Price Rs 9-3
Mahamityunjay Kavacha—It will ward off all sorts of disasters and accidents that might otherwise end in premature death. Price Rs 8-2
Narsingha Kavacha—It will cure Leucorrhoea, Barrenness, Hysteria and other diseases in women and enable them to bear healthy and long living children. It is sure to save you from the influence of bad spirits. Price Rs 7-5
Mahakala Kavacha—By wearing this even women who are hopelessly barren will get children, and those whose children never live will be mothers of children who will live long. One wearing this Kavacha comes out winner in disputes and lawsuits. And even a fool becomes learned as an effect of this Kavacha. Price Rs 11-3
Nabagraha Kavacha—Its wearer is sure never to lose any lawsuit and will easily secure good jobs and promotions. He will not die hairless. It effects every delivery in case of women. Price Rs 4-1

Mr P Singh Vakil High Court Calcutta—I am well astonished seeing wonderful effects of your **Shyama Dhanada and Bagalamukhi Kavach** within a week 29-4-24
Babu J K Roy, Zeminder, Hapur (Magistrate)—I was surprised at the efficacy of your **Shyama, Nabagraha, Narsingha and Sani Kavach** they made me quite well 4-4-24
Mr. Banka Satyanarayan B.A. Deputy Tahasilar, Kothapeta Godavari, Madras—I have been perceiving the effect of your **Sani Nabagraha and Bagalamukhi Kavach** which I brought from you 20-10-24

Mr B.C. Das, Reputed By Magistrate Chittagong—I am really charmed by the effect of your **Bagalamukhi and Dhanada Kavach** 24-4-24
Mr Chhabaldas Vassaram Agent, Edule Vinshaw Press Marwarpathi—I have got immense benefit by your **Dhanada and Shatrubashi Bagalamukhi Kavach** 11-2-25

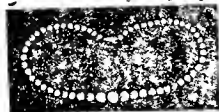
Mr. A H. Cumming, Judge High Court Calcutta—On examining my forehead the exact time of birth of me and my son was correctly noted. He made some wonderful predictions about which were proved to the last letter 27-7-13
Mr S C Sircar M A 70 Shyam Bazar Street Calcutta—I have got wonderful effects by using your **Nabagraha and Shyama Kavach** 13-12-23
Dur Kavach has been circulated through all the lands from Hongkong on the Pacific to Bagdad situated almost in the westernmost country of Asia and crossing the boundary of America. We have always been receiving numerous unsolicited testimonials regarding the efficacy of our Kavachas as well as our astrological calculations from those quarters which are published here for want of space. A copy of them may be sent, if asked for with one anna stamp or some of them vide the May issue of the MODERN REVIEW, 1925

Mr S N Ghose, Merchant, Burdwan—I am quite astonished at the marvellous effect of the **Kavacha** you sent me 2-7-22
Babu H L Banerjee, Jampur—I have used your **Narsingha and Akshaya Kavach** and found that they have marvellous powers to change the destiny of men 17-7-22
Mr Dwarka Nath Chakravarty, Judge, P.C. Calcutta, Astrology—I am sure he will satisfy any body 17-7-22
Mr K L Dutt, Retired Accountant General, Madras and Registrar, Calcutta University, Astrology—He possesses extraordinary power in Astrology and Palmistry 20-4-25

The largest Astrological Society in India with a magnificent library containing Astrological and Astronomical works. For Horoscope, Tithi, and foretelling of all the kinds please drop a line to-day with one anna stamp

All-India Astrological & Astronomical Society,
 President—Dandi B K Bhattacharya, Jyotirbhidharana, Jyotirbhawan Vidyanbhawan, 1st Floor, Chittapore Road, Toranabari Calcutta Branch 49 Dharmatala Street Calcutta
 Phone No. 11, Barabazar

This Beautiful Necklet of New Aural Pearls FOR RS. 12 ONLY.



These Pearls have wonderful lustre, and their exquisite sheen radiates a colour of lustrous beauty and delight. Compare them with any other imitation or real Pearls and if you can detect the inferiority to the latter or fail to see their superiority, to the former return them within 8 days and your money will be refunded. An 18 inch long Necklace with gold clasp will be forwarded in dainty plush lined case for Rs 12 per pair. P.P. There is only a small stock of these lustrous gems available, so send your order at once to save disappointment.

AGENTS

B. M. Trading Corporation
(D 10) P.O. Box No 237 BOMBAY

The Modern Review

Scale of Advertisement Charges

SINGLE INSERTION

	Rs. As.
Per ordinary page	40 0
Half-page or 1 column	21 0
Half column	11 0
Quarter column	6 0
One-Eighth column	4 0
Second page of cover	50 0
Third page of cover	45 0
Fourth page of cover	100 0
Page next to back of Frontispiece	44 0
Page facing second page of the cover	45 0
Page facing third page of the cover	42 0
Page next to last page of reading matter	50 0
Page next to contents	45 0
Supplement same size as Modern Review	
(Printed by Advertiser)	
8 pages	118 0
4 pages	60 0
2 pages	35 0

Advertisers are requested to send their copies on or before the 15th of the previous month. Advertisement charges are strictly payable in advance.

NOVELS OF THE DAY

- Droll Stories—By Balaam 10
- Decameron—By Boccaccio 2 10
- Heptameron—By Queen of Navarre 2 10
- Western Men with Eastern Morals 2 10
- Works of—Francois Rabelais 2 10
- Shy Little Miller—Paul de Kock 2 10
- Painted Woman—Bree Narayan 1 5
- Ladie's Man—Maupassant 1 5
- Sylvia's Marriage—Upton Sinclair 1 5

G. N. Haldar & Son.

Booksellers & Publishers

202, Cornwallis Street, Calcutta

BATLIBOIS

Accountancy Training Institute

Recognised by

The G. D. A. Board

Offers best training in Accounting, Bank

ing, Company Management and Secretarial

Work and Theory and Practice of Commerce

Best staff, individual attention, fee mod

erate and payable by instalments

Send for Prospectus at 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

Churchgate, Street, Fort, Bombay

You are invited to make thorough inquiries

before joining

TUTION BY POST

IS OUR SPECIALITY

318



Keshranjan Oil—Best in the Market

Ujayanaprash—Rs. 3 per seer
Jwarantak Jog—8 as per week
(Malana Killer)

ADHYAKSHA
MATHURBABU'S

Makaradhwa Rs. 4 per tola
Dashana Sanskar Churna as 3 per pot.
(Ideal tooth powder)

DACCA SAKTI OUSHADHALAYA

ESTD 1901

The premier, the cheapest and the most reliable Ayurvedic Factory in India

Factory—Dacca Head Office—Patustuly St. Dacca Branches—Hymensing Rungpur Chittagong Gauhati Bogra Jelpiguri Sylhet, Sirsagun Patna Benares Lucknow Calcutta Branches—(a) 52 1 Beadon St. (b) 227 Harrison Rd (c) 134 Bowbazar St. (d) 71 1 Russo Rd Bhowanipore Madras Branch—Broadway G. T. Madras.

SARIBADYARISHTA—Rs 3 per seer (ideal blood-purifier tonic of the day)

D E Lord Lutton the Governor of Bengal says I was very interested to see this remarkable factory which owes its success to the energy and enthusiasm of its proprietor Babu Mathura Mohan Chakravarty. The preparation of indigenous drugs on so large a scale is a very great achievement. The factory appeared to me to be exceedingly well managed and well equipped, and I hope that it may continue to prosper. 11-8-22.

D E Lord Donaldson ex Governor of Bengal says I visited the Sakti Oushadhalaya (Dacca) on July the 1st, and was shown everything by the proprietor Babu Mathura Mohan Chakravarty B. A. I was very much interested in all that I saw and was astonished to find a factory at which the production of medicines was carried out on as great a scale. Babu Mathura Mohan Chakravarty seems to have brought the production of medicines in accordance with the precepts of the ancient Shastras to a high pitch of efficiency. 17-7-22.

H. E. Sir Denru Wheeler the Governor of Bihar and Orissa says I had no idea that the manufacture of indigenous drugs was carried on upon so large a scale. The whole thing bears marks of enterprise and success. 29-7-22.

Deschoudhury S. C. D. Das says I desire to place on record my high appreciation of the work of this factory. The business is carried on in an orderly and organized manner. Supervision leaves nothing to be desired. I congratulate the Proprietor on the success which this business has already attained. 24-10-22.

Catalogue and treatise on Ayurvedic treatment free on application

Tele SAKTI Dacca

THE MODERN REVIEW

VOL XXXIX
NO 3

MARCH, 1926.

WHOLE NO
231

KHADDAR

By MRS NORAH RICHARDS

Strange and hard that paradox true I give
Objects gross and the unseen soul are one

—WALT WHITMAN

The Sane wears coarse garments but carries a jewel in his bosom

—LAO Tzu

THIRI is a certain kind of embroidery that is worked upon khaddar. Many examples of it are to be found in the Kangra Valley and in adjacent places, particularly in Chamba. The silken thread used is raw but varied in colour. The motifs of the design are broad in form and the stitchery long and straight presenting the same effect on both sides. This embroidery therefore is reversible. I know of none that is so simple and yet so rich in effect. The richness is enhanced by juxtaposition to the coarse texture of the khaddar upon which it is worked. The texture of the material embroidered is of the utmost importance. How often exquisite stitchery goes for nothing by being worked upon rich material. There is no contrast and one gets a surfeit of richness. Rich material is in itself a medium of embroidery on a larger scale used in spectacular ways either as house furnishings (by curtains or by the garments of its inhabitants) in drama or in pageants. For this large scale decoration intricate work often is lavished foolishly where broad masses of colour are all that is required. Embroidery is precious and should be applied with reticence. On clothing the merest touch satisfies aesthetic demands overmuch even of a beautiful thing so soon becomes vulgar and ostentatious. It is not richness that is desired in decoration but beauty. Small objects and accessories to costume may legitimately be heavily embroidered—Chamba rumals, bags

purses caps and so on. These are some fine examples of the Chamba rumal in the Central Museum at Lahore embroidery of the kind that I have attempted to describe worked upon khaddar.

A famous orator has said that khaddar means any Indian homespun whether of silk cotton or wool thereby making of it an economic symbol for homespun. The same lady has said that the decree for the wearing of khaddar by Congress members is merely sartorial. Khaddar clothing is to be the official wear for Swarajists. Both these ideas ignore the value of khaddar itself. Moreover if khaddar stands for any homespun why is there not more insistence upon homespun as homespun? Our national economists would be on firmer ground if they dropped the word khaddar in this connection and used the word homespun thereby including materials made of silk and wool for the wear of patriotic people. As official wear for politicians khaddar is questionable. It depends entirely on what shade is the politics of the wearer. If he is out for power his khaddar garment will not become him. No one should wear khaddar but of his own accord only thus can it be worn with conviction.

To my thinking khaddar is a symbol of texture. Being made by hand it is imperfect but in this imperfection lies its aesthetic value. The hand aims at perfection but does not achieve it. It is only the machine that achieves the perfection of regularity—

regularity that lacks the human touch. Nor should we expect a mechanical perfection from human beings. It is the humanity of man that endears. We do not love him for his minor perfections but rather in spite of them. We love him because he is humanly fallible. Were he quite perfect, he would be a machine and however much we might admire him how could we love him? To demand un-human perfection from man is to foster hypocrisy. Pedestals require play-acting to be lived up to, for no true man is a god. Lao Tzu in one of his immortal paradoxes says: "Extreme straightness is as bad as crookedness. The man who is too rigid lacks the faculty of bending and if he lacks the faculty of bending he will lack the faculty of human contact, hence of human sympathy and hence of love which is spiritual power. A Saviour might well be a stouter in disguise."

But to return to khaddar. The hand not being a machine but a living human organism cannot be mechanically regular in its work. The Machine however has imitated hand work and produces material of home-spun texture blemished and all. Long before the wave of enthusiasm for khaddar arose leading to counterfeit mechanically made khaddar the machine in the West was profiting by the widespread development of taste for coarser texture in materials and was counterfeiting handspun. In house furnishings also this taste for the less refined was showing itself. The canvas texture of Russian and its redful colour appealed to many artistic folk who used it for domestic purposes, among others to line their walls giving it a coating of size or some other inconspicuous surface to make it dustproof. The Machine promptly produced wall paper designed to imitate the coarse canvas texture and people devoid of artistic conscience as promptly lined their walls with it. Some years ago there was in England a vigorous Simple Life movement inspired largely by the influence of Walt Whitman, Henry David Thoreau and Edward Carpenter. This led to a certain fashion in simplicity and a famous furniture emporium in London stocked 'simple' things of unpolished wood at fabulous prices. A certain department of the emporium where the cottage furnishings were on show was described by a wit as Simple Life for Millionaires.

It is easy to scoff at this sort of thing, but it shows conclusively that the popular trend was towards simplification and that

plain things were being recognised as more beautiful than ornate things. The texture of life in those days was being khaddarised! Like khaddar, its texture was anything but perfect, but there was a tolerant humanity abroad that accepted equally the failings and triumphs, the despair and ecstasies, the sorrows and joys that weave the fascinating texture of life. Life is not perfect and there lies its value to us as struggling aching mortals for by its discipline we grow strong in spirit to attain our manhood. Perfection in life must be our constant endeavour, though it cannot be achieved. Life itself, therefore of which we are an integral part is very much like the imperfect texture of khaddar. We ourselves each one of us, are part of its warp and woof. We regular and irregular human threads are woven into its texture. None need despair because the texture of their own particular character has many human blemishes, many faults and failings, many frailties. This imperfect texture is ready and waiting to be embroidered with work and deeds. Our very frailties should spur us on to great endeavour to exaltation. It has been said and truly said: "The greater the sinner the greater the saint."

The texture of life is of great importance, for it is the background of the expression of our individualities. Just as the coarse and simple texture of khaddar enhances the richness of silken embroidery so the texture of a simple life is a good background for deeds and achievements. Genuinely to appreciate the texture of khaddar is a step towards appreciating the texture of a simple life. Life should not be too heavily embroidered, the texture should predominate, for to be is better than to do. The whole is greater than the part. It is the trend of lives that count, the warp and woof of them rather than occasional showy deeds and achievements. When lives are overcrowded with 'embroidery', there is little stability, for the background is almost non-existent and the whole lacks quality. Man cannot truly live if he is perpetually in the limelight. Before he can give, he must receive and he can only receive when he is receptive that is when he is still and not asserting himself. All comes by concentration, "and a Sago of the West, let us therefore sit at home with the cause." I quote from memory, but to some such words Emerson expressed a great truth and enunciated an infallible method of achievement—to sit at home with the cause. Home

implies peace—withdrawing from the outside. Everyone should be safe from intrusion in his home a place that should approximate to a temple of silence. We should beware of too much talk in our lives and of too much self assertion. If we are too vocal we leave off steam that should be conserved for action. Spiritual economy in life is a necessity and this economy can best be acquired by sitting at home with the cause.

I have hinted that the texture of Khaddar is suggestive of the texture of the Simple Life and we may with advantage ask: What is the Simple Life? To begin with it is not primitive life though it may in a measure approximate to it on the surface but on the surface only. We may with a certain amount of accuracy call it primitive life on a higher spiritual. It is life in contact with realities. We handle without shame domestic implements and vessels and we do not hide them out of sight. Rather we display them with pride as household ornaments. We allow a serviceable black kettle for instance to find elegant repose upon the hob of our living room fire place ever ready—when a fire is burning to minister to the wants of its inhabitants. Even when a fire is not burning a kettle is a finer finish to an empty grate than a bunch of dried grasses, a living plant or even a screen. An axe and a hoe reposing in a quiet corner of the kitchen are almost human in their eagerness to get out and work. They prefer to remain when out of use in a cheerful busy room rather than shut up in a dark and musty tool house. Arrived at this point of contact with realities we dispense with extraneous ornament as ornament. Works of art find their place in our dwellings but mostly in the form of things to be used. This naturally leads to the demand for utensils and implements of good workmanship. Vessels of earthenware brass copper and iron would reappear for we could not expose tin or white enamelled ware in our living rooms and every room in our dwelling is to be a living room—even the kitchen. In our simplification of labour the kitchen would also be the refectory and as such offers great possibilities of development—a subject that requires an article in itself. Food eaten in common in a temple of labour—for such is the kitchen—would be the very height of ecstatic communion where no single human being is refused either because he is a labourer a stranger or an outcaste. Life itself is the work of art that we would create.

All that we have learnt of the principles of design in applied ornament we apply to the creation of beautiful interiors. The simplest and most obvious principle of design in decoration is that of symmetry. This requires no thought no sense of balance. It is mere repetition. It is in fact a primitive method of decoration. It has been with us for long. I have seen not only mantel-pieces so arranged but whole rooms with their furniture placed in monotonous symmetry. Let us not scoff at the lack of imagination that produces this result for it is a step in the direction of applying the principles of design to the arrangement of a room.

The highest principle of design is that of equal distribution in which nothing is repeated but all is balanced. Masses are well placed and may be balanced by other masses or by space. Space plays a very important part in the principle of equal distribution and herein is a parable for the Simple Life. It is supposed by many that the Simple Life means hard work and strenuousness. This is a mistake. We simplify life in its material aspect that we may enrich it in its spiritual aspect and for this we need leisure space. Not only our rooms should conform to this principle of designed space but the hours of our day. We may call space silence if we will. Most assuredly without silence is no cultural growth no spiritual experience. To simplify life that we may achieve freedom and leisure is to triumph over the clogging weight that pulls us down and enchains us to things. Henry David Thoreau, one of the Concord Transcendentalists, a pioneer of the Simple Life had a stone specimen which he displayed in his room but when he found that it needed dusting he pitched it out of the window with the reflection that it was waste of time to dust furniture while the furniture of his mind was undusted. Those who embark on the simplification of life find themselves asking what things are worth dusting, what things are worth while. The answer is very few. The simplifying process follows. Let it not be imagined that the process is easy. At the start one gets lured into all kinds of perplexities and hard work and life is anything but simple. To ignore the accumulations of matter that pen us in is infinitely easier than to tackle them that we may escape. It is not until we shake the bars of our prison that we realize how unyielding they are. We had no idea we were so bound to mere things until we tried to detach ourselves from them. We find

numberless excuses for keeping this thing or that, but the day comes when victory has been won and we metaphorically pitch our precious lumber out of the window. This is a stage in our spiritual development, a stage each one of us must pass through. It is a sign that we are approaching the Path of Return, disentangling ourselves from matter.

On the path of Pursuit material things are necessary to our development and as we proceed upon that path the things we pursue have to be choice. This leads to discrimination between the beautiful and ugly, the useful and useless, the appropriate and in appropriate in fact between the worth while and the not worth while. It is an irony of fate that the realization of choice possessions is closely followed by renunciation of the same possessions as we set our feet upon the Return. There is comfort in the thought that renunciation of material things heralds the dawn of the advent of things of the spirit, of which we are to be not the possessors but the possessed. The exclusive use of khaddar implies asceticism and therein lies its danger as propaganda to a people needing guidance upon the Path of Pursuit. India is in need of materialization for her spiritual good, however paradoxical it may sound. In the mass she does not appear to be upon the Path of Return though it is probable that souls on that path will seek rebirth on her soil. India being a land of extremes, a land of heat and cold, mountain and plain, palace and hovel, famine and plenty, drought and flood. According to the law of correspondences of which the saying 'As below so above' is an indication, and according to observation this country is a meeting ground for young and ancient souls. They need one another for their mutual evolution. The path of returning soul grows steeper and steeper as the summit of realization appears and where is there a land needing greater endeavour? The problems of India cannot be solved by callow souls, however numerous. Her problems—economic, political, social and religious—call for supermen. I have wandered from the Simple Life which does not stand for asceticism—far from it. It is not a poor morsel in material things that will content us. It is not less that we seek, it is more, but the more is in quality. It is in quantity that we diminish. Our clothes are to be fewer in number but more durable and more intrinsically beautiful. Our food less stimulating but more nourishing. Our

houses smaller but more compact. We need, however, more fresh air, more space, more leisure, more freedom, more philosophy, more art. We need an simpler atmosphere in life, an atmosphere in which the spirit of man can unfold which it cannot when on every hand it is hampered with the acquiring the possession and the burden of material things. The Simple Life is voluntary poverty implying experience of riches. It is a passing beyond them. The gospel of the Simple Life is not meant for those who have no life to simplify. Among the poor, life is but a sordid grind to eke out mere existence. It is not until we have a surplus of the good things of life that simplification can have deep meaning. True cultural life cannot exist in an atmosphere choked with material preoccupations. It may struggle to exist but will be no more than a superficial thing. Culture should be as much part and parcel of life as the warp and woof of khaddar is part and parcel of its texture. True culture is not a thing separate from life that we call art, literature, philosophy, science—it is life itself in which beauty, imagination, thought and truth are implicit—implicit in our food, clothing, shelter, amusements, occupations and conversations or silences. How little silence there is in conventional worldly life! It is so imperfectly understood as a cultural element that we are inclined to think we are not cultured unless we are talking about it. How could the seed germinate if it were vocal? Silence is a cultural process with it.

Domestic service there must be wherever there is a group of persons or wherever a single person follows an occupation or calling that necessitates a sense of leisure. Dostoevsky says in one of his novels—The Brothers Karamazov, I think—that there must be servants in life but we should establish such a relationship with them as to make them forget they are servants. (This requires co-operation on the part of servants.) For harmonious domestic life servants should be as it were members of the family or group. An intimacy should exist that would make them forget their servitude. This intimacy can be established only by those leading a simple life in which all may share without incongruity. It is unthinkable in conventional life where barriers abound between the server and the served. Life must be of khaddar texture before servants can be freed from their servitude.

Disciples of the Simple Life would re

organize their days on a basis in which toil is banished that pleasant work and leisure may appear. More leisure for the worker but more work for the leisured. The Simple Life however does not only mean readjustment of labour and leisure resulting in a kind of spiritual economy it leads also to spiritual alchemy in material things embodying the idea of that profound and disturbing paradox of Walt Whitman that *Objects gross and the unscen soul are one*. The things with which we surround ourselves should be a reflection of our inner and higher selves. Matter must be spiritualized. This is Walt Whitman's message for our materialist age. Though *maya* is *maya* it is yet our greatest reality for it is through *maya* that spirit manifests itself. We are spirit materialized and it is for us in our turn to spiritualize matter. Only thus can we liberate ourselves from its bondage.

Liberation can come in no other way—a casting off of outer coverings and husks to get to the very kernel of life which is both material and immaterial. In ordinary complex life spirit and matter are divorced and so we flock to our churches and temples seeking things of the spirit when all the time they are locked up in our selves and in material existence awaiting deliverance. When we find them it will be hard to say whether they are spirit or matter for both will be one. Spirit and matter are the warp and woof of life and as in the leisure and labour of khadduized lives it is merely a matter of readjustment of these elements that will lead towards the perfect whole. Like the embroidery already referred to life must be reversible spirit and matter harmonized on both planes until there is no right side or wrong side no spirit or matter for both will be one.

BRITISH EXPANSION IN TIBET

CHAPTER II

By TARAKNATH DAS M.A. Ph.D.

Lord Curzon's Foreign Policy towards Tibet before the Anglo-Japanese Alliance

IN 1895 the British Government made a settlement of the border disputes between India and Tibet through the co-operation of China. During the period and the year 1899 when Lord Curzon came to India as the Viceroy many momentous things happened in the field of world politics in all parts of the world and particularly in the Far East. The supposedly enormous power of China was proved to be a mere myth when Japan crushingly defeated the former in the Sino-Japanese War. This gave conclusive evidence of Chinese helplessness and the scramble for partitioning China into spheres of influence by the powers began. It was at this time that Russia, France and Germany co-operating amongst themselves humiliated Japan and forced her to give up the continental guns conceded to her by the first Treaty of Simunoseki. This concerted action on the part of Russia, France and Germany threatened British influence in China. This was also the time when Great Britain had to give up her idea of having an alliance with China against Russia because La Hung

Chang the great Chinese statesman was dealing with Russia to establish an offensive and defensive alliance. Great Britain was feeling the pressure of insecurity to such an extent that she was considering an alliance with Germany and Japan. It was about this time that the South African situation was leading to a tension. Thus England felt the imperative necessity of strengthening her influence in China at all costs.

Lord Curzon the Governor General of India sent a despatch to the India Office London outlining the policy of direct negotiation with Tibet and disregarding Chinese Sovereignty. This policy was later approved by the Foreign Office. This Curzon despatch dated the 30th of March 1899 shows the importance of the British authorities in India. The despatch in part reads—

We do not desire to conceal from your Lordship our opinion that negotiations with the Chinese Resident regarding the access of Indian Traders to Lhasa and the question of border marking—although they have the sanction of the Government and although the attempts so far been made to open direct comm-

the Tibetan authorities have resulted in failure—are not likely to be productive of any serious result. We seem in fact, in respect of our policy towards Tibet to be moving in a vicious circle. If we apply to Tibet we either receive no reply or are referred to the Chinese Resident. If we apply to the latter he excuses his failure by his inability to put any pressure on Tibet. As a policy this appears to us to be unproductive and inglorious. We shall be grateful for your Lordship's opinion as to the advisability of any modification of it in the near future.

The instruction of the British Foreign Office to the India Office, sent on May 19 reads in part as follows—

With reference to Lord George Hamilton's inquiry as to whether diplomatic pressure could be exercised at Peking to secure a binding pledge from the Chinese Government with regard to free access to Phari and freedom of trade there in the event of rectification of frontier being conceded, I am to observe that during recent years Chinese authority in Tibet has been little more than nominal. The enclosures in the Despatch which you forwarded from the Government of India would even seem to show that it is at present practically non-existent.

In these circumstances Lord Salisbury considers it very improbable that any representations at Peking on the subject would lead to a good result but he will take an opportunity of consulting Sir Claude MacDonald who is expected to arrive in England towards the end of this month.

It would certainly be preferable to open direct communication with the Government of India and the Tibetan authorities although the Viceroy states in his despatch that the attempts which have so far been made in this direction have resulted in failure.

As however the Tibetans have attempted to repudiate the convention as regards the frontier on the ground that the Chinese have no authority to act for them it is reasonable to suppose that they might be induced to enter into negotiations, especially as the Government of India are prepared to allow them to remain in possession of the territory surrendered under the boundary agreement.

The Secretary of State for India in conformity with the policy of the British Foreign Office authorized the Governor General of India Lord Curzon on the 8th of December 1896 to carry on direct negotiations with Tibet. The despatch in part reads—

Her Majesty's Government approves the course of action adopted by your Government in regard to the establishment of direct correspondence with the Tibetans and the Secretary of State for Foreign Affairs has instructed Her Majesty's Minister at Peking by telegram to endeavour to obtain assistance of the Chinese Government in securing for native traders from India access to and freedom for trade in Phari.

This really marks the beginning of the elimination of the Chinese factor in the Tibetan controversy. It will be later on seen that

the British Government would sign a treaty with Tibet bringing Tibet within its virtual control from now on the third factor—the Russian attitude in Tibet—will begin to play an important part. However, it is interesting to see that the British Indian Government wanted to send a mission to Tibet through Nepal and also through Yunnan. Both missions failed and as a last resort a letter to the Dalai Lama was sent through Ugyen Kazi, who as an agent of the Dalai Lama came to India to buy two elephants for him.

The following extract from the letter from the Government of India in the Foreign Department, to the Right Honorable Lord George F. Hamilton, His Majesty's Secretary of State for India, dated Simla, the 25th of July 1904 reads in part—

Enquiries were accordingly instituted as to the possibility of despatching a suitable emissary to the Tibetan capital either through Yunnan or through Nepal or by way of Ladakh. Our Resident in Nepal who was verbally consulted, advised against any attempt being made to reach Lhasa via Nepal except with the knowledge and consent of the Nepalese Durbar to whom we were not prepared to refer. The Agent whom we suggested to the Government of Burma as a possible emissary for the mission through Yunnan was reported to be unsuitable. The proposal to communicate through Ladakh however seemed to offer some prospect of success. This prospect having failed we determined to make one more effort to procure the delivery of a letter to the Dalai Lama through Ugyen Kazi. As to the exact form which our altered policy should assume we shall if necessary, address your Lordship at a later date. But we may add that before long steps may be required to be taken for the adequate safeguarding of British interests upon a part of the frontier where they have never hitherto been impugned.

This expression of altered policy and intimation of taking steps to protect British interests later on developed into Col. Younghusband's expedition to Tibet. The South African War and also the Boxer Outbreak made it imperative for Britain to be cautious in the forward march to Lhasa.

RUSO-TIBETAN NEGOTIATIONS

While the Anglo-Tibetan relations were coming to a head because of the altered policy approved by the British Foreign Office Russo-Tibetan negotiations were going on with great rapidity. It was because Russia began to take active interest in Tibetan matters that the British Foreign Office and the India Office in London agreed to the forward policy of Lord Curzon. Mr. Percival London in his Opening of Tibet, gives a vivid description of this phase of Tibetan affairs and says—

I do not wish to suggest that Russia in attempting to gain influence in Lhasa, was guilty of anything which reflects the least discredit upon her statesmen. On the other hand it was far-sighted and from many points of view an entirely laudable attempt to consolidate the Central Asian Empire which she believes to be her rightful heritage. The only reason the British found it necessary to intervene was that the equally justifiable policy which they had themselves deliberately adopted, and their own vastly greater interests in Tibet clashed all along the line with those of the Muscovites. We happen to have been the better placed to achieve our end.

Regarding the mission of Dornjeff from Lhasa to St Petersburg (1898) and his later actions at Lhasa the same author remarks —

Precisely what took place in Russia has not been made public. All that is known is that when he returned to Tibet Ghomrang Jangzang (Tibetan name of Dornjeff who was born in Siberia and Mongolian name and Buddhist by religion and belonged to the Monastic order Debung Monastery) found himself in the unofficial position of Russian agent in Lhasa. He brought with him a large number of exceedingly valuable presents and he lost no time in trying to persuade the Lhasan hierarchy that it was to their interest to secure the informal protection of the Tsar of Russia. Briefly stated his arguments were these. You have no strength in the country to resist invaders; your natural protector and suzerain China, is a broken reed; even at this moment she is entirely under the domination of the British. If you remain any longer trusting to her support, you will find that she flows you as a sop to the Indian Government. The English are a rapacious and heretical nation; they will not respect your religion; they will bring you into servitude and the ancient and honorable rule of the priests in this country will surely be put an end to. On the other hand, if you will ask the aid of Russia, you will secure the most powerful protector in the world. You will have gained on your side the only military power that is able to crush the English nation. More than that, you may be able to induce the great Monarch of that nation to embrace your faith. Another Emperor as great as he has in past ages been converted to our great faith and if you can convince Nicholas whose sympathies with Buddhism are universally admitted it will not be long before the whole Russian race will obedient servants and loyal disciples of your Holiness.

Such a rough outline was Dornjeff's policy. It produced an almost immediate effect upon the Dalai Lama himself. Impetuously without consulting his national council he accepted the suggestion and even proposed to visit St. Petersburg in person. But the Dalai Lama had reckoned too hastily. The Tsong lu had still to be consulted and here the Dalai Lama received a check. The Tsong lu replied diplomatically that it was very nice of the Russian Emperor but that they required no protection that the Dalai Lama had exceeded his authority in committing the country to a consideration of Dornjeff's offer. The grand Lama did all in his power to induce them to accept his scheme but without avail and the next

year another ruse was adopted by Dornjeff to further the interests of his patrons.

He went again in St. Petersburg and there was received in audience by the Emperor himself. He returned after a short stay the bearer of two interesting things. One was a letter asking that the Dalai Lama should despatch an Envoy to Russia to discuss the matter fully. The other was a complete set of vestments appertaining to a Bishop of the Russian Church. In spite of the recent declarations of the Tsong lu the Dalai Lama on his own responsibility sent in response Tsamnyid in Abbott of high rank to accompany Dornjeff who a month after his arrival at Lhasa was again on the road to Europe. Upon their arrival in Russia they were received with the highest consideration and a second audience with the Tsar was granted them. Ultimately they set off on their return journey and reached Lhasa in December 1901. They then laid before the Dalai Lama a proposal from the Russian Government that a Prince of the Royal house should take up residence in Lhasa for the purpose of promoting friendly relations. The other document which they returned Abbott laid before his Master was the hotly discussed agreement between Russia and Tibet.

The British authorities in Russia were keeping close watch on these missions and the British Foreign office was kept informed about the visit paid to the Emperor and the two following extracts from the Journal du Saint Petersbourg verify certain phrases of the Russo Tibetan transaction.

Sa Majeste L'Empereur a reçu le Samedi 30 Septembre au Palais de Livadia Akhamba Agvan Dornjeff premier tsant hamba pres le Dalai Lama de l' Tibet. "Great Britain papers relating to Tibet (1899-1904) page 113.

Extrait from the Messenger Official June 20th (July 8) 1907.

Sa Majeste L'Empereur a reçu le Samedi 23 Juni au grand Palais de Peterhof les Envoyes Extraordinaires du Dalai Lama du Tibet, Hamba Akhvan Dornjeff et Kutitchock Hamba Donir.

Après la reception des Envoyes a eu lieu honneur d'être présente a Sa Majeste L'Empereur le Secrétaire de la Mission Djantsan Zoubon Tatong Potrick Chef de l' Arrondissement du Tibet.

En même temps a eu l'honneur d'être présente a Sa Majeste L'Empereur le Capitaine en second Oulagov du 1er Regiment de Cosaques du Don, attaché a la Mission Thibetaine comme interprète.

Le même jour la Mission Thibetaine a été reçue par Sa Majeste L'Impératrice Marie Fedorovna.

Free translation of the above —

On Saturday the 30th September His Majesty the Emperor received Akhamba Agvan Dornjeff who is second to the Dalai Lama of Tibet in the Palace of Livadia.

On Saturday, June 23 His Majesty the Emperor received Hamba Akhvan Dornjeff and Kutitchock Hamba Donir the Envoy Extraordinary of the Dalai Lama at the grand palace of Peterhof.

After the reception of the Envoys they had the honor of being presented to His Majesty the Emperor's Secretary of the Mission Djantsan

Zombon Taitong Pantack Chief of the Department of Tibet At the same time, they had the honor to be presented to His Majesty the Emperors first Lt. Oulagov of the Regiment of Don Cossack who was attached to the Tibetan Mission as interpreter

At the same day, the Tibetan Mission was received by Her Majesty the Empress Marie Feodorovna.

Sir G Scott British Ambassador at St Petersburg inquired about the character of the Tibetan Mission from Count Lamsdorff who assured him that although the Tibetan visitors had been described as Envoys Extraordinary of Dala Lama their mission could not be regarded as having any political or diplomatic character. But this assurance was not regarded sufficient by the Indian Foreign Office and the Secretary of Foreign Affairs and the Marquess of Lansdowne in a despatch to Sir G Scott, dated Foreign Office August 16 1901 while expressing satisfaction at the announcement that the Tibetan Mission did not have any political character recorded that His Majesty's Government could not regard with indifference any proceedings that might have a tendency to alter the status of the existing status of Tibet.

Writing in 1900 Sir Archibald Colquhoun gives a picture of the then existing Anglo-Russian rivalry from the British point of view —

The expansion of two Northern Colosses—more Oriental than European whose heart of Empire lies in Central Asia into China and towards the natural zone of influence of Europe her determination to control commerce, liaison and communication are grave dangers for all other nations more especially the Anglo-Saxon peoples. Unchecked they would lead to the subjugation of Europe by Asia. The danger is clear to any one who will take up the map. Russia is already becoming a paramount power in Northern China. Russia with a port on the Persian Gulf or Indian Ocean (treble) is a night beyond question. Russia connecting Central Asia with the Persian Gulf by railways, from Ashkabad southwards, and from Tiflis by Kars and the Turko-Persian frontier thus making herself independent of the Dardanelles and the Suez Canal and cutting into the direct Indo-European line of the overland communication. A contest between East and West for the domination of the old world is imminent. Slav and Saxon must contend for supremacy even for equality and upon the skill and determination of the two opponents hangs the future of Asia and not only of Asia but of Europe.

It is generally held that Russia intrigued against Britain in Tibet and it is due to the bribing of the Tibetan statesmen that Russia secured such a stronghold there. There may be some truth about the bribing of the so-called Tibetan statesmen. But one must not

forget that the rise of Russian influence in Tibet was due to the weakening of the Chinese influence in Tibet, also due to the Tibetan dread of the British who conquered India through means well known to the world as well as the Tibetans.

China's loss of prestige in Tibet since the Japanese-Chinese war owing to her inability to assert her power over the vassal state has much to do with this pro-Russian leaning. Previous to that war and before China's internal incompetence had been laid bare by Japan relations like those between master and vassal existed between Tibet and China. The latter interfered with the internal affairs of Tibet and meted out punishment freely to Tibetan dignitaries and even to the Grand Lama. Now she is entirely helpless. They know that their former Suzerain has fallen and is therefore no longer to be depended upon. They are prejudiced against England on account of the subjugation of India, and so they naturally concluded that they should establish friendly relations with Russia, which they knew was England's bitter foe.

It is evident that the Dala Lama himself favors this view and it may be safely presumed that unless he was favorably disposed towards Russia he would never have accepted the Bishop's garment from the Tzar. He is too intelligent a man to accept any present from a foreign Sovereign as a mere compliment. The Dala Lama's friendly inclination was clearly established when in December 1900 he sent to Russia his Grand Chamberlain as Envoy with three followers. The party was received with warm welcome by that court to which it offered presents brought from Tibet. It is said that on that occasion a secret understanding was reached between the two Governments.

Mr Kawaguchi points out that the British intrigue under the guidance of Sirat Chandra Das who entered Tibet as a Sikhimese priest and which led to trouble at the frontier, created a revulsion of feeling of the Tibetans towards Indians and other foreigners. Tibetans were suspicious of the motive of the British when they started to build a fort at the frontier between Tibet and Sikkim and this gave an excuse for the British to construe that the Tibetans were intriguing with the Russians and the British Indian Government started its forward policy.

The British method created fear in the minds of the Tibetans. Mr Ocar T Crosby in his valuable study on Tibet and Turkestan says "Remove the fear of you in Tibetan hearts and you thus remove the fear of Russia in yours."

According to the despatch sent by Sir L. Satow to the Marquis of Lansdowne on August 5 1902 from Peking it was intimated that there was some rumour that a secret agreement between China and Russia had been agreed upon regarding Tibet China

renouncing the sovereignty over Tibet, to Russia to secure the alliance¹⁷. This was hotly denied by the Chinese Foreign Office. But the continued Russian occupation of Manchuria after the Boxer trouble and the persistent refusal of the Tibetans to treat with the British officials regarding the treaty of 1890, which was according to the British contention, violated by the Tibetans, led the Indian Government to send an expedition to Lhasa. A few weeks earlier the British Indian Government had ordered Mr. White to proceed with a band of escort to the Tibetan frontier. On August 30 1902 the Chinese Government asked the British Government through Sir E. Satow

*That the Officer commanding the troops may be instructed to refrain from taking any action pending the arrival of the Chinese Officer when matters can be amicably discussed. He fears that proceedings of the British Resident are likely to be misunderstood by the Tibetans.*¹⁸

Of course the Russian Government took note of the British forward movement towards Tibet and intimated to the British Foreign Office that in the present state of the East and excitement measures of this kind were dangerous and would produce a renewal of the Boxer Agitation.

This aggressive policy of England in Tibet was followed by the Russo Chinese Commercial Agreement regarding Tibet in 1902 the principal articles of which are as follows:—

Article 1 Tibet being a country situated between Central Asia and Western Siberia Russia and China are mutually obliged to care for the maintenance of peace in that country. In case trouble should arise in Tibet China in order to preserve this district and Russia in order to protect her frontiers shall despatch further military forces on mutual notification.

Article 2 In case of a third power's contriving directly or indirectly troubles in Tibet, Russia and China oblige themselves to concur in taking such measures as may seem advisable for suppressing such troubles.

Article 3 Entire liberty in what concerns Russia an orthodox as well as Lamaist worship will be introduced in Tibet but all other religions will be absolutely prohibited.

Article 4 Tibet shall be made gradually a country with an independent inner administration. In order to accomplish this task Russia and China are to be sharers of the work. Russia takes upon herself the reorganisation of the Tibetan military forces on the European model and obliges herself to carry into effect this reform in good spirit and without incurring blame from the native population. China, for her part, is to take care of the development of the economic situation in Tibet and her progress abroad.

This treaty makes it clear that China and Russia were apprehensive of Great Britain's designs in Tibet and pledged for joint action. Article 3 shows the possibility of Russia using the Russian Church and Lamaist faith in her favor. Article 4 foreshadows Russian preponderance in Tibet. Not only that, although it is mentioned that China will have the final control over the industrial development of Tibet the fact that China was in no position to carry on any project of industrial development of Tibet would mean that China would eventually ask Russia to co-operate with her to exploit Tibetan mineral resources.

In fact there is evidence that a commercial agreement was made between China and Russia for that purpose.²¹

Great Britain wanted to test the strength of the agreement, by sending an expedition to Tibetan soil at an opportune moment. Failure of Russia to the British Foreign Office thought, to act according to the agreement would destroy the Russian prestige among the Tibetan and Chinese politicians which would be a great success for British diplomacy. She waited for a decisive move till the Anglo Japanese alliance was concluded.

¹ Wood G. Zay China the United States and the Anglo-Japanese Alliance Fleming H. Revell Co. N. Y. 1921 pp. 22-23.

² MacNair Harley Farnsworth Modern Chinese History Selected Readings Commercial Press Shanghai 1913 pp. 500-560. Bland J. O. P. Li Hung Chang Henry Holt & Co. N. Y., 1917 p. 22.

³ Pooley A. M. The Secret Memoirs of Count Tadasu Hayashi G. P. Putnam's Sons New York 1915 pp. 70-71.

⁴ British Parliamentary Papers Relating to Tibet 1859-1904 p. 75.

⁵ Ibid pp. 100-101.

⁶ Ibid pp. 118-119.

⁷ Landon Percival Opening of Tibet, p. 21.

⁸ Ibid pp. 22-24.

⁹ British Parliamentary Papers regarding Tibet 1859-1904 p. 113.

¹⁰ Ibid pp. 117-118.

¹¹ Ibid page 117.

¹² Ibid page 124.

¹³ Colquhoun Sir Archibald Russia against India New York Harpers Brothers 1900 pp. 229-230.

¹⁴ Kawaguchi Ekar Three Years in Tibet (London Theosophical Publishing Society) 1909 pp. 504-505.

¹⁵ Ibid page 516.

¹⁶ Crosby Oscar T. Tibet and Turkestan (G. P. Putnam etc.) 1905 p. 253.

17 "In April 1891 the Chinese Amban was rash enough to hint to our (British) political officer that the Tibetans might appeal to Russia if we pressed for our rights too strongly."

—The Bottom Rock of the Tibetan Question by J. H. Parker. *Fortnightly Review* July 1901 pp. 124-134.

18 British Parliamentary Papers re Tibet, 1895-1901 p. 141.

19 Ibid p. 116.

20 Tibet, Russia and England. On The International Chess Board by Prof. Edwin Mackay. *The Arena* (Boston July 1904) pages 23-31.

21 No other Power can intervene between Russia and China in this matter nor can any of these stipulations be modified owing to the interference of other Powers. The Russo-Chinese Bank will defray all the expenses of prospecting for mines in Tibet. A royalty of ten per cent shall be paid to China upon all coal and metal extracted.

Mineral products whether Chinese or Russian must not be extracted in any year to a greater value than 200,000 taels. All recently discovered veins must be clearly marked out and defined so as to avoid future disputes. All imports of machinery and tools if they come via Russia shall be free of duty. Unusually used understandings whether by Chinese or Russians to be severely dealt with. Vines opened by Russians to be reported to the Russian Minister at Peking for the information of the Chinese Foreign Office. If there be no objection the Foreign Office will then instruct the Assistant Resident in Tibet to take action accordingly. Parker's article on "The Bottom Rock of the Tibet Question."

The treaty if true does throw some light on the possibility of economic penetration of Tibet by Russia. But when we compare it with the present British economic control of Tibet we find it to be very favorable to China and her sovereign rights in Tibet.

MILITARISM AND EMPIRE

By K. M. PANIKKAR

THE intimate relation and the interdependence of Militarism and Empire have been recognised by all students of history. The Empire is necessary for military power and glory and military power is necessary to keep up the Empire. Thus Great Britain cannot reduce her armaments because India and the other parts of the Empire have to be defended. Again, for the maintenance of a great military force the man power of India and the devolution of expenditure so as not to make it fall entirely on England are essential. The same is the case with France whose colonial army has become a chief factor in her defence system. The heavy military expenditure of Japan has to be borne by the Japanese alone unless the Koreans could be found to share it, but that in turn necessitates a larger army in order to maintain peace and order in Korea and to hold it against aggressors.

Besides, the overseas possessions provide the army with ample area for continuous operations which would help to keep the army in an efficient state. During peace time Indian frontier provides for Great Britain the training ground for her armies which are given an opportunity to see constant field service in the operations

against the tribes. By periodical change of regiments, the war spirit in the whole army is kept up and the field morale of the soldiers is tested. This costs the British Exchequer nothing as the whole expense of this policy has got to be borne by India. The Esher Report gives a frank statement of policy and the Indian army which is supposed to be for the Defence of India is recognised to be an imperial force on which Great Britain could depend upon any time for its offensive and defensive warfare. India and the tropical colonies offer Great Britain an opportunity for successfully perfecting her military arm without arousing the suspicion of the public in England, which by a curious tradition resents military display.

The same is the case with France. Her military glories are won and martial spirit kept up in times of peace in the colonies. In her African colonies also, the same policy of veiled military government is followed and the whole African policy of France is dictated by this consideration.

Benedetto Croce the Italian philosopher, mentions that during the Tripolitan war, it was seriously suggested by a writer that the 'great victories' of Italy in this predatory expedition should be celebrated in a Latin

history. The spirit of Zaborism which imperial tradition generates is even in normal minds such that a nation which once embarks on a career of conquest and exploitation is bound increasingly to become militarist in ideas. In fact, even in countries which glory in civilian tradition as England the spirit of military dictatorship for those outside the white race has come to be accepted as a principle. In India the British soldier and officers are as much privileged individuals as in imperial Germany. The rules and regulations in cantonment areas are sufficient indications of this and the incidents that are daily reported in the press of outrageous actions on the part of soldiers towards civilians which go off unpunished are sufficient proof of this mentality. A recent case which attracted some attention may be mentioned here. A well known public worker of Karachi fell in with a number of soldiers in a railway train. He was kicked out of his compartment and very roughly handled but the soldiers who were responsible for the crime were acquitted by a court martial. The outcry that was raised against Lord Curzon for daring to inflict punishment on a regiment which refused to name a soldier who had committed outrage on an Indian woman shows how strong the feeling of militarism is in Anglo India. In fact to breathe a word against the imperial militarists is as much a high crime in England as it was in Germany, and any one however high his position who fights for civilian authority over the military as Lord Curzon did in his struggle against Kitchener is bound to go down.

The complete subordination of political and civil policy to military and naval interests in Japan which country exemplifies the imperialist spirit almost as well as Great Britain as well known. The elder statesman who from behind control the Mikado's government pursue with single minded determination the policy of perfecting the army and the navy with a view to further aggrandisement and greater position as an imperial nation.

The cynical way in which the principal signatories of the Washington Conference tried to overreach each other after drawing up an agreement for the limitation of armaments is indicative of the policy of force that underlies imperialism. Japan refused to accept the 553 ratio in relation to auxiliary craft and though she scrapped a number of battleships the total tonnage of her building programme after the conference was even

greater than what she had laid out for herself before 1921. The hurry with which the fortification of Bonin was completed also showed that Japan was not going to risk the defence of her pacific empire to the decision of the diplomatists that were gathered at Washington. The decision that Great Britain took almost immediately to build a first class naval base at Singapore and the stormy protests which the champions of the Blue Water school raised against the decision of the Labour Government to abandon it give some explanation of the motives that lie behind Britain's Naval policy. The whole policy of naval bases and coaling stations is based on the question of Empire defence. The Navy unlike the army cannot unfortunately march on its stomach and even the most powerful Armada is limited in its operations by its steaming radius. If it is to operate in distant seas it must have dockyards, coaling stations and supply centres. It is this fact which has compelled Britain to lay her hands on all possible strategic centres. It is the same principle which drives Japan to annex Yapp Islands. For the same reason the United States is forced into a forward policy in the Pacific as the defence of the Philippines against a maritime attack would be impossible without bases, dockyards and coaling stations for the American navy in the long distance it has to traverse from San Francisco to Manila.

The development of aerial warfare has strengthened again the relation between armament and Empire. Aerial connections between the various parts of the Empire are of the utmost importance to the future of defence. Britain, France, Japan are making serious efforts in that direction. The Imperial Defence Committee of Great Britain has long been seriously engaged on airways and a comprehensive scheme by which the different parts of the Empire will be knit up aerially is under consideration. France has already made great progress in this direction says a special correspondent of *The Times*—"French aeronautical policy is more immediately directed to the maintenance of the influence of France as a Mediterranean Power and to the exploitation of the rich resources of her African Empire. Regular air services have long been established between the southern coast of France and Morocco and Algeria and for these the Compagnie Generale d'Entreprise Aeronautique is responsible. Every morning at 7 o'clock aeroplanes leave Toulouse for Marseilles for Casablanca and cover

very day by the Bombay Mail. On my return home I drove to the Railway Station and met him there. Fortunately for me the train was late and so I had the opportunity to talk with him for about an hour. He was returning from Calcutta and had seen there the agitation that was going on against the partition of Bengal. He said that the division of the Bengali speaking people was a very wrong thing to do. He said it was not the policy of Government to have provinces of homogeneous people speaking one and the same language. He was in Calcutta when Curzon got Berar from the Nizam. He was a member of the Imperial Council and had some talk with Curzon about Berar. He suggested to the Viceroy to amalgamate Berar with the Bombay Presidency for the language of Berar was Marathi and thus the people there were more akin to

those of the Deccan than to those of the Hindi speaking people of the Central Provinces. But that would be increasing the numerical strength of the Marathi speaking people in the Bombay Presidency, and it did not seem to be the policy of Government to do so.

He knew I had a collection of Gaedhara sculptures which before his visit to Calcutta he had not seen. When he came to my house I intended to show them to him, and he jocularly said he would take away such of them as he might take a fancy to. I told him that he was quite welcome to have them. He said when he next visited Allahabad he would do so. He extorted a promise from me that if I ever visited Poona, I would be his guest. Alas! meeting him again on this earth was not to be!

THE 'ZOO

By HARINDRANATH CHATTOPADHYAYA

To-day I saw the azuro shies
Reflected in a monkey's eyes
And also in a flockless doves,
And in a peacock's and a deer's
For all these myriad eyes are Lovo's
Which sparkle through the dark of years

To-day I thought I saw God start
Flame like within a tiger's heart
And saw His old celestial smile
In the grey hearted crocodile
And saw Him like a splendour wake
In the brown wriggle of a snake
And for their feet, I saw Him span
A gold bridge in the heart of man

REPAIRING THE RAVAGE WROUGHT BY WAR

By ST NIHAL SINGH

Illustrated with photographs specially taken by the Author

I

LEON! Leon! Come! Come! Your dinner is getting cold. Leave Monsieur the photographer alone.

But Leon—a Belgian boy of eleven or twelve—was too intent upon appearing in the photographs which I was taking in his native village of Houthulst in northern Belgium to heed his mother's call. With the agility of a panther he picked out the object which I was desirous of photographing—a massive structure which the Germans had built in the heart of a graveyard at the edge of that little Flemish settlement. Before I had set down my stand, he had clambered on top of the monument and taken his stand right in the middle of it. His companions of much the same age followed his example and clustered round him. Some smaller boys not finding themselves equal to the climb took their stand at the base of the monument. A girl a little older than the boys selected with rare judgment a position behind one of the German graves which would enable her to stand out in splendid isolation in the picture.

The structure had been built partly to serve as an observation post and partly as a monument to the Germans who had fallen. The side facing the lens bore the text

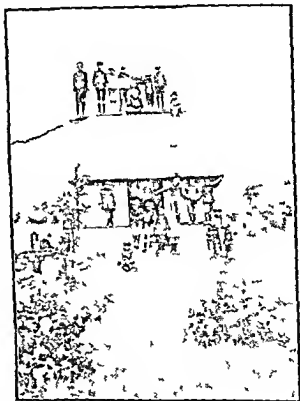
Wir Wissen Das Denen Dio
Gilt Lebe! alle Dinge
Zum Besten Dienen

A friend of mine who happened to be at my side and who knew a little German told me that the text meant

All things happen for good to those who love the Lord

Round about the monument were graves of men who had fallen in the course of a conflict unprecedented in the annals of mankind alike for magnitude of operations and the malignity displayed by the combatants—and by the politicians whom these combatants doubly served as instruments. Native and

foreigner lay interred in the ground. But even in death the barriers created by race—by nationality—stood just as they had done when that clay was in-tinct with life, and that life derived its motive power from greed, lust and hatred.

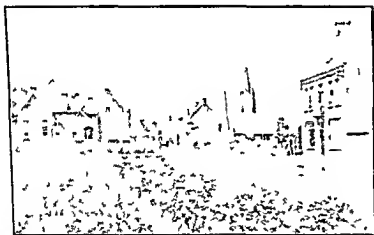


Young Belgians Standing on Monument erected by the Germans during the occupation of Belgium in memory of their dead soldiers

The crosses erected over the graves of unidentified invaders bore a legend which translated meant 'A German Hero'. The British marked the last resting place of their dead whose identity had been lost with the inscription 'A Soldier of the Great War Known Unto God'. The Belgians contended

themselves with the mere word "*Inconnu*"—unknown.

The contrast presented by those legend-lines leapt to the eye. The only people who had managed to restrain themselves from swaggering—who refused to couple God with fighting—were those who had been dragged into the war because their neighbours on the east were determined to rent their neighbours on the west. As I beheld those graves an Indian proverb rose before my eyes: 'When buffaloes fight,' some wise forefather of ours declared, some hundreds, possibly thousands, of years ago 'the bushes get trampled.'



Village of Staden rebuilt from the foundations up

The spirit bred in the Belgians by the suffering inflicted by the contending Powers found expression everywhere in the graveyard. The sod which covered the remains of the German fighters, marked by black crosses, looked unkempt. The graves wherein reposed all that was mortal of Belgians and their Allies were, on the other hand, carefully attended to.

As the eye shifted from the earth to the monument which despite tremendous hammering from Allied batteries and aircraft still appeared remarkably solid, it turned from the dead to the living. Over the German 'heroes' towered young Belgium. Where was the pride of the men who "goose-stepped" to the tune set by their masters boastful of their determination to make their will prevail?

Some of the children who looked down from that height upon their interred bones

must have been conceived and born while Armageddon raged. Their nervous system will probably carry upon it the impress of war so long as that system lasts. The economic and financial complications created by the conflict will continue to cheat them of a goodly portion of the fruits of their enterprise, industry, patience, perseverance and frugality—qualities in which fortunately the Belgians are rich—as long as they live.

Some two or three hundred yards away from this monument, across the street from the graveyard stood the school from which those youngsters had poured out just as my motor car had drawn up in front of it. The sun shining upon its red tiled roof and red brick walls emphasised the fact that it had just left the builders' hands. Subsequent examination showed that good material, unstinted labour and great thought had been put into its construction. Generous provision had been made for admitting light and air into the class rooms.

Between the school and the graveyard stood all that the gunners of the contending armies had left of the sacred structure round which in pre-war days, had centred the religious life of the little Flemish community. Only the base of the belfry remained—a

trifle higher than myself and sadly battered. The litter of destruction surrounding it rendered it an eyesore.

Monsieur Rene Didon, son of the Keeper of the *Musee Communal* of Bruges, who combines great linguistic talent with an intimate knowledge of the country, and who was acting as my guide, philosopher and friend explained to me that that side was being purposely preserved to serve as a memento of the war. 'It is,' he said, 'just as it was left at the end of the war.'

And that spot, continued my Belgian friend, gives you some idea of what the place looked like at the time the Armistice was signed and our people marched into the place. Every single building had been razed to the ground. Nothing had escaped ruin—not even the meanest hut occupied by the poorest of the poor. The whole town wiped out of existence—brick and stone covering

up every street and lane—buge gashes cut in all manner of places by shells and filled with water from the sky and from the gutters. It was an awful sight to behold.

That was the state in which Houthulst was left. And not only Houthulst. Wait till I take you further into the interior. Every village and town was similarly wiped out of existence and has had to be rebuilt from the foundations up.

II

It was the rebuilding that interested me and even more so the pluck, industry and perseverance behind that rebuilding. A few yards away from that ugly ruin of the old church rose the bell tower over the new church. It had been fashioned in imitation of the building which it replaced. Perhaps it is a bit better—more solidly built. My Belgian companion admitted.

At the time of my first visit the structure had been completed. The yard surrounding it was still littered with building materials. Now it has been tidied.

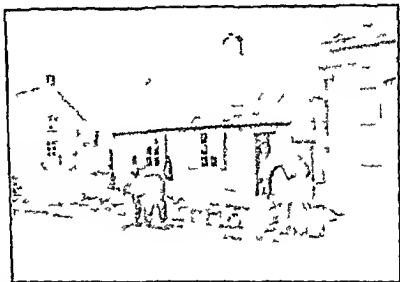
All around the school and church were newly built houses erected along streets which had been freshly paved or were waiting their turn to be paved. Everywhere bustle and activity reigned—carts laden with building materials arriving, carts filled with debris departing—families moving out of the temporary buildings hastily thrown together at the close of the hostilities into the materials used in military buttresses into the new homes which have been constructed by the Government to take the place of those razed to the ground or rendered uninhabitable.

In view of the completeness of destruction it has been no easy matter to locate the position of streets and sites of property. To make confusion worse confounded the records—ancient and modern alike—of all kinds had perished.

In this circumstance, it was difficult for the officials to decide the claims preferred in respect of property. Endless patience combined with infinite resourcefulness en-

abled them to piece together scraps of information. By degrees plans were evolved. Every street and alley was traced out, and every building whether pretentious or humble was identified and marked in its proper place.

Every property owner got his old site. The man who had owned a house on the corner of a street got his old corner back again. The man who had a house in the middle of a terrace was given a house at the same point in the reconstructed terrace. Only by deciding to recreate a village exactly as it had existed be-



Reconstructing Roads in Belgium

fore the war was it possible to satisfy anyone and obviate jealousy and heart burning.

III

What I saw in Houthulst I saw also in the village next to it and in every other village through which I passed for miles round it. And not only in villages. The same was true of towns and even cities. Everywhere a new place had risen from the ashes of the old or was in the act of rising.

During the seven or eight months that I have been going up and down this rebuilt region I have sometimes found it difficult to believe that I was travelling through an ancient land and not through a new undeveloped country which pioneers filled with the spirit of adventure were subduing. Only in the American or Cana-

themselves with the mere word "Inconnu"—unknown

The contrast presented by those legends leapt to the eye. The only people who had managed to restrain themselves from swaggering—who refused to couple God with fighting—were those who had been dragged into the war because their neighbours on the east were determined to rent their neighbours on the west. As I beheld those graves an Indian proverb rose before my eyes: "When buffaloes fight some wise forefather of ours declared some hundreds possibly thousands of years ago the bushes get trampled."



Village of Staden rebuilt from the foundations up

The spirit bred in the Belgians by the suffering inflicted by the contending Powers found expression everywhere in the graveyard. The sod which covered the remains of the German fighters marked by black crosses looked unkempt. The graves wherein reposed all that was mortal of Belgians and their Allies were on the other hand, carefully attended to.

As the ero shifted from the earth to the monument which despite tremendous hammering from Allied batteries and aircraft still appeared remarkably solid it turned from the dead to the living. Over the German "heroes" towered young Belgium. Where was the pride of the men who "goose stepped" to the tune set by their masters, boastful of their determination to make their will prevail?

Some of the children who looked down from that height upon their interred bones

must have been conceived and born while Armageddon raged. Their nervous system will probably carry upon it the impress of war so long as that system lasts. The economic and financial complications created by the conflict will continue to cheat them of a goodly portion of the fruits of their enterprise, industry, patience, perseverance and frugality—qualities in which fortunately the Belgians are rich—as long as they live.

Some two or three hundred yards away from this monument, across the street from the graveyard stood the school from which those youngsters had poured out just as my motor car had drawn up in front of it. The

sun shining upon its red-tiled roof and red brick walls emphasised the fact that it had just left the builders' hands. Subsequent examination showed that good material, untinted labour and great thought had been put into its construction. Generous provision had been made for admitting light and air into the class rooms.

Between the school and the graveyard stood all that the gunners of the contending armies had left of the sacred structure round which in pre-war days, had centred the religious life of the little Flemish community. Only the bare of the belfry remained—a

trifle higher than myself and sadly battered. The litter of destruction surrounding it rendered it an eyesore.

Monsieur Rene Diled son of the Keeper of the Musée Communal of Bruges, who combines great linguistic talent with an intimate knowledge of the country, and who was acting as my guide, philosopher and friend explained to me that that side was being carefully preserved to serve as a memento of the war. "It is," he said, "just as it was left at the end of the war."

And that spot, continued my Belgian friend gave you some idea of what the place looked like at the time the Armistice was signed and our people marched into the place. Every single building had been razed to the ground. Nothing had escaped ruin—not even the meane t hut occupied by the poorest of the poor. The whole town wiped out of existence—brick and stone covering

up every street and lane—huge gashes cut in all manner of places by shells and filled with water from the sky and from the gutters. It was an awful sight to behold.

That was the state in which Houthulst was left. And not only Houthulst. Wait till I take you further into the interior. Every village and town was similarly wiped out of existence and has had to be rebuilt from the foundations up.

II

It was the rebuilding that interested me and even more so the pluck, industry and perseverance behind that rebuilding. A few yards away from that ugly ruin of the old church rose the bell tower over the new church. It had been fashioned in imitation of the building which it replaced. Perhaps it is a bit better—more solidly built—my Belgian companion admitted.

At the time of my first visit the structure had been completed. The yard surrounding it was still littered with building materials. Now it has been tidied.

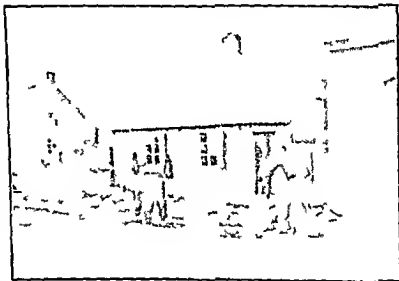
All around the school and church were newly built houses erected along streets which had been freshly paved or were waiting their turn to be paved. Everywhere bustle and activity reigned—carts laden with building materials arriving, carts filled with debris departing, families moving out of the temporary buildings hastily thrown together at the close of the hostilities out of the materials used in military huts into the new homes which have been constructed by the Government to take the place of those razed to the ground or rendered uninhabitable.

In view of the completeness of destruction it has been no easy matter to locate the position of streets and sites of property. To make confusion worse confounded the records—ancient and modern alike—of all kinds had perished.

In this circumstance it was difficult for the officials to decide the claims preferred in respect of property. Endless patience combined with infinite resourcefulness en-

abled them to piece together scraps of information. By degrees plans were evolved. Every street and alley was traced out, and every building whether pretentious or humble was identified and marked in its proper place.

Every property owner got his old site. The man who had owned a house on the corner of a street got his old corner back again. The man who had a house in the middle of a terrace was given a house at the same point in the reconstructed terrace. Only by deciding to recreate a village exactly as it had existed be-



Reconstruction. Roads in Belgium

fore the war was it possible to satisfy anyone and obviate jealousy and heart burning.

III

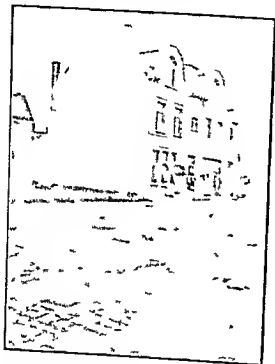
What I saw in Houthulst I saw also in the village next to it and in every other village through which I passed for miles round it. And not only in villages. The same was true of towns and even cities. Everywhere a new place had risen from the ashes of the old or was in the act of rising.

During the seven or eight months that I have been going up and down this re-built region I have sometimes found it difficult to believe that I was travelling through an ancient land and not through a new undeveloped country. The pioneers filled with the spirit of adventure were subduing. Only in the

pure were
Cana

dian prairies had I theretofore seen anything like the spectacle spread out before me—the spectacle of a town springing up from the foundations in an astonishingly short time. But for the characteristic Flemish style of architecture the *subots* (wooden shoes) worn by the children the bits of desolated sites preserved recalling the struggle and the memorials put up to the men who had fallen in the fray, the illusion would have been complete.

As one goes, about the devastated territory, one hears the whine of saw mills in which a power driven saws work over



Inn of the Innondeur (municipator) Newport

time their sharp teeth tearing through the trunks of trees turning them into lumber to be used for the thousands upon thousands of houses which are going up everywhere. Almost at every turn one comes upon brick-wards manufacturing bricks by the million to be used for the same purpose. They are kept stored in long low sheds with corrugated iron roofs or are covered over with thatch or gunny cloth to protect them from the weather. They are stacked up in piles as tall as high buildings. Truck loads of them are always standing ready to be hauled away to some centre of reconstruction.

IV

Belgian reconstruction can best be studied at a few central points in the devastated area. Newport about a mile inland from the North Sea for one, furnishes an excellent opportunity for such an object.

Situated on the river Yser, commanding the docks and sluice gates of an extensive system of canals branching out in various directions Newport was in itself, no mean prize to win. Had the enemy managed to keep the hold that he had secured over it in October 1914 he would have been able to rush into France and to plant guns on the north coast which would have menaced Dover and the country surrounding it. The Germans were kept at bay at this point by the flooding of hundreds of square miles of land. The operations connected with the piercing of the dykes and the opening of sluices, which let in the tide water had to be carried on under heavy German fire.

Fairly last summer when I first visited Newport and made a tour of the country in the vicinity of that place, I found that almost all signs of destruction had been removed. The land which had been flooded had been thoroughly drained and brought once more under cultivation. Villages and towns which had been utterly demolished by gunfire had been re-built and life flowed in them in much the same channels as it did before the region was inundated for strategic purposes.

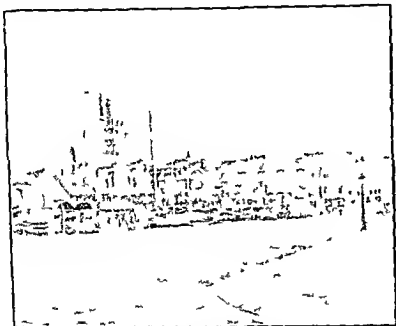
Newport, which the Germans had virtually wiped out of existence had risen better and brighter than before. The *Hotel de Ville* (Town Hall) the *Halles* (covered market place) the church schools and other institutions had been built on new foundations after the original plans but, if anything more solidly Flemish men and women stood boldly behind the counters in the shops lining the reconstructed streets serving customers, and nearly every house that had been put up was occupied.

Only when I crossed the tracks on which runs the light railway known as the *Chemins de fer Viciniaux* did I come upon an extensive collection of huts in which dwelt the people whose homes had not yet been replaced by the Government. The temporary accommodation looked dingy, and cramped. But not a word of complaint did I hear from anyone. The men and women I met seemed determined to make the best of

a bad job. The children played about in front of their homes, blissfully ignorant of the terrible travail through which their people had passed.

while I was trying to photograph this famous fortification drove me to take shelter in an inn across the bridge spanning the Yser river. As I approached it, I noticed a stone bust in

a niche above the front door, with an inscription which, owing to the sharp shower, I was unable to read. As I walked through the hall, I passed a strongly built Belgian who seeing that my clothes were soaked through to the skin felt moved to remark, 'Mauvais temps Monsieur' (bad weather sir). It turned out, on pursuing the conversation, that he was an engineer by profession and had served with the Royal Engineers throughout the war and had been present in Neuport at the time of the inundation. He described to me exactly what had happened, pointing out various places of interest which otherwise would have escaped me. I learned from this



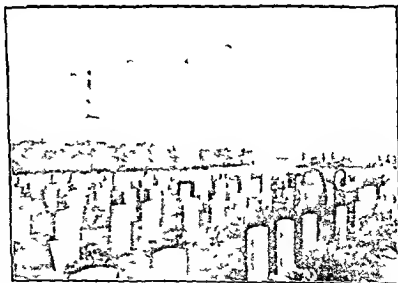
Remains of the Cloth Hall Ypres

On the other side of the river, in front of the locks commanding the network of canals, lay the 'Redan,' where, at one time here had existed fortifications of some importance. The Belgians had created a network of deep trenches and fortified them with impregnable looking dug-outs whose walls were lined with sand bags.

As I examined the place I found a stream running through its heart—in fact almost surrounding the main series of trenches. Above ground, all was desolation. A few blackened and blasted tree trunks bare of leaf

or green twig stood like silent sentinels. A few wisps of tough marsh grass was the only sign of vegetation to be seen in this locality, which, for a goodly part of the war, was the constant scene of fighting in the effort to hold or to capture a point of vantage.

Rain beating against the lens of my camera



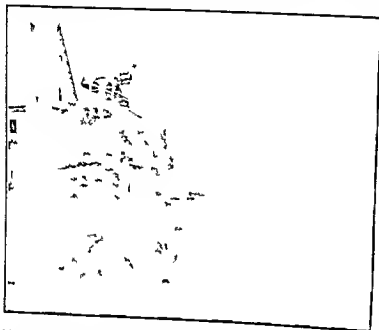
The 'Essex Farm' Cemetery near Ypres

an officer, for instance, that the very inn in which I was sitting drinking a steaming cup of coffee had been the home of Lieutenant-General Dossin, and that the bust over the front door was an effigy of that great man. The original building, destroyed during the fighting, had been replaced by a new struc-

ture in which I was sipping coffee waiting for the rain to stop. General Dossin had died a short time before my visit to Nieuport and the house had been sold to settle the estate and was being used as an inn which appropriately had been named *Hotel de Linon d'eur*.

V

Twenty miles to the south of Nieuport was Dixmude to which point the flood let loose by General Dossin in November 1914



Monument erected in memory of the Moros killed in the first attack at Boesdale

extended. That town had also been one of the key positions during the war.

On the banks of the Aisne Canal just beyond the bridge spanning it at Dixmude there used to be a flour mill standing on a slight ridge or elevation on a platform consisting of a huge cube of cement. Rumor had it that the Germans had erected that solid platform in peacetime in anticipation of war so that they could mount their guns upon it without any loss of time. From that point it was possible for the side which held it to command the Flanders plain for many miles and to sweep it with long range artillery.

The corn mill was captured by the Germans early in the war and from thence forward was utilised by them to hold the

bridge head and also as an observation post. It was the scene of fierce fighting throughout the conflict but every effort to dislodge them proved of no avail until towards the close of the war when the great retreat began.

As was to be expected the town of Dixmude was left a mass of charred and blackened ruins after four years of almost incessant firing. It had to be rebuilt from the ground up.

I had climbed to the top of a high dug-out regarding the warning of the guide, who feared that the roof might fall in under my weight, carrying me down with it. His prognostication did not come true and I had a fine view of the rebuilt town and the rich agricultural land which spread out to the north west and south.

As I was getting ready to come down my gaze fell upon a Belgian who in the very shadow of the dug-out and among the huge pieces of concrete torn from the massive structures built by the Germans by the guns of the Allies and strewn about the vicinity was hoeing the little patch of greens which he had sown on that blood-soaked soil. He did not take the least notice of me or of the other persons who were visiting the ruined mill at the time nor did he appear to be conscious

of the surroundings in which he was working. One of the harrowing scenes which they must have witnessed. His only thought was to grow a little food to eat so that he might have the strength to produce a little more food and so on to the end of his day.

The town which stretched out at the back of that fireless water had been fashioned by Flemings as plucky and persevering as the peasant. So high a spirit had been put on the solidly built church standing beside the magnificent *Hotel de Ville* that I found it difficult to photograph the edifice. Had the newly paved square in front of the building not been exceedingly spacious enabling me to get back a considerable distance it would indeed have faded in my picture.

VI

Even a fiercer storm raged at Ypres, some fourteen miles to the south of Dixmude, than at Dixmude itself, and, therefore, the destruction, if anything, was more complete. Belgian enterprise and industry have already rebuilt practically all the town with the exception of the core of the place where had stood the famous Cloth Hall, containing priceless specimens of the handiwork of master-weavers, lace-makers and embroiderers, which, in the pre-war era, attracted to Ypres students of art and tourists by the thousand every year. Back of it rose the high spire of the Catholic Church of St Martin, which the natives loved to dignify by the name of "Cathedral", though Ypres was not actually the seat of a Bishop—that honour belonging to Bruges, its neighbour and rival in all those arts and even more so in buildings of high artistic and historic value.

I found the church site a busy hive of industry. Masons and their helpers working under the instructions of architects and archaeologists, had put to supports the precious bits which had survived the cannoning and were strong enough to warrant their preservation. Round such nuclei were being built, stone by stone, brick by brick, the structure in faithful likeness of the one which shell and shot and aerial torpedo had practically wiped off the face of the earth. The huge scaffolding girt round the frame of the spire looked to me for all the world like a giant's broken arm put in splints by a skilful surgeon.

The Cloth Hall, it seems, is not to be restored. It has been cleared of debris. Stones torn from the walls by shot and shell adorned with sculpture which even in a demolished state looks exquisitely beautiful, have been gathered up and lie in huge piles beside the shell of the structure.

No more powerful monument to the folly of war-malers could have been devised. Unfortunately, however, either side of the combatants, blames the other for causing the struggle instead of placing some of the blame upon its own "statesmen". It, therefore, happens that this impressive ruin merely serves to intensify these passions and hatreds rather than teach a lesson to all who behold it. Far better would it have been if the Belgian Government had decided to recreate that institution as hundreds of others have been rebuilt or are in process of being rebuilt.

VII

Some 200,000 combatants of various nationalities lie buried round about Ypres. A few minutes' walk outside the town in almost any direction brings a person to one or another of the scores of cemeteries in the neighbourhood.

The "Essex Farm" Cemetery is perhaps the best-known among them. It lies in the shadow of the high bank of the Yser Canal, upon which a tall marble monument has been raised by the British whose dead lie buried there. Rows upon rows of white marble slabs rise above the carefully clipped carpet of grass which has been spread between the tombs. At the time of my first visit, early in the summer, the roses were in full bloom and splashed the white stones with a wealth of colour. Ex-British soldiers have been detailed to keep the place in order, and too high praise cannot be given to the loving care which they bestow upon the graves of their fallen comrades.

Many of the slabs have only a cross carved on them, instead of the emblem of the regiment to which the occupant of the grave belonged and underneath it the pitiful inscription "A Soldier of the Great War, Known Unto God". Near the graves of unknown soldiers stands a large rectangular stone promising the sleepers in this their last resting place that "Their Name Shall Live For Evermore".

As I stood at the edge of the cemetery on a bright autumn afternoon, my mind pondering this incongruity, a cart came clattering past me. Above the rattle of the wheels rose a voice—the voice of a woman who had not quite left her girlhood behind. She sat on a heap of straw in the bottom of the cart and sang a mirthful lilting tune—like the song of a bird which has found its mate. She sang in a tongue which was foreign to me, and yet her Flemish words were so close to English that I felt piqued at my inability to understand them. She had found her mate, the sturdy Fleming, who with his face half turned toward her, was driving the cart, leaving the steering to the level-headed horse between the shafts. It seemed to me that they must have been only recently married. The look of ecstasy upon the man's face and the woman's merry song shouted out for all the world to hear "Behold, we are happily married".

The cart passed on, and I, my reverie broken, walked away in less than five minutes.

I came to a field of clover with tall, succulent stems and vivid green leaves. The cart which had jostled my thoughts away from the dead to passion-pulsing life stood just at the edge of the field. The woman was bending over the clover which her man had cut with a sickle, and was tying it into bundles with wisps of straw which she branded as required, and threw them into the cart. Her lithe, willowy body moved rhythmically keeping time with the liquid notes which bubbled from her lips as she worked.

In all the fields surrounding the war cemeteries, Belgian men and women full of the joy of life, with their eyes turned to the future and their backs turned to the past work from dawn till dusk doing everything in their power to rehabilitate their country. They sing as they toil, songs full of promise of good fortune to come. As one gazes over the fields green with the waving plumes of beet root and high growing clover one could weep at the thought that a peaceful land like this should have been so rent and ravished. In the shadow of the cemeteries and of the blackened blasted trees cows and calves and horses and colts graze peacefully as unafraid as their masters and mistresses of the grey ghosts of war all about them, unmindful of the silent dead.

VIII

About a mile and a half to the north of the 'Essex Farm' Cemetery is situated the village of Bessinghe, where I was told a monument had been erected to the memory

of the 'Moroes' as the men are called who came from France's possessions in northern Africa, and who were the first among the Allied troops to suffer the tortures of poison gas, the first gas attack having taken place at that point which they were defending at the time. I journeyed up to it one day to see Christendom's tribute to its heathen defenders.

Set up in a land soaked with blood of hundreds of thousands of combatants, the monument reflects the grim mood of its fashioners. On top of what appears to be a bit of a building belonging to past days which escaped utter destruction, and over which merciful Nature has not yet thrown a mantle of green has been set an old cannon so small as to look almost like a toy perched on a hillcock.

All around the monument stand solidly built red brick houses, with overhanging red tiled roofs built to take the place of those which were demolished during the war. The grass sown in the front yards has had time to mat together into the semblance of lawns. In the sea on beds of gay coloured flowers blazoned the gardens, like pretty banners, lend a touch to the monument as a tribute to the brave 'Moroes' in whose honour it was reared.

As I have already remarked, all these monuments whether planned on a handsome scale or otherwise only serve to keep up the spirit of strife while Europe's great need is to bury hate and religious hatred and get on with the work of reconstruction.

SOCIAL LIFE IN THE ANIMAL WORLD :

By S C VERMA M.Sc. LL.B.

University Lecturer in Zoology, Allahabad.

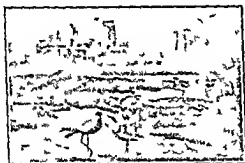
More ancient than competition is combination. The little beetle flutters, a flock of Gulls spinning insects, the little bee in the mid-flow, the rat in the collar, the crane in the mud-hole, or the humming-bird in the air have learnt that Gals are best word is together, and not alone. He who is striving to make Gals' blessing and bounty possible to most is stepping in line with nature. The selfish man is the isolated man.

MAN is not the only social animal, nor the only animal species whose individuals live in mutually advantageous relations with each other and with individuals of other animal kinds. Indeed, the communal life of some insects is developed along true communistic lines far more specialised than

the communism shown by man Parallel to the evolution of the present highly specialised human society from a primitive living together, we can find a long series of gradatory conditions of social life from mere gregariousness to the extremely specialised interdependent and unified community of ants But before taking up the series of stages in true social or communal development among lower animals we may as well give some attention to conditions of animal associations not approaching a real community

STRANGE PARTNERSHIP

Animals often live together in strange partnerships The beef eater birds (*Buphagus*) perch on cattle and extract grubs from the skin But a very interesting case is that of the Egyptian plover (*Pluvianus aegypticus*)



CROCODILE BIRD

A friendly agreement appears to exist between the birds and the crocodile. On the sand banks of the Nile the birds are seen picking leeches and fragments of food from the mouth of the crocodile.

and the crocodile These birds are often seen freely associating with crocodiles when they lie out of the water basking in the sun One may often find a plover inside the gaping jaws of the reptile comfortably moving about and picking up crumbs of the monster's last meal that may still be sticking to the buccal cavity instead of picking his teeth as Aristotle alleged It is a wonder that the crocodile does not even attempt to kill these birds even when he is entirely within his mouth, but it has on the contrary learnt to court them so that they may clean his mouth and probably also remove leeches and other parasites from his body In the nests of some ants are met with other insects such as a Lepismid or an Ateueteles, living in harmonious relationship The Lepismids are tolerated as pets although they act as real free-booters wrest

ing the food when it is being passed by one ant to another, but the Ateueteles serve the ants by eating away refuse, dead ants etc, present in the nest, and are fed by the ants from their food in case of need They have aptly been called "the beggars" of the colony The marine animals furnish many associations of this type It is not an uncommon sight to see at times a Swan mussel attached to a small marine fish (Bitterling) by means of a beautiful red cord During the breeding season of this fish its oviduct gets considerably elongated and is projected out of its body as a red tube which attracts the swan mussels These molluscs manage to get hold of the fish oviduct by means of their mantle flaps As soon as this connection is established, the fish becomes aware of it and begins to lay its eggs in the gills of the mussel where they undergo their development for about a month But while Mrs Bitterling is thus busy laying her eggs in a safe place Mrs Anodonta is not idle she also lets her larvae escape and ascend the tube up into the skin of the fish where they grow until they are able to lead a free life Another example is that of the large floating coelenterate Physalia (man of war) and the small fishes Nomeous group which always accompany the former seeking shelter from their enemies apparently knowing the protecting value of the stinging cells of the tentacles of the coelenterate

COMMENSALISM

But when we find a little fish living contentedly inside a large sea anemone, or the little pea crab (*Pinnotheres*) within the horse-mussel it is clear that the fish and the crab are not only sheltered by their hosts but share their food also They illustrate the biological relationship known as "Commensalism" which means eating at the same table A better illustration of this is furnished by the association between crabs and sea anemones The hermit crab (*Eupagurus*) has its borrowed shell always enveloped by a sea anemone (*Adamsia*) and some crabs (*Melia*) of the Indian Ocean carry an anemone attached to each claw The use of the sea anemone with its batteries of stinging cells as a mask to the crab and also as an aid in attack and defence is obvious, on the other hand, the sea anemone gets the benefit of being carried about by the crab and may also derive food from the crumbs of its bearer's repast It is not improbable that in some cases the crab

they are formidable and often help one another out of difficulties. Each band is guided by a veteran leader whose wisdom, experience, and probably also superior strength is always at the disposal of the rest.

On the other hand some of the most successful carnivores, such as wolves, hunt in packs of not a few birds of prey (eagles, hawks and kites) unite in destroying their quarry. Combination for defence but also for offence. Combination for offence but also for defence. Combination for defence but also for offence. Combination for defence but also for offence.

In addition, combining defence and attack many birds also cooperate in labour when they are hunting. Baboons and other monkeys act in thorough concert in plundering the flocks of birds. Scouts post sentinels and on forming a circle for the purpose of the spoil. When the Brazilian eagle seizes a prey too large for it to carry it summons its friends. Pelicans fish together in great companies forming a wide half circle along the shore and catching the fish thus enclosed. But of all cases of combined activity the migration of birds is at once the most familiar and the most beautiful—the gathering together the excitement before starting the trial flights the reliance placed in leaders. Migration is usually social and is probably sometimes facilitated by social tradition.

BEGINNING OF REAL COMMUNALISM

Let us now turn to a still better form of association indicating real communalism though of a very simple kind. The prairie dogs (*Cynomys*) differ from the gregarious animals in that each pair constructs an underground abode a large number of which are situated close together forming what are known as cities or villages. These villages at times cover vast areas, and whenever migration takes place for want of food or other natural causes the entire population of the city joins in it. A still better illustration is furnished by the beavers. In these rodents belonging to a somewhat stupid race, a family of about



A BEAVERS DAM

For sufficiency of water around the lodge the beavers construct a dam across some stream.

six members inhabits one house and in suitable localities secluded and rich in water and trees many families congregate in a village community. The young leave the parental roof in the summer of their third year find mates for themselves and establish new homesteads. If the community becomes overcrowded migrations take place up and down stream the old lodges being left to the young couples. It is said that lazy or otherwise objectionable members may be expelled from the society and condemned to live alone. Under propitious conditions their achievements are marvellous. The burrow may rise into a constructed home of pieces of wood removed from neighbouring trees and fixed to trunks slightly above the water level. Members of many families may combine in log rolling or wood cutting and build large dams across rivers or even dig canals. Lewis Morgan says that some of the beaver dams are adapted against the rush of floods, that the canals are sometimes hundred of feet in length, and that there occur, at places, short cut waterways across loops of the river and also locks where continuous canals are from the nature of the ground impossible. The Indians were so much struck by the sagacity and the engineering skill of this animal as to invest it with immortality, but it is enough for us to recognise that it is the cleverest of its kind because the most socialised.

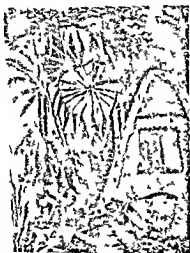
INSECT COMMUNITIES

Passing onwards in our scale of social

when we remember Fritz Muller's observations that

Besides the winged males and females which are produced in vast numbers and which leaving the territory in large swarms may intercross with those produced in other communities there are (in some if not all of the species) wingless males and females—a sort of reserve of reproductive members, which never leave the territory where they are born and which replace the winged males or females whenever a community does not find in due time a true king or queen

These complementary kings or viceroys die before winter their mates live on undowered but still maternal till at least the next summer



TRUITE NESTS OR MOONS

BEES

Many centuries have passed since men first listened to the humming of honey bees, and found in the hive a symbol of strength of unity. From Aristotle's time till now naturalists have been studying the life of bees without exhausting either its facts or its suggestions. The society is very large and complex, yet very stable and successful. The whole life gives one the impression of an old established business in which all contingencies have been so often experienced that they ceased to cause hesitation or friction. There is indeed much mortality, some apparent cruelty, and the constant recurring adventure of migration, but though hive may war against hive, interspecific competition has practically ceased and the life proceeds smoothly with the harmony and effectiveness of a

perfected organisation. The mother bee or queen by her prolific egg laying (sometimes 2,000 to 3,000 eggs a day) increases or restores the community, but she is in no sense the ruler of the hive, being the least intelligent and the most subordinate member of the whole community. The sustained life of the hive is in the hands of the worker-bees, who in brains, in activity and general equipment are greatly superior to their queen. It is they who when the old hive becomes too populous, decide that a greater part of its inhabitants should leave and set up house keeping for themselves, they select those who should join the migrating party and give the signal for the departure of the swarm and command the old queen to accompany it, leaving her ancient realm to the charge of a younger and more vigorous successor. The drones or males, though numerous are ordinarily very sluggish, and only one of them fleet and vigorous beyond his fellows will pair with a queen in the nuptial flight, himself to die soon after,—saved at least from the expulsion and massacre which await the residue of the sex when supplies run short in autumn. Thus, though wise laws are made ingenious devices originated and complex works carried through triumphantly in the face of unforeseen difficulties there is no central guiding intelligence at all in the hive life.

The combs are wonderful structures. According to Mr. Cheshire, they consist of

Rows of rooms unsurpassably suitable for feeding and nurturing the larvae for giving safety and seclusion during the mystic sleep of pupahood for encouraging the weary worker seeking rest and for safely warehousing the provisions ever needed by the numerous family and by all during the winter's siege. Corridors run between giving sufficient space for the more extensive quarters of the prospective mother and affording every facility to the busy throng walking on the ladders the edges of their apartments supply while the exactions of modern hygiene are fully met by air in its native purity sweeping past the doorway of every inhabitant (20,000 to 30,000 individuals and 10,000 grubs) of the insect city.

Not only is fresh air continually provided for the bees, young and old, but a fairly brisk air current is always maintained through the honey comb, to carry off the heavy vapour given off by the maturing honey. In addition to this both young brood and maturing honey require a high and equable temperature for their development, so that the air must be warmed before it reaches the nurseries and brooding quarters of the hive.

During the winter months the natural motive power of the warm air given off by the clustering bees is sufficient to create the gentle air circulation then alone needful. But in warm weather mechanical ventilation is needed to effect the aims of bees are stationed at the hive entrance both inside and out, whose duty it is to fan the air in different directions according to the position taken up. The combined result of this fanning system is to draw in air at one side and to expel it on the other after it has made the whole circuit of the interior of the hive. The bees fanning the squids are constantly being changed.



A QUEEN CELL HANGING IN THE FLOWERS OF THE HIVE

As soon as a swarm is decided upon important preparation engages the attention of the workers in order to provide a successor for the old queen which is to be sent away with the swarm. Queen cells are made of generous size at places on the edge of the comb so as to ensure abundant space and fresh air and in the centre of each cell is laid a small egg from which after three days emerges a grub. This grub is immediately deluged by the workers with a thick glistening jelly like substance upon which it feeds and grows at an amazing rate. At the end of five days the richly fed grub grows to the size of and largely exceeds in weight, a fully developed queen. The superfeeding is now stopped and the large cell sealed over. The grub changes to a chrysalis and becomes a fully developed Queen bee in about a fortnight's time ready to take up the important duties that lie before her.

If the swarm has issued, the young queen is allowed to emerge from the cell but if on account of unfavourable weather the issue of the swarm is delayed, a check is placed upon the ardour of the young princess by the directing powers of the colony. From the moment the preparations for her successor become an accomplished fact, the old Mother-bee grows only more restless and suspicious. Left to herself she would long have torn down the queen cell and destroyed its occupant. But the vigilance of the guard at this time is redoubled, all hostile approaches of the old queen are scudulously foiled and at the same time the attempts of the young one to break from her prison are frustrated. A hole is bored in the side of the cell through which she is fed but she is retained a captive until the swarm is gone. To guard against the new queen meeting with death or some mishap during her development, the invariable policy of rearing more than one queen is adopted but only one Mother-bee is allowed to exist in a normal hive. As soon therefore as the workers of the colony find themelves possessed of a new queen capable of attending to all duties of a queen, they withdraw the guards placed around the surplus queen cell and allow the new ruler to work her natural will upon them. This she does with fierce dexterity breaking down the cell walls and putting her royal sisters at once to the sword.



A LIVING CHAIN

Bees form a chain of bees into a circle for wax generating.

Over the broad combs the queen now incessantly wanders about laying eggs in empty

cells. Sometimes she lays eggs in the small worker cells and sometimes in the large drone cells, the former develop into Worker bees and the latter into Drones. Therefore the Mother bee in addition to the power of producing an enormous number of fertile eggs for years in succession has also this further astonishing faculty,—that she can lay three totally different kinds of eggs at will changing from one variety to the other just when and where it pleases her. There is no doubt of the marvel of this nor of the mystery and even when we arrive at an understanding of how it all comes about though the seemingly miraculous side of the matter disappears we find ourselves face to face with a greater marvel than ever.

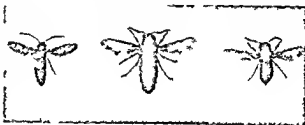
WASPS

Among the wasps the male rarely lives for many hours after his wedding or nuptial flight, which usually happens about the commencement of the winter season. The queen on alighting to the ground appears to feel drowsy and finding a suitable place such as a crevice in the bark of a tree or a split in the wooden work of some building or its walls goes to sleep for about five months. Thus she remains dormant throughout winter. She wakes up about the middle of April feeling a little dazed and stiff and coming out of her hiding place she warms herself for about an hour in the sun. This appears to renovate her for she soon becomes active cleanses her jaws brushes her legs and wings and starts on her motherly duties of founding a thriving city with perhaps as many as fifty thousand inhabitants—all her children.

She flies about visiting old and broken fences until she discovers suitable building material for the city which she has to establish. As soon as she is able to locate such material she flies again and decides upon the spot where she is to construct her nest. If the selected place requires any clearing she immediately proceeds to do it, one can easily observe her doing this duty as every now and then she comes out of the hole carrying each time something in her mouth—a scrap of dried nutshell a bit of root or seed and not infrequently a pebble—which she drops outside.

After the clearing is done she quickly arranges her toilet (which is always an important matter with a wasp) and proceeds to fetch the building material bit by bit. This

is turned by mastication into a pulp and first used to form a stout little papier-mâché pillar attached to a projecting portion in the roof of the chamber—for the wasp builds the roof of its home first. Then to the end of this footstalk a cap of the same material is added about half an inch in diameter. To the underside of this cap four cells are attached and in this manner the first stage in a new wasp city is built. In each of these four cells an egg is laid by the queen wasp and other cells are added until a layer of cells is formed each with an egg deposited in it. Meanwhile the eggs which were laid first hatch out and the queen feeds them on chopped insects and vegetable food which she has to find and prepare. In the course of three weeks the grubs which emerge from the first four eggs grow so large as to completely fill up their cells. They then seal up their cells themselves with a white cap after which they trouble their mother no more. In ten days' time these grubs change into worker wasps and emerge out of the cells by cutting them



THE THREE CLASSES OF WASP FOUND IN EACH NEST

In the center is the Female or queen, noticeable for her superior size. On the left is the male or drone with his longer feelers and on the right is the acrobatic little worker.

open with their sharp jaws. By the time this happens the paper-making powers of the queen wasp decline and this work is taken up by the four young daughters who though sexually imperfect and smaller in size are like her in all other respects for they can build new cells and tend the young just as well as she. Day by day new workers appear and soon the queen does nothing but deposit eggs in the cells as rapidly as they are built by the workers.

Both the queen and the worker wasps are endowed by nature with some wonderfully made tools to carry on the nest building function. The tiny shreds of wood bitten off from a wooden paling by means of the mandibles are worked up in the complex

the mouth and mixed with a gummy secretion, until at last a paper pulp is produced which is then spread out into a thin layer and added either to the outer walls of the city or to the tiers of cells within. Just how the paper is manufactured and what tools are employed in its production we do not quite understand as the machinery of the mouth parts is rather complex and it would be out of place here to enter into the details of structure of the bit in the horny jaws (mandibles) or of the delicate transparent four lobed tongue to the sides of which is attached a pair of small jointed feelers or of the sensory six jointed complex feelers outside the tongue. Suffice it to say that whatever work the wasp has to perform whether it is carrying a little stone out from the building site of the nest biting through strong roots manufacturing paper pulp robbing the orchard or stealing tiny portions of sweets from the kitchen or the confectionary shop which it sometimes prefers to its more lawful prey the flies—is done by these tools.



FIGURE 1. A WASP'S MOUTH

So the city grows apace new tiers are suspended to those above by short pillars until several floors are made. Some of the nests are of immense size—the one placed in the Calcutta museum a short time ago belonging to a species of tree wasps measures more than three feet in diameter and consists of over a dozen tiers. Towards the end of summer the wasp city is at the height of its glory food is abundant and thou sands of busy citizens are extremely active. About this time too some very large cells are built in the lower tiers and extra food is supplied to the grubs that hatch within them. Then there comes a terrible blow to the community

the vitality of the queen wasp becomes exhausted and she can no longer deposit eggs, and the workers soon find themselves idle having no new grubs to feed. When this happens the large cells are cut open and from them emerge a host of young queens, while at the same time from other cells appear their suitors—slender bodied male wasps with very long feelers. In the course of a few days the mates are selected, and the pairs leave the nest accompanied by some workers never to return.

A good many of the workers still remain in the nest but they appear to go mad. Their sole occupation consists in pulling out the half developed grubs from their cells and leaving them at the entrance of the nest to perish. Several ridiculous explanations have been given of this action. It is not infrequently attributed to a merciful instinct on the part of the workers who realising that with the approach of the coming cold weather they will not be able to rear their charges terminate their suffering in this way. The better explanation is perhaps one of sanitation. Until late in the year there are still queens and males to emerge, so the last service rendered by the workers to their race is the removal of these grubs so that the sexual individuals may mature in a healthy atmosphere. When all the grubs are removed from the cells, the workers forsake the nest, and having no home ties or young to feed they become freebooters giving themselves over to orgies in any warm kitchen or sweetmeat seller's



FIGURE 2. THE NEST OF THE TREE WASP
The first sketch is twice the actual size

top where they can scent savoury food even if they escape the hands of the cook. For the shopkeeper their time is now short for having deserted their nest they find little shelter and sooner or later wet and cold overtake them.

Therefore in the early history of a wasp hive there are two kinds of individuals only—the queen and her daughters. The third kind and the male appears at the end of summer—when the city is at the zenith of its glory and when certain marriageable daughters have been born to the community from which he can select a wife. His function in life having been fulfilled he perishes together with all the busy workers of the city in which he was born. Only the young queens are able to survive the winter and become the mothers of new communities. Their husbands never see the thousands of citizens of which they are the fathers; indeed they never see the beginning and early stages of a city at all.

The queen wasp is not nearly so aggressive as the workers and much less likely to sting the baits on her darts are often very imperfectly developed. A worker wasp may lose its life while stinging an enemy owing to its darts adhering but the queen in the interests of the race is more protected and uses her sting for its true original function of egg laying. The ovipositor of the worker wasp having largely lost its original function has now developed into a complex weapon of offence and is also used for paralysing living prey by means of its poison. The male wasp is harmless in this respect.

Thus we see that in its social economy the wasp is as marvellous as the bee.

ANTS

Of the four groups of social insects mentioned above adaptive plasticity attains its boldest and richest expression in the ants. They occupy a unique position in the insect world on account of their dominance as a group as is shown first in their high degree of variability exhibited in the great number of their species, sub-species and varieties; second in their numerical ascendancy in individuals; third in their wide distribution over the earth; fourth in their remarkable longevity—and colonies often outlive a generation of men; fifth in their abandonment of certain over-specialised modes of life from which the other social insects seem not to have been able to emancipate themselves; and sixth in their

manifold relationships with plants and other animals—man included. Sir John Lubbock has well said that

If we judge animals by their intelligence as evidenced in their actions it is not the guerilla and the chimpanzee but the bee and above all the ant which approach nearest to man.

Indeed the resemblances between men and ants are so very conspicuous that they have been noted even by the aboriginal thinkers. Folklore and primitive poetry and philosophy show the ants as an abiding source of similes expressing the fervid activity and co-operation of men. Although these similes have become trite from repetition the scientific student can hardly free himself from the many anthropomorphisms which they suggest. He is forced to admit that the social and psychical ascendancy of ants among invertebrates constitutes a very striking example of convergent development. The palaeontologist may be inclined to admit that this convergence has a deeper significance than that it may have been due in fact since ants and mammals seem to make their appearance simultaneously in mesozoic time to some peculiar transitory conditions that favoured the birth of forms destined to dominate through extraordinary psychical endowment. What these conditions were we have but the slenderest hope of ever knowing. Perhaps they may be conceived as having favoured psychical mutations which are not only more remarkable but also more obscure than the physical mutations now engrossing the attention of biologists. Be this as it may there is certainly a striking parallelism between the development of human and ant societies as we shall see later on.

LIFE HISTORY

Before we direct our attention to some of the more extraordinary ant colonies let us examine the typical life history of these insects for with few exceptions the general life of one community is very similar to that of any other.

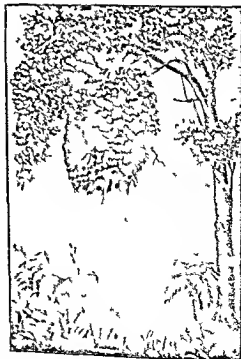
An ant's nest may be built above or below ground in hollow trees in plant galls in decaying wood—in fact no situation may be said to be wholly unsuitable for a nest if the right kind of ant is at hand to make use of it. The mating of the sexes as a whole centres in the males and females. In those species in which one or the other of the sexual forms are wingless the mating must take place within the nest or on the ground outside. But when both sexes are

winged, mating nearly always takes place in the air, in fine summer weather the males and young queens take to nuptial flight. When the hour for this draws near, a strange excitement pervades the ranks of workers. In some species even the blind and etiolated ones venture out into the sunlight and accompany the males and females to the entrance of the nest. The winged forms move about in tremulous indecision but finally venture forth now about on the stones or climb about on the grass blades till they have filled their tracheæ with a plentiful supply of oxygen. Then they spread their wings and are soon lost to view rising in the air they glitter like sparks pale into curling smoke and are lost to view high in the air. Sometimes the swarms of a whole district have been noticed to unite their countless myriads and seen at a distance produce the effect resembling the flashing of the *Amora borealis* or that of rainbow hues in the spray of laughing waterfalls. During this flight of love mating takes place and their evolutions so far as they can be observed resemble those of the honey bee so aptly described by Metcalf —

She drink with her wing elevens the law of the race that chooses her lover and enacts that the strongest alone shall attain her in the solitude of the other rises still and for the first time in life the blue morning air rushes into her stomach singing its song like the flood of heaven in the myriad tubes of the triad sacs nourished in space that fill the centre of the body. She rises still. A reason must be found untainted by birds, else it will profane the mystery. She rises still and already the ill assorted troop below are dwindling and falling asunder. The feeble inform the good, unwelcome ill fed who have flown from inactive or in impoverished cities these renounce the pursuit and disappear in the void. Only a small inefatigable dust remains suspended in infinite space. She summons her wings for one final effort now the chosen of incomprehensible forces has reached her. She seizes her and bounding aloft with united majesty the ascending spiral of their intertwined flight winds for one second in the hostile madness of life.

It must be noted, however that there are several important differences between the nuptial flight of ants and honey bees. In the case of the bees there is the single female for whom the males compete whereas among the ants there may be hundreds of female. Moreover the pairs of ants often descend to the earth in copula and always separate without the female tearing away the male genitalia. Nor does the female ant as a rule return to the colony in which she was born. In both cases the male dies soon after mating.

On descending to the earth, the first care of the fertilised female is to divest herself of her wings, henceforth useless to her. Thus she accomplishes either by pulling them off with her legs and jaws or by rubbing them off against grass blades pebbles etc. She is now an isolated being restricted to a purely terrestrial existence. During her life in the parental nest she had stored her body with food in the form of fat and bulky wing muscle. With this physiological endowment and with an elaborate inherited disposition, called instinct she proceeds to establish a colony out of her own substance. She begins by excavating a small burrow, and enlarging it into a chamber at the blind end, closes the entrance and shuts herself away from the outside world. This engineering feat (in the case of one proceeding alone) causes the ant much tribulation. She often wears away all her mandibular teeth rubs the hair from the body and磨s her burnished or sculptured armour. At length bruised and scratched the queen in her cloistered seclusion, passes days weeks or even months waiting for the eggs to mature in her ovaries. When these eggs have reached their full size at the expense of her fat body and degenerating



NEST OF CAMPONOTUS RUTHES ON A TREE.

After the flight

winged mating nearly always takes place in the air, in fine summer weather the males and young queens take to nuptial flight. When the hour for this draws near, a strange excitement pervades the ranks of workers. In some species even the blind and etiolated ones venture out into the sunlight and accompany the males and females to the entrance of the nest. The winged forms move about in tremulous indecision but finally venture forth run about on the stones or climb about on the grass blades till they have filled their trachea with a plentiful supply of oxygen. Then they spread their wings, and are soon lost to view rising in the air they glitter like sparks pale into curling smoke and are lost to view high in the air. Sometimes the swarms of a whole district have been noticed to unite their countless myriads and seen at a distance produce the effect resembling the flashing of the Aurora Borealis or that of rainbow hues in the spray of laughing waterfalls. During this flight of love mating takes place and their evolutions so far as they can be observed resemble those of the honey bee so aptly described by Maeterlinck --

She drank with her wings obeying the law of the race that chooses her lover and enacts that the strongest alone shall attain her in the solitude of the other rises still and for the first time in life the blue morning air rushes into her singular singing its song like the blood of heaven in the myriad tubes of the tracheal sacs nourished on glycerol that fill the centre of the body. She rises still. A region must be found unhaunted by birds else that night profane the mystery. She rises still and already the ill assorted troop below are dawdling and falling rounder. The feeble infirm the aged unwelcome ill fed who have flown from invective or impoverished cities these renounce the pursuit and disappear in the void. Only a small indefatigable cluster remain suspended in infinite. She summons her wings for one final effort now the chosen of incomprehensible forces has reached her has seized her and bounding aloft with united impetus the ascending swirl of their intertwined flight whirls for one second in the hostile madness of love.

On descending to the earth, the first care of the fertilised female is to divest herself of her wings, henceforth useless to her. Thus she accomplishes either by pulling them off with her legs and jaws or by rubbing them off against grass blades, pebbles etc. She is now an isolated being restricted to a purely terrestrial existence. During her life in the parental nest she had stored her body with food in the form of fat and bulky wing muscles. With this physiological endowment and with an elaborate inherited disposition, called instinct she proceeds to establish a colony out of her own substance. She begins by excavating a small burrow and enlarging it into a chamber at the blind end, closes the entrance and shuts herself away from the outside world. This engineering feat (in the case of one proceeding alone) causes the ant much tribulation. She often wears away all her mandibular teeth rubs the hair from the body and mars her burnished or sculptured armour. At length bruised and scratched the queen in her cloistered seclusion, passes days weeks or even months waiting for the eggs to mature in her ovaries. When these eggs have reached their full size at the expense of her fat body and degenerating



NEST OF CAMPONOTUS RUFIPES ON A TREE.

After von Thun.

It must be noted however that there are several important differences between the nuptial flight of ants and honey bees. In the case of the bees there is the single female for whom the males compete whereas among the ants there may be hundreds of females. Moreover the pairs of ants often descend to the earth in copula and always separate without the female tearing away the male genitalia. Nor does the female ant as a rule return to the colony in which she was born. In both cases the male dies soon after mating.

wing muscles they are laid in little packets after having been fertilised with a few of the many thousand spermatozoa stored up in her spermatheca during the nuptial flight. These are nursed till they hatch as minute larvae or grubs and are nourished by the queen from its saliva derived from the fat stored in her body and eventually developed into undersized workers (workers minor) whose first care is to break away into the outer world and to proceed with the enlargement of the nest. The newly hatched workers bring food for the queen and she regains some of her original plumpness but remains all the time perhaps for 15 years a lonely self sacrificing egg laying machine.

In an incredibly short time the community is in full swing. The ill formed niggard workers are replaced by more lusty individuals from a different kind of eggs laid in clusters and not in cells like those of bees and wasps. The greatest care is bestowed upon them by the workers and they are covered with saliva by frequent licking which causes them to stick together in batches. This renders their transport easier either from chamber to chamber on account of the variation of temperature and moisture from hour to hour or to a place of safety in case of an accident to the nest.

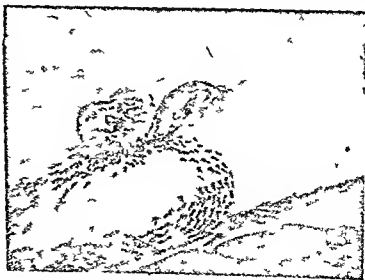
The grubs which hatch from the later eggs of the queen (or queens) are soft bodied blind legless helpless little creatures. Their nurses supply them with nourishment

from their own mouths consisting of partly digested food or masticated insects caught by the workers portions of seeds or other vegetable matter. For a month or more the nursing is continued and in order that the grubs may develop into healthy well grown ants it is necessary that they should be surrounded during their various stages of growth with an atmosphere of constant temperature and humidity. To bring this about the nurses remove their charges from place to place within the nest and they are arranged in piles according to their ages. The nurses of one Texas species are in the habit of bringing their charges to the surface after eight full and slowly promenading up and down with them after the manner of human beings.

At length the grubs reach the stage at which it is necessary to change into chrysalids so the nurses embed them in the earth till they have spun their cocoon (the embedding is done so that the grubs may get some points of attachment for the silk) then they dig them up and store them in piles. Inside the cocoon the grub transforms into the adult insect and when the changes are almost completed the nurses once more come to the rescue by splitting up the silken envelope they remove the half formed ant (callow) from within. The callow is helpless its legs feelers and wings if it be a winged form are closely folded to its body all these organs are cleaned, licked dry and unfolded by the diligent nurses. In short they literally set the callow on its feet.

These immature callows soon develop into males or females or soldiers as the case may be. The structure of the nests, the number of castes—that is to say individuals modified in some special manner for the accomplishment of definite duties and the habits of the workers differ widely in the various species.

In some species workers (normally a caste of non reproductive females) of different ages perform different tasks foraging or house keeping fighting or nursing as the case may be and the division of labour is associated with difference of structure. Thus in the Sauba or Umbrella Ant of Brazil (*Ecodoma cephalotes*) so well described by Bates in his Naturalist on the Amazons there are three



DRIVER ANTS ATTACK A SNAKE

The snake the Horned Viper a little was attacked when it was a quarter of an hour but in the end was killed and finally eaten by the ants.

classes of workers All the destructive labour of cutting six pence hko discs from the leaves of plants is done by individuals with small heads while others with enormously large heads simply walk about looking on These *worker majors* are not soldiers nor is there any need of supervising officers Bates thinks that they serve as passive instruments of protection to the real workers against the

attack of insectivorous animals The third order of workers includes very strange fellows, with the same kind of head as the work majors have but the front is clothed with hairs instead of being polished and they have in the middle of the forehead a twin 'simple eye' which none of the others possess

(To be concluded)

THE ORIGIN OF THE HOLI FESTIVAL

BY PROF JOGES CHANDRA RAY M A VIDYANIDHI

THE Holi festival of Northern India is known as Dol Yatra in Bengal It is pre eminently a festival of those who are devotees of Vishnu whether known as Narayana or Krishna Well to do people have generally a separate pavilion specially built for the occasion while others erect a temporary canopied structure for the purpose Early in the morning of the appointed day the Full Moon day in the month of Phalguna the deity is brought in by throne to the pavilion and placed there with his face turned to the south He is anointed and bathed, and after the usual worship with flowers touched with coloured powder The throne is suspended by means of cords and rocked seven times Hence the name is Dol or swinging Sometimes he is carried in a procession in the afternoon amid great rejoicing and coloured powder and water thrown on each other's person Thus ends the festival which is sometimes continued for a few days more In the preceding night, however, there is also rejoicing though chiefly among children A bonfire is made in the evening in which a figure called meda or ram is burnt This ceremony is known as 'Charchai in Sanskrit and Chanchai in Bengali

There are various legends connected with the festival and practice differs in different parts of the country It is generally believed to be a spring festival occurring as it does now in the spring month of Phalguna It is to celebrate the advent of joyful spring after cold weather and the name, Vāsantī Utsava sometimes given to it associated with

tularity and in parts of India with coarse jewelry among the lower classes, has lent colour to the view

But there are serious difficulties in the way of accepting this origin Firstly, it fails to explain the practice of burning a bonfire on the night preceding Holi into which the supposed figure of a ram is thrown We can understand the enjoyment of a swing on a full moon night in spring and merry making with coloured powder and water, but why should there be fire also? In Maharashtra and other parts of the country, the full moon night is known as Hutisani, meaning the night on which a sacrificial offering is made to fire The character of the festival is thus completely changed into a fire festival Secondly Dol Yatra is not an isolated festival occurring once a year in spring It has its counterpart in the rainy season, exactly six months after It is then known as Hundol in Sanskrit and Jhulan in Bengali which being derived from the same root as Dol also means 'a swing But who would ever think of a swinging pastime under incessant torrents of rain in the month of Śravana? Thirdly, how to account for the origin of another Dol in Chaitra a month after Holi Though this is not as popular as the first Dol it is not without authority Fourthly Phalgun is the month in which Holi is kept was not a spring month in ancient times, and were it not for the procession of the equinoxes described later on would have been now a winter month, unsuitable for holding carnival Fifthly we should remember that there is a festivity a month after Holi

in which Madana the Indian cupid, is worshipped. If Holi were in origin an amorous sport of Sri Krishna one should have considered it superfluous in view of the Madana festival. Sixthly if Holi were of recent date the time appointed for it appears to have been ill chosen since Phalgun is cold in Upper India where the festival is extremely popular and where it probably originated.

All these difficulties disappear if one recalls the history of our calendar and takes Holi to be 10 anniversary in memory of the New Year's Day sacrifice which used to be performed by the Vedic Rishis of old. The event was so remote in time that its origin was forgotten and various legends grew up in course of time to account for the celebration. Yet as will be presently seen there is a substratum of truth in them garbed though they are with ignorant fancy of various times. This festival a reminiscence of the commencement of a new year is not a solitary instance of its kind. It is preceded by the observance of Maha Sivaratri the Great Good Night a fortnight before Holi and those two are analogous in significance to Rasi Yatra and Deepali in the month of Kartika when a new calendar began. The third calendar and the present one began in Ashvina with Kojagari and Mahalaya and analogues in Chaitra in which there is again a Sivaratri followed by a Dol and Madana festival.

There are numerous instances of feasts in our calendar which appear to have been appointed for the purpose of marking astronomical cycles such as Yuga Manvantara kalpa Samkranti &c. and Durga Puja in Ashvina and also six months after in Chaitra appears to have originated with a cycle of astronomers. The fixing of the dates of the feasts was neither accidental nor fanciful. The wise men of old took advantage of astronomical and historical events and enjoined religious observance may be to commemorate them just as they selected picturesque places for shrines and pilgrimage.

The Dol Yatra literally the swing festival is one of these. Its clue is found both in the legends and the date which is the Full moon night in the month of Phalgun. It is well known the Aryans counted days by nights as we do even now throughout India in the name of titli. It is a lunar day just as the months Phalgun Chaitra &c. are all lunar.

At first each month commenced with a full moon and the names of the months were

derived from those of the constellations which rose with the Full moon. Thus the name of the month Phalgun meant the month of 30 nights beginning with the full moon occurring in or about the constellation Phalguni. There are two constellations first and second which bear this name. Long afterwards, for some reason or another the beginning of the month was changed from Full moon to New moon thus transferring the Full moon night to the middle of each month. But as the names of the months were not changed, the two systems of counting though still in use have often been a source of confusion.

The Aryans had of course a year depending upon the annual motion of the sun divided into two halves the Ayana consisting of 180 days each. They particularly noticed the solstices with which are connected long and short nights winter and summer and the half year the Ayana was the period from one solstice to the other. The two equinoxes were also observed and these two together with the two solstices gave the six seasons three in each half year.

It was soon found that the twelve months consisting of 354 days did not complete the year. In some years there were thirteen full moons and in course of time two or more months in excess of the number calculated at the rate of twelve per year. As a consequence it became impossible to know the seasons from the names of the months and to perform agricultural operations in right time. After a great deal of anxious consideration the Rishis devised the system of omitting the extra months and displayed the marvellous ingenuity of practically converting the lunar months into solar and making them represent twelve equal divisions of the ecliptic.

The four cardinal points of the ecliptic would have been now in their respective months but for what Western astronomers call the precession of the equinoxes or as we say of the solstices. They tell us that the points are not fixed like the stars but continuously move backwards though very slowly at the rate of 1 degree in 72 years. As a consequence each point falls back by 1 month in about 2300 years. For instance autumnal equinox which now happens early in Ashvina was not there before. It was at one time in Kartika at a remote time in Margashirsha and so on making a complete revolution in about 26000 years.

The two equinoxes are always six months apart, and so are the solstices. These four are

separated from one another by an interval of three months. Hence if,

(1) autumnal equinox falls on *Asvina* full moon
the vernal must fall on *Chaitra*
winter solstice on *Pausa*
summer on *Ashadha*

(2) aut equ in *Kartika*, wint sol in *Magha*

ver *Vaisakha*, sum *Sravana*

(3) aut equ on *Margashirsha*, wint sol in *Phalgun*

ver *Jyeshtha*, sum *Bhadra*

Let us now return to the main question

We have suggested that *Dol Yatra* is a celebration of the New Year's Day of ancient times. If so, the year must have begun in *Phalgun* on the Full Moon night. But was this month counted the first month at any time of which we have any record? The question has been sufficiently answered in *Tilak's Orion* in which he has given many references from the Vedas to show that *Phalgun* was at one time the end and beginning of the year. Let us see which of the four points could fall in this month. The vernal equinox could not have occurred in the month, since it now happens in *Chaitra* which was yet to come. For the same reason summer solstice is excluded. The autumnal equinox which now happens in *Asvina* may also be left out, since it implies an antiquity of about 12000 years. The only point left is the winter solstice and we know for certain that the ancients used to commence the year from winter solstice, that is from the moment the sun began his northern course. But from what we have seen above if the winter solstice was in *Phalgun* the autumnal equinox must have been then in the month of *Margashirsha*. Hence we see that, roughly speaking the seasons have receded since the time by at least two months. To be precise the change takes us back to 3000 B.C. the beginning of the *kali yuga*.

It will be easy now to trace the origin of *Holod* in the month of *Sravana*. Probably it used to be observed in *Bhadra*, which is the sixth month after *Phalgun*, and on account of change of calendar, probably due to the greater length of the first six solar months counted from *Vaisakha* the festival came to be placed in *Sravana*. It is, however, clear that what happened to the sun in *Phalgun* had a counterpart in *Sravana*, when he was in the other solstice. And if any one observes the sun's journey, north and south he will at once notice remarkable similarity with the rise and fall motion of a pendulum, especially when the sun is observed in the meridian. The pendulum is only upside down, and the

period of semi-oscillation six months. The swinging motion is perceived only at the time of return. Metaphorically, the sun is mounted on a swing. In this connection, the word *Yatra*, is significant. It means motion or journey, and it is *Dol-Yatra*, the motion of a pendulum. As seen from high latitudes, the luminous orb appears low down in the sky in mid winter rising higher and higher every day and sending down coveted warmth and light and making the period pleasant and auspicious for all kinds of ceremonies. After reaching a certain point still away from the zenith it stops for a few days as if unable to decide whether to proceed onwards or to go back. The same thing happens when it arrives at the southern station, and these are the times when it appears to be rocking in a cradle.

But the sun has been ever doing the journey in this fashion and what is there peculiar to the *Dol Yatra* to connect it with the mid winter ceremony of ancient times? A complete answer is found in the legends and also in the *Maha Siva Ratra* observance on the fifteenth night preceding *Dol*. It will be remembered that when winter solstice was in *Phalgun*, the autumnal equinox was necessarily in *Margashirsha*. The latter month is commonly known in Bengal by its other name *Agrahayana* which literally means the first month of the year. It is also to be noted that while the names of all the months are derived from the names of twelve constellations this name, *agrayana*, is an exception directly telling us the beginning of the year.

But it will be said that a year cannot have two beginnings, one in *Phalgun* and the other in *Agrahayana*. Yet we know both may be current at one and the same time and among the same people. For instance, we have in Bengal a civil year from *Vaisakha* 1st, and a religious year from *Chaitra Sukla*. Village people count the year sometimes from *Pausa* (mid winter), sometimes from rains (*Vasha* from which *Vasha*, the year) and even from *Durga puja* (autumn). It was therefore not unusual to have two beginnings of the year according to the purpose of chronology. In the *Geeta* Sri Krishna described himself as the first of everything that is counted, one of which is the month of *Margashirsha*.

The name of this month is derived from the constellation, *Margashira* or *Orion* the great Hunter of Greek mythology. It has figured prominently in popular fancy and a very large

number of legends has clustered round it. Here was mighty Vritra of Vedic fame slain by Indra and the grand sacrifice of Daksha destroyed by Rudra the fearful the head of Daksha being transformed into that of a goat or deer. Here the demon Ilvala by name who used to assume the form of a ram to lure unwary Brahmanas to destruction was at last eaten and digested by the sage Agastya. The curious reader is referred to the History of Hindu astronomy in Bengal by the present writer for an explanation of these and many other stories connected with the striking figure of the constellation Purusa the repositories of popular tales of ancient times have not forgotten to tell us that Holaka or Holika from which the name Holi has been given to Dol Yatra was a demoness who was burnt to death because according to one account she used like Putana to eat children. The name is however not found in ancient literature and Sanskrit lexicons do not mention it. It was probably a vernacular name like Dhundha of Mahashteta, meaning terrible and perhaps a corruption of the Sanskrit name Ilaka or Hivaka the three stars in Orion's belt. And well might the people dread and abuse her for with her appearance on the eastern horizon at sun set came diseases chiefly respiratory to which children succumbed and Vedic Rishis prayed to Indra that they might outlive a hundred Sarat (autumn). What Margasirsha was seasonally at one time the month of Kartika became later and received the notorious appellation of Yama dandshra the jaws of death.

It was therefore not surprising that Sri Krishna who hup a child had to suffer from an attack of Putana a demoness who disguised as a woman used to poison children and Ayurvedic writers included her among the infantile diseases. It is also just possible that the idea of celebrating Durga puja in the month of Asvina as a mother protecting her children against a dark skinned Asur terrible in the form of a wild buffalo originated in this way.

According to another account, Holika is plainly described as a sister of Sambata, the year (from which the era of that name) and the old year is cremated in order to usher in the new. In Eastern Bengal Holaka is described as an old woman who is burnt to death. The mist of uncertainty can no longer cloud our vision as to the origin of Dol Yatra. Probably bonfire meant also rejoicing on the New Year's Eve as it does in Deepali though

unfortunately it is a moon lit night at the time of Dol. Possibly the illumination used to take place in Margasirsha and it is surprising that a bonfire in the name of burning a meda (ram) is sometimes made in parts of Western Bengal in this month on the occasion of Navaona ceremony the feast of first partaking of new rice after harvest.

When the New Moon month was introduced the year no longer began with the full moon in Phalguna. It began with the preceding New Moon and the night received the name of Maha Siva ratri. In Bengal we have been using a solar calendar and therefore attaching importance to Sumbhanti—the day on which the sun enters a sign of the zodiac. But to those who follow the lunar solar calendar and count days by tithi the beginning of a lunar month is equally important. As there are twelve lunar months in a year they count twelve Siva ratri each occurring just one night before the New Moon and may therefore be called New Months Eve. One of these is Maha Siva ratri the Great Eve because it is a New Year's Eve also. We need not trouble ourselves with the question whether this eve belongs to Phalguna or the preceding month of Magh. The same question arises with the Dewali night which was surely the New Year's Eve when autumnal equinox fell in the month of Kartika. A fortnight later there is Rasa Yatra said to be a sportive circular dance of Sri Krishna. The night Rasa purnama is however also known as Tripuri Purnima on which Tarakasura an Asur or demon formed of Taraka or stars was slain by Kartikeya the General of the gods (Deva senapati) and foster son of Kartika the Pleiades. It is needless to say what all these mean and who the Asur was. He was of course killed when the autumnal equinox had receded from Margasirsha full moon to Kartika full moon and the winter solstice from Phalguna to Magh about 2300 B.C. making the latter month pure and auspicious even for leaving this world as renowned Bhishma did after waiting on his bed of arrows for fifty eight days. In another account, the name of the Asur was Mahishasura the same as is represented in Durga puja and killed by the goddess Shirda or a lion since the constellation Phalguni is in the zodiacal sign Leo whence the people of Madras who follow the solar calendar call the Holi festival Sanga the festival of the Simha or Leo month exactly as the people of Behar

call it Phagua from its happening in the month of Phalguna. It is curious to observe how the same old story invented in ancient times has been preserved though the occasion which gave it prominence no longer existed. In the fire festival of Dol Yatra the Asur has got the name Mendrasur obviously Medhrasur in asur in the shape of medhira or ram. For we are told he could assume any form he wished. We now see why Padma Puran directs the burning of an animal fit for sacrifice such as a goat or ram. In parts of Northern Bengal a ram is actually placed in a miniature house made of bamboo and straw evidently for roasting, though taken out just before the house is set on fire. The animal is afterwards killed and its flesh distributed among the assembled crowd.

In parts of South Bengal a sweetmeat of the shape of a storied and pinnacled temple called math is sold in large quantities in fairs held during the Dol festival. This appears to be an imitation of the fire altar which the Vedic sacrificers used to build with bricks for the purpose of producing and keeping fire previous to actual sacrifice. We see further that the proper time for Dol is just before sun rise on the following day, the commencement of the new year and that the deity has to be placed with his face to the south perhaps because the sun has not yet turned to the north.

The Full Moon day is Sravana when the second Dol takes place usually goes by the name of Rakhi Purnima. On this day the deity is given a new sacred thread and in imitation of the four classes of people wear a thread to protect them from evil spirits in the next year. There is difference of opinion as to the day for this festival some appointing it in the month of Bhadra and reminding us of the ancient calendar when the summer solstice took place in this month. The sacred thread is no other than the endless aditi the ecliptic which encircles the sun anew who is supposed to pursue a new path on the completion of the old.

There is yet a third Dol. This takes place in the bright half of Chaitra. The exact date varies. There is no bonfire as there is none in Sravana Dol. This would have been inappropriate since both of these had no connection with Agni-sra. The Chaitra Dol goes by the name of Phota Dol or flower Dol and is really a continuation of the spring festival of Vedic times the memory of which is preserved in Sanskrit dramas such as Ratnavali. The name Dol

applied to it must have been a later introduction when the original significance of the word had been completely forgotten.

From the dates given above it must not be supposed that Dol Yatra or Rasi Yatra has been our festival since the remote times implied by them. We are told by Vedic scholars that the Rishis used to perform sacrifices at the times of full moon and new moon and of solstices and equinoxes. There were other sacrifices, performed at long intervals. There were sacrificial sessions in one of which we are told the sun's annual course was imitated. On the day preceding a sacrifice the fire altar used to be got ready and here kindled by friction of two pieces of dry wood. The sacrifices served various purposes one of which was to remember the calendar. The art of writing was unknown and the daily affairs of life could not be carried on without a calendar. The sacrifice became rarer in later times possibly through the influence of Jaina and Buddhist doctrines during the rationalistic period of our history, but the memory persisted and assumed new form according to the temperament and environment of the people. That Durga puja is really a Yajna or sacrifice is plainly told in the ritual texts relating to it and as the Vedic sacrifices were communal feast, the puja has become a national festival in Bengal. Similar is the case with Dol which has replaced a Vedic sacrifice the memory of which though fading is still preserved in the roasting of mutton though in name. In Bengal Durga puja is a puja among those who adopt the cult of Sakti or primal energy. In the rest of India, it is unknown in the Bengal form. It is there as Sarasvati puja or some other and instead of animal sacrifices as in Bengal offerings of flowers and fruit are made. Dol Yatra has been a festival among those who adopted the cult of Vishnu the all pervading energy sustaining the universe and cannot therefore have anything to do with destruction of life. On the contrary humane feelings towards all creatures have been the predominant feature of Vishnu worship. In parts of Western Bengal a small effigy of ram is made of rice paste as a substitute of a living ram and burnt reminding us of the use of rice cake, or parodasa in sacrifices in later times in the place of animal of more ancient ritual.

From the explanation of the origin of the Dol festival as given here it will not be correct to jump to the conclusion that it is sun worship. As seen in the worship of

dencies Hindu religion is undoubtedly symbolical. The three steps by which Vishnu has encompassed the three worlds are represented by the three steps of the sun, the morning, noon, and evening. Symbols may vary to some extent, and Salagrama, the round black piece of stone, is a variation of the same symbol.

No human thought is free from metaphors, and no religious worship is free from symbolism. Whether God has made man after His image or not, it is certain man has made God after him and whether we call Him father or mother friend or master it is all the same symbolical. It is equally true that common people in all countries often found a symbol with the thing for which it stands. It was on this account that Hindu sages did not approve of symbolical worship. But as the symbol, Cross, has continued to represent Christianity, and to be an idol to many, so the sun has been a symbol from remote past to represent cosmical evolution and every striking phenomenon brought about by the sun has been made an occasion to worship the Ordainer of the laws of creation. Dol-Yatra represents a cycle, albeit a short one, of a succession of natural events with which our life is interwoven, and has therefore been made a token of remembrance of all cycles known to man.

When, however, Srikrishna was recognized as an incarnation of Vishnu the sun was forgotten, but his acts were transferred

to him. For instance, Srikrishna while an infant, is reputed to have broken a pair of Arjuna trees and upset a heavily loaded cart. And the people wondered at the feats, which required superhuman strength to accomplish, forgetting the facts that Arjuna is another name of Phalgun, and the constellation, Rohini, has been from its form called a cart in astronomical literature. Stripped of the allegory the sun is represented to have left the pair of constellations, Phalgun, which by their stars look like erect trees, and consequently the constellation, Rohini also, these two being situated just at the places of the solstice and equinox remembered in Dol. It is not possible to explain every incident in the life of Srikrishna during his boyhood. Thus in spite of the poetic veneer unconsciously laid upon his acts many have been detected not to fit well with his after career.

The natural cravings of man for love and amusement found however, imaginary satisfaction in them. Dol Yatra was confounded with spring festival, and red coloured powder and water added to complete the picture. There is nothing strange, nothing incongruous, in the playful sports of the Beloved, who has ever been drawing His creatures to Him in ways which He alone knows. And Vaishnavas are perfectly right when they say that Dol and Ras Yatra are his eternal sports, the why and the wherefore of which will ever remain beyond the ken of mankind.

REVIEWS AND NOTICES OF BOOKS.

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc. will not be noticed. The receipt of books received for review will not be acknowledged nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer etc. according to the language of the book. No criticism of book-reviews and notices will be published.—Editor, M R.]

ENGLISH

THE SUPPLEMENT TO THE MIRAT-I AHMADI Translated by Syed Naveed Ali M.A. and C. N. Siddon I.C.S. (Goddard Series, Baroda, 1924) Pp. xiv+216 with 2 full page pictures.

This history of Gujarat was written by Ali Muhammad Khan the last of the Mughal drwans of

the province, in 1750-60 just before its annexation by the Marathas. Its value lies in the fact that Ali Muhammad had exceptional opportunities. He writes of things he had himself observed, he was not only contemporary with the events described but himself took an important part in them. He has an additional merit, too, which is possessed by no other Persian historian of India, viz., that he

gives imperial proclamations and regulations in the original with a copiousness which is of the highest service to the historical student. There is nothing like this, except in some of the historical works produced in Egypt in the Fatimid period, as noticed by Karl Becker in the *Encyclopædia of Islam*.

The first part of A. A. Muhammad's huge work gives the history of Gujarat from the earliest Muslim period to the Maratha conquest. The second part consists of a detailed topographical account of Gujarat, its cities, castles, temples, mosques, the lives of (Muslim) saints, and the Mughal administrative machinery. This second part has been rendered into English (paraphrased in parts, sun-married in others) in the volume under review.

The edition leaves much to be desired partly no doubt because the editors worked on the hopelessly corrupt lithographed edition of the Persian text, but also because they have not used the other sources available to the historical student today. It is very far from being a definitive edition of the *Murat* such as Hochmann's *Amir Akbar* or Irvine's *Stories of Mogor*. The notes and explanations are not waited to scholarly accuracy and fulness. For example on page 245 footnote they refer only to Gladwin's translation of the *Amir Akbar* for the revenue of Gujarat and seem to be unaware of the fact that fuller and more accurate information on the subject is available in Thomas's *Pennine Resources of the Mughal Empire* and J. Sarkar's *Index of turning points in the history of which gives extracts from the *Itihasat* of 1693 and the *Chahar Gulshan* of about 1700.*

As regards the translation, the trouble of the editors has been that they had to make their version from the very incorrect lithographic edition published by the Kathi Katti Press, Bharuch, which has several errors in it. A MS. (not autograph but belonging to the author) was found at Bombay, too late to be used in this edition. The two translators should note that there is another old and very distinctly written MS of the *Murat*, *Alumada*, with extremely useful corrections and glosses in the margin in the Oriental Public Library, Patna, which is described in the colophon as in the author's own hand.

We are glad to learn that the Baroda Government are going to print the Persian text of the *Murat* and also an English translation of the first or historical part of it. Care should be taken to consult the author's autograph noted above before these are sent to the press.

SCENES AND CHARACTERS FROM INDIAN HISTORY.
AN EPIC INTRODUCTION TO THE WORKS OF SOME OLD MASTERS.
By Mr. C. H. Payne (Oxford Univ. Press 1925) Pp. A + 252 6s net.

This is an English reading book containing ten extracts, chosen by some remarkable persons and events of Indian history, such as Alexander's invasion (from Plutarch), Anan Chavara's visit to the Court of Haridwar (from Hui Hsiang), Vasco da Gama's return to Calicut (from Portuguese sources), Akbar (D. J. J. J.), Shivaji's coronation (from Orlinda), the Court of Aurangzeb (from Tavernier). These are all taken from contemporary writers, who agree that Mr. Payne richly deserves to give us the genuine story here and life of the period, while the scientific historians often fail to reproduce these for us.

In choosing his sources, Mr. Payne has been

guided by considerations of style and not of scholarly accuracy. Thus for Plutarch he goes to Dryden's incorrect version (as patch-d and repaired by Clough) for the Chinese Buddhist pilgrim to Stambul, Juhen's primeval French translation (instead of the more modern rendering of Beal). Similarly he prefers Erskine and Leyden's translation of the *Al-Bihar-namah* (a translation two stages removed from the original) to Mrs. Beveridge's recent version made directly from the Turki text, with all the lacunae filled up, his reason being that Mrs. Beveridge's style is not of a kind to attract the general reader (p. 123 n).

The topics chosen are all attractive and the editors' own notes useful and learned.

SHIVAJI'S BIRTHDAY CELEBRATIONS. It had hitherto been held that Shivaji the great founder of the Maratha nation was born on 6th April 1677. But the chronicle preserved in manuscript by the Jadhav family of Jandri margates in the Poona district records that he was born on Fulgun dark 3rd 1701 Shaka, corresponding to 19 February 1650 (New Style). The contemporary Sanskrit epic the *Shiva Bharat* says the same thing. Thus there is evidence for the former date also and the question has not been finally decided by scholars. A party at Poona headed by Mr. Sadihu Vithaldas Divekar organised a Shivaji birth anniversary celebration at the fort of Shivner (his real place) on the latter date last year. At this gathering papers learned and otherwise, contributed by a wide circle of writers, in and out of Maharashtra were read. A selection of these has been now printed in a volume of 308 pages by the Bhandarkar Mandal of Poona at the price of Rs. 4 with a beautiful and bold portrait of the hero in the relief. The volume is one which no future historian of Shivaji can afford to neglect. In addition to marshalling all the facts and evidence known to the writers from a variety of sources and viewpoints, some extremely rare works like the Jadhav Chronicle the *Rajyatar Kosh* etc. have been here reprinted. As many *Shaknatis* (chronicles kept by different families) as are known to exist in Maharashtra have been printed besides fresh contributions to our knowledge, such as Akbar Khan's letters, Shivaji's relations with the Portuguese from the Goa records (by three writers), a charitable grant (in Persian) by Jai Singh I. &c. We only miss here the balanced and critical discourse written by Mr. Wakschir (of Bombay) on the date of the hero's birth which was printed in a journal in May last. Mr. Divekar deserves the support of all interested in Maratha history.

J. SARKAR

A FEW WORDS OF OUR FINANCIAL RELATIONS WITH INDIA. By Major Wingate, of the Bombay Engineers. First published in 1893 by William Blackwood and Sons, Edinburgh and London. Reprinted and published by Major B. D. Datta, I. M. S. (Madras), Alibabai 1926. Price six annas.

We make the following extracts from this instructive little book. Most of what Major Wingate said in 1893 is true to this day in an even more intensely aggravated form.

"The exaction of a tribute from India, as a conquered country, would sound harsh and tyrannical in English ears, so the real nature of the

Indian contribution has been carefully, though possibly unwittingly, concealed from the British public under the more inoffensive appellation of 'Home charges of the Indian Government.'

Not only is it a fact that India has been acquired without the expenditure of a single shilling on the part of this country but it is equally a fact that so far from involving outlay India has regularly paid to Great Britain a heavy tribute which there is reason for thinking has not fallen far short of the almost incredible sum of a hundred millions sterling in the course of the present century.

This enormous tribute obtained without sacrifice of any kind, is then one great and undeniable advantage derived by this country from its connection with India, but it is by no means the sole advantage. The funded debt of the Government of India, borrowed in India, is estimated at nearly sixty millions sterling of which three fifths of thirty six millions is the property of our own countrymen. The whole or mostly the whole of these thirty six millions consists of investments by Europeans in India out of money made in that country and constitute therefore a clear addition to British property gained through our connection with India as does also the property of our fellow countrymen invested in India in banks, houses, factories, and various other ways which probably amounts to more than ten millions. And in addition to British investments made in India we have or shortly will have no less than eight one millions raised in this country, on account of East Indian stock deposits, land debt debenture loans, Indian railways and public works making the aggregate amount of British capital dependent on the preservation of our Indian empire nearly one hundred and thirty millions sterling.

The problem then which the Indian financier and above all the Parliament and people of England are called upon to solve is not how to raise additional revenue from India—for that to an adequate extent would be found to be at once ruinous and impossible—but, whether it is fair and just that the entire cost of upholding British supremacy over India should be defrayed by the people of that country. Has our policy in India been determined out of pure selfishness, and benevolent regard for the welfare of the people of that country and without the smallest regard for the manner in which it may affect our own country? Was this the principle which guided us in imposing prohibitive duties upon Indian manufactures imported into this country and merely nominal duties upon British manufactures imported into India? Was it out of pure regard for India that cotton exported to Great Britain from India is exempt from duty, while it is taxed on exportation to all parts of the world besides? Was it Indian interests which dictated the fixing of import duties upon goods brought to India in British ships at one-half of the amount levied upon similar goods brought in ships of any other country? Were native interests solely concerned in the exemption of Europeans in India from the jurisdiction of the ordinary courts of criminal justice by which native redress for British wrongdoing has been made a practical impossibility in ninety-nine cases out of a hundred? Was it out of consideration for the taxpaying Hindoo and Mahomedan that the official Europeans in India was provided with a costly ecclesiastical establishment before

anything was done for their education or enlightenment? Was it selfish regard for the natives that dictated the policy of obtaining upholding and extending British dominion in the East by means of taxes raised in India in opposition to the rule obtaining in all other British dependencies, of providing for the costs of their military defence from the British Exchequer? And lastly were the 'home charges' out of the Indian revenues, under which nearly one hundred millions sterling of taxes collected in India have been transferred to Great Britain in the course of the present century devised for the purpose of benefiting the people of India alone? Let the candid reader thoughtfully and conscientiously answer these questions for himself and then say whether British interests as well as Indian interests have not had a share in determining the course of our Indian policy.

If then we have governed India not merely for the natives of India but also for ourselves, we are clearly blameable in the sight of God and man for having contributed nothing towards defraying the cost of that Government.

We have there at this moment an army of upwards of a hundred thousand British soldiers, which upholds the power and influence of Great Britain over the whole of Asia, and adds greatly to the status of our country even among the nations of Europe. But for India this large body of men would be thrown upon the labor market at home to the injury of the whole class of our laboring population while the very recruiting for the army of India prolately relieves us of poor rates to the extent of a quarter of a million a year. By means of the army and revenues of India this country has earned on wars and made conquests in all parts of Asia. Ceylon, Singapore, Hong Kong, Aden and Rangoon have all been so acquired. The first China war the Afghan war, the Burmese and Persian wars were chiefly fought with the resources of our Indian empire but in pursuance of a British policy with which the interests of India were but remotely concerned.

Let Englishmen then consider well the facts which have now been stated viz that India in the present century has paid to this country a tribute of at least a hundred millions sterling that our countrymen have a capital of one hundred and twenty millions invested in public securities in other undertakings connected with India that the trade of India is prolately of more importance to us than that of any other nation in the world, that our ambitious youth and a large body of our poor are provided with congenial occupation there that the possession of India adds immensely to the power, dignity and influence of our country in all parts of the world and apart from all higher considerations connected with their duties as civilized and Christian rulers they will surely on the lower grounds of self interest come to the conclusion that India is indeed well worth keeping.

THE PROBLEM OF THE RUPEE By B. R. Ambedkar, sometime Professor of Political Economy at the *Lydenham College of Commerce and Economics, Bombay*, Published by P. S. King & Son, Ltd., Oxford House, 2 & 4 Great Smith Street, Westminster. Price 2 Shillings 15 net.

The book which was published in 1923 is an exceedingly instructive treatise on a terribly controversial subject and retains its topical interest

even in 1926 Prof Ambedkar tackles the problem of the Rupee in all its details. He traces its history, analyses the mountain of all sorts of opinions which has grown round it and finally gives us his verdict that the problem has arisen on account of the neglect, by those in power of the truth that it is the internal purchasing power of the Rupee which is of primary importance and not its exchange value as has been assumed and worked upon by them.

Stability of a currency in terms of gold is of importance only to the dealers in gold, but its stability in terms of commodities in general affects all.

This highly important aspect of a good currency was overlooked (and was it intentionally?) by our rulers during several decades.

The closing of the mints to the free coinage of silver in 1893 was the outcome of a great and continued fall in the purchasing power of the Rupee. But this step did not lead to any stoppage of the depreciation. Why? Because although the people could no longer bring silver to the mints the Government could and did. So fervently did they go in for Rupee coinage that prices rose in India during 1893-1914 even more than in other countries.

This was due to the fact that the Government coined Rupees to meet the demands of the trade of the country during the busy season but this expansion thus caused could not be remedied by suitable contraction in the slack season. The Rupees went out year by year but never came back to the treasury in proportional quantities after doing their work. Lying in the remotest corners of the country in small pools they reduced the economic life of the country to the State of a water logged marsh. Fresh demands by big traders led to fresh coinage every year and the cumulative effect of this made the problem of rising prices progressively serious.

This is due to the fact that the Rupee currency cannot be contracted normally as in the case of a gold currency by export or melting on account of its low specie value. And the economic structure of Indian society is such that money once set into circulation does not return easily and quickly to the fountain head.

So Prof Ambedkar prescribes closing the door of the mints not only to the people but also to the Government (beyond a limit). This will prevent inflation and disturbances in the internal price level.

So much about the tokens the rupees. The standard of value should be gold and the elasticity of the currency should come from this source. With a gold basis both expansion and contraction should be easy.

Prof Ambedkar has shown great scholarship and a tremendous amount of hard work in this book. It beats all other treatises on the Rupee by a good many lengths and is a noteworthy contribution to the Indian economics.

A C

JAMSETJI NUSSERAWANJI TATA. By F. R. Harris. New College, Oxford. Published by the Oxford University Press. Price Shillings 10 net.

This is a profusely illustrated and finely got up volume giving a chronological account of the life of the great Parsi. It should be welcomed by admirers of Jamsetji Nusserwanji Tata.

THE LEAGUE OF NATIONS. By Prof Santosh Kumar Das. M.A. Hist and Econ, of the Maharaja's College, Nepal. Published by the author, at 5-2, Inanda Dill Lane, Howrah. Price Rs. 2.

The author thinks that the India of to-day longs to take her place in the world of nations and all talk of living in isolated life coming from reactionary idealists is useless in view of this urge which is more fundamental than such idealism.

Narrow nationalism will no longer serve us to any purpose, nor will it do so for any other nation. The state of perpetual warfare must be finished and the world organised on better lines.

The author then analyses the causes which lead to war and finds fault with certain explanations as put forward by socialists and others as being not the whole cause. Sinister interest, may sometimes cause war but the real cause lies deeper and is biological, psychological and economic in nature. The theory of Balance of Power or arming and so organising nations as to let no nation or group of nations think of war with impunity has been found to provoke rather than prevent war. A better scheme would be disarmament and international arbitration by a League of Nations.

The League ideal is nothing sudden or novel. It is the legitimate outcome of the system whereby law and order have been established in every community and it embodies the highest ideal of sociology. It will ultimately lead humanity by way of cultural Synthesis to a place which will be a step up in spiritual evolution.

The author then gives us the historical background of the League of Nations and an account of the various influences which have contributed to its development. He also gives us a fairly detailed picture of the League's organisation and functions and an idea of what it has been able to do so far. With India's position in the League of Nations, the author is not at all satisfied. India has been admitted into the League so that Britain may have one more vote without paying for it. India pays an exorbitant sum to the League and gains thereby nothing worth mentioning.

In conclusion the author says. The mere establishment of a League, however does not necessarily imply the achievement of the ideal, even the total abolition of war were that secured would not be enough for those who have been genuinely moved by the ideals of liberty and order with regard to the relation of nations and States desire a world in which every nation and every race shall develop its own character and tradition fully and freely within the common life of all humanity and many years of disappointments may yet divide us from such a world.

An Appendix contains the complete text of the League of Nations Covenant.

Altogether this book is a well schemed-out one and deserves the attention of all serious students of history economics and politics.

THE OCEAN OF STORY (VOL. IV) BEING C. H. TAWNEY'S TRANSLATION OF SOMADEVA'S KATHA SARIT SAGARA. Now edited with introduction fresh explanatory notes and terminal essays by N. V. Pinner. M.A. F.R.G.S. F.G.S.

We have already reviewed in these columns the first three volumes of this splendid ten volume

dition of the *Katha Sarit Sagara*. The foreword to this volume which contains matter up to the end of Tawney's first volume (End of Book IV) has been contributed by Dr F W Thomas Ph D the erudite Librarian of the India Office Library.

MEMOIRALS OF ALFRED MARSHALL Edited by Prof A C Pigou M A and published by MacMillan & Co Ltd Price shillings 12 6 net

This memorial volume edited by the great pupil of the greatest economist of modern times will be heartily welcomed by the millions of admirers of the late Prof Alfred Marshall who live in every corner of the civilised world. It contains twenty selected papers by Prof Marshall a good many letters written by him to different people at different times a life of the late Prof by Prof J M Keynes and reminiscences by Profs Edgeworth, Jay and Pigou and by E A Benians. The book also contains several interesting pictures of which two are photogravure reproductions of two photographs of Dr Marshall. The publishers have done well to keep the price of this volume of over 500 pages down to 12 6 only as there are many who would prize it but cannot afford to pay a higher price. We congratulate Prof Pigou and his collaborators on the success that they have made of this tribute to the great savant.

A C

"POULTRY AS A BUSINESS By Bhupendra Kumar Guha Thakurta. This is a précis compiled by the Author as a result of his observation in America and perusal of American literature on the subject. It is not indicated in his notes as to whether the Author is himself engaged in poultry farming. Had he given us his own personal experiences the book would have been much more interesting. Poultry farming is a strenuous life the layman generally imagines it is merely a matter of throwing a few grains to the hens and collecting the eggs. When he embarks on the enterprise and finds that it means all work and little leisure he becomes disheartened.

As a hobby which not only brings in fresh eggs and chickens which reduce the household bills a few well bred hens will keep any man thoroughly interested. Their upkeep costs little as they consume the leavings from the table.

We would be greatly benefited if the Author would do a sojourn in his native land and work out practical methods to suit the conditions. Plans for the construction of poultry houses are not to be had in India for the asking nor can permanent structures be advocated for the housing of fowls in a country where the invaders of the night are, unhappily so plentiful.

Lover of Poultry

ANCIENT INDIA AS DESCRIBED BY MEGASTHENES AND ARRIAN By J W McCrindle, M A Principal of the Government College, Patna Calcutta. Chatterjee & Co Ltd., 15 College Square 1926

Emboldened by the success of their venture in the matter of publishing a cheap reprint of Cunningham's *Ancient Geography of India* Messrs. Chatterjee & Co., have undertaken the publication of similar reprints of the late Prof McCrindle's works. We have here *Ancient India*

As Described by Megasthenes and Arrian and the publishers have assured us at the end of their preface that they intend to publish the others gradually at an early date. So far as the present reprint goes we have nothing but praise for the excellent printing and get up of the work. The pagination of the original edition has been indicated throughout for facility of reference. The price has been fixed at Rs 7-8

A G

GUJARATI

KOSAGRI By Vinayak Nand Sankar Mehta B A P C S (U P) Printed at the Gujarat Printing Press Bombay Cloth bound Pp 62 (1925) (Price not noted)

The title of the book is interrogative meaning 'Who is awake?' It is a drama written to illustrate the chastity of a Hindu wife, whom the friend of her husband wanted to inveigle. The period chosen is between 1620 and 1640 A D and the place the banks of the Holy River near Benares. There is both vigor and virility in this style and expression of idea but there are two things which get on the nerves of an ordinary Gujarati born and bred in Gujarat the padding of the language with North India words phrases and idioms and the mode of life depicted, which is foreign to Gujarat in its association. The author excuses himself for the first by saying that there could be no limits placed to the expansion of a language (here the Gujarati language) for the second perhaps his long residence in the U P and away from Gujarat is responsible. It is a pleasant little volume all the same, from which the abundance of animal spirits peeps out now and then.

SRI DATTAPROBODHA KALPADRUMA SAKANDA III By Dattatreya Boova. Printed at the New Sodagar Press Surati Paper cover Pp 232 Price Rs 2 0-0 (1925)

We have already noticed the two prior volumes of the series. The predominant feature thereof is the imparting of *Bhakti Jnan* and it is done here by means of dissertations and illustrative stories from our mythological works.

CHHATROPOJGI GUJARATI SADESHKOSH By Lallubhai G Patel, printed at the Surya Prakash Press Ahmedabad Cloth cover Pp 863 Price Rs 6 4 (1925)

After the *Narmā Kosha* two generations old, there is hardly a good Gujarati Dictionary to be found. The present effort therefore of Mr Patel deserves veneration not only because of its pioneer work but because of its intrinsic worth and labor. Although meant to be useful only for school boys it reflects the expansion of the language and consequent addition of words therein to its fullest extent and is thus up-to-date.

SRI BHISHMA CHARITRA PART SECOND By Vaidya Shastri Damodar Kanyā. Printed by the Lakshmi Electric Printing Co Baroda Cloth bound. Pp 218 Price Rs 2 8 0 (1924)

is A most interesting book. The preaching and

precept of Bhishma Pitamaha are an abiding source of inspiration to Hindus. They are let out here in a very impressive way

UNNA By Yogendra Printed at the Swatantra Printing Press Balsar Cloth cover Pp 167 Price Rs 2 0 0 (1924)

Dr Surendranath Das Gupta once asked Mr Yogendra as to which were the readable books in Gujarati Literature and he said practically none with the exception of one or two. This collection of his own poems with self made comments seems to have been published with a view to remove that blot from our Literature. Natural scenes birds flowers and like subjects have furnished the material and it is enough to show that emotion has inspired the verses

SAMBAR PARIJAT NATAK By Thekkur Narayan Visani, printed at the New Printing Press Ahmedabad Pp 182 Cloth cover Price Rs 2 4 0 (1925) with photos

This Natak is meant for the stage and is therefore embellished with the clap-trap and fun which popularise shows on the stage. A trustee commits breach of trust with the assistance of a corrupt solicitor, whose first wife becomes a Barri ter and leaves him and he marries a second wife who is a Doctor. The fraud is ultimately exposed and the proper party gets his due. There is nothing further done or said to leave behind any abiding influence

DESHA BANDHU By Jayant Kumar Mamshankar Bhatt Printed at the Sawashira Printing Press Barpur Pp 200 Paper cover Price Rs. 10-0 (1925)

Everything relating to the late Deshabandhu Das is to be found here, his literary and political activities. Translations from *Sagar Sangit* are not forgotten. Such a biography of the late Indian patriot Das was badly wanted in Gujarati and it has been brought out with commendable promptitude. It is illustrated with pictures

SHRI GITA GOVIND AND SHRI KRISHNA GITANJALI By Vaidya Shastri Damodar Karis. Printed at the Lakshmi Electric Press Baroda Cloth bound Pp 96 Price Rs. 1 0 0 (1925)

This collection of songs and verses written in praise of Shri Krishna is modelled on the old style and pleases the audience when recited

K M J

HINDI

BARI DIDI—Translated by Pt. Fyrmoroni Pandey. Indian Press Ltd. Allahabad, 1925 Rs 1,

The Indian Press Ltd. has taken to the task of translating the work of the Bengali novelist Babu Saratchandra Chatterjee. This Indian enterprise seems to be well conceived and well executed from the look under notice. The style of the translation is charming

PRAKRITI—Translated by Dr Nandkishore M.B. BS The Indian Press Ltd. Allahabad 1925 Rs 2 6

This popular scientific work of Babu Jagada nanda Roy of Bolpur has been the subject matter of this publication. The general get up is satisfactory but the illustrations should have been better

Those who are interested in the juvenile literature in Hind will congratulate Mr Frenchman for editing a series published by Ganga Pustakamala Office Lucknow. Some of these works are

(i) **BALNITHI KATHA, PARTS I II**—Translated by, Badrinath Bhatta B.A. Price Re 1-4 each.

These are translated from works written under the order of H. H. the Gaekwar of Baroda. Moral tale of various countries are collected here.

(ii) **GAUMI KI KAHANI**—Bhupnarayan Dikshit Price As 12

The tale is a translation of Memoirs du An by Countess de Sagur

(iii) **NAT KHAT PANDE**—By Bhupnarayan Dikshit Price Rs 1 8

The interesting story of a bad boy

(iv) **KHEL PACHISI**—By Thakur Pratapal Singh Price As 6

Some of the popular games both indoor and outdoor are here described

(v) **KIDE MALODE**—By Bhupnarayan Dikshit B.A. L.F. Price 1/-

This short account of insects is a good beginning for taking up larger work on Natural History

(vi) **BHARAT KE SAFTI**—By Tahurbaalsh. Price As 10

Some tales of great men of mediaeval and modern India are here told with ease and grace

RAMES BAST

TAMIL

THE EDICTS OF ASOKA WITH TEXTS IN DEVANAGRI By K. RAMAIAH ASSISTANT LECTURER ARUMBAIONAM COLLEGE Publishers G. Coomaraswamy Aiyar and Sons Madras

The intensely human appeal which the Edicts of the Great Buddhist Emperor make to all classes of people renders this and other books of this kind a most welcome addition to popular literature. In the present work the author has tried to bring the wisdom of Asoka at first hand to the Tamil reader and there can be no doubt as to the educational value of this work. A lengthy introduction into the historical narrative of the period to which these documents belong has also been given and forms a fitting historical background to the study of the edicts. It should be said to the credit of the author that the translation follows the spirit of the original most faithfully. The Devanagari text of the edicts added to this work might by itself be useful as a separate book to Indian history and will if published independently be useful to non-Tamil readers as well. A word of praise is due to the beautiful language of the translation.

S. V. C.

THE MUDDIMAN COMMITTEE MINORITY REPORT ON INDIAN STATES

By RAO BAHADUR M. V. KIBF, M. A.

THE question of the relation between the Government of British India and the Indian States has loomed large in the political horizon of India. Although responsible leaders like Dr. Besant have ignored it, yet the Minority of the Muddiman Committee while devising a constitution which would be a real step towards self Government on colonial lines, could not overlook a portion of the Continent comprising one third of its area and over one fifth of its population.

But opinion among the leaders in British India is much divided on the subject and in fact it is nebulous. The first is the field to express his considered opinion on the subject was no less a person than Mahatma Gandhi. At first from the Presidential Chair of the Indian National Congress and later as a speaker in the Indian States Conference held in the same week and lastly from the Presidential Chair of the Conference of the subjects of the Native States in Kathiawad, he has expounded his views on the continued existence of the Indian States. To take his speeches one after the other, he has unfolded his weaknesses in behalf of them. Even as relics of bygone times and while even British India is not popularly governed, the Mahatma will not interfere with the powers and prerogatives of the rulers of the Indian States. He has advised them to follow in the steps of idealised historical kings like Shree Rameshchandra Maharaj. But he has not said a word to encourage the subjects of the Indian States to assert their rights and not confine themselves to merely discharging their duties. This is what the critics say. In the Mahatma's opinion, however, one may imagine that rights and duties do not come into conflict in a State which he has described.

At the other extreme is the view taken by Dr. R. P. Paranjpye from the Presidential Chair of the National Liberal Conference held at Lucknow in the last week of December, 1924. He announced that unless the Indian States joined the proposed federation in British India, he would have nothing to do with them. Apparently he and his friends

would observe a sort of benevolent neutrality in a conflict between the subjects and the rulers of Indian States. He would have a repetition in India of the process by which the kingdoms in Italy and Central Europe disappeared. He would not mind the bloody path of revolution.

Between these two extremes comes the recommendation of the Minority of the Muddiman Committee on the Reforms of India. It is indeed a subtle recommendation as becomes the lawyer element in it.

Hitherto, the affairs of the Indian States are beyond the pale of influence of the popular legislatures in British India. But the report while agreeing to leave the direction, the control or disposal or by whatever name the relations between the Paramount Government in India and the Indian States may be called to remain with the Governor General, would allow the popular assemblies to discuss affairs relating to them and move resolutions on them.

In the first place, the report is not clear whether it will withdraw from the Governor-General's Council the power it has of being associated with the Governor General in dealing with the questions of the Indian States, and in the second, it is remarkable for a body which counted among its numbers an emeritus member of the Government of India that it should say that 'it believed' that the Governor General alone dealt with the Indian States.

It is true that he is the member of the Government in charge of that portfolio, but his powers with regard to it are not greater than those of other members in regard to theirs, except in so far as he is possessed of some superior powers over them in his capacity as the Governor General.

The Minority of the Muddiman Committee would remove the bar that is now laid on the legislatures in British India to discuss questions relating to the affairs of the Indian States. The Members cannot, except by grace of the Government, ask any information about them. And this though the so called Princes Protection Act, which requires the Government

of India to be satisfied as to the falsity and know the true facts, before a prosecution of an offending newspaper published in British India could be allowed. So the subject 'Indian States' was to be regarded as more sacrosanct than subjects like the military forces which are not viable for financial purposes, although they could be discussed and influenced as any discussion could do so. What the Minority proposes is to bring the subject 'Indian States' into the category of foregoing subjects.

It thus goes even a step further than what was proposed by Mr. N. C. Kelkar from the Presidential Chair of the Indian States Subjects Conference at Delhi. While calling upon the subjects of the Indian States to organise in order to assert and wrench rights of Government from their Rulers, he would extend to them an asylum in British India. Whether he would go to the extent of allowing plots to be hatched against Governments of Indian States on the British Indian soil has not been made clear by him. But he would do doubt encourage non-cooperation between the subjects and Rulers in Indian States since the former course would be open to objection on account of the treaties of alliance, amity, friendship of protection existing between the Rulers of British India and the Indian States. Debarred by their helplessness as the Indian States generally are from using any force in checking even a rising of their subjects, although instances of the kind occur here and there, for instance, as in Baroda and Udaipore, even the passage of determined non-cooperation as advocated by Mr. Kelkar may lead to their success in the establishment of their rights or power, which is what they would eventually want. Yet it is a cumbersome weapon and many lives may be nipped in the bud, or even if flowered may wither for want of notice or encouragement.

But the subtle suggestion of the Minority Committee cannot fail to have far-reaching results. In any case, a debate in the Indian Legislatures is bound to attract attention practically all the world over. Then the Members being privileged to tell anything, exaggerations of facts will have more publicity than true facts. When a debate is raised, the Government will be bound to reply and it will be difficult for it not to express its view on the subject unless it can take shelter for a few days behind the statement that the matter was under enquiry. But eventually it will have to come out with its considered opinion and disclosed the action

[taken by it, as, even in these days, it sometimes does.]

The present practice which has been formed from precedent to precedent, although never of a uniform character, is that the paramount power in India claims to judge and set right affairs of Indian States in certain contingencies on the plea of preventing internal or external commotion which it is bound to do in many cases by treaties or engagements or in the exercise of rights of self-defence as far as its own territories are concerned. Even in Europe which was studded with numerous petty though independent States, neighbouring States declared war on a State the affairs of which were in a state of commotion. The case of France after the French Revolution at the close of the 18th century is an instance in point. It is true that the action of the British Government in such cases in India was not subject to any real popular check for want of genuine interest on the part of the party-bound legislatures in Great Britain. Sometimes there would be a debate in either or both Houses of Parliament before an empty House. For any effective action by them, one must go back to the middle of the 19th Century when the confiscated principality of Dhur was restored by command of the House of Commons.

The recommendations of the Minority, if given effect to will bring the popular vote nearer home. In some cases, it might check any arbitrary exercise of its right by the bureaucracy in British India, but such occasions will be rare. It must be admitted that the highly cultured, judicious and trained mind of the Rulers of India almost invariably based their decisions on sound principles of equity and law. But that does not affect the question.

The same mind under the dominance of Imperialism encouraged by the noble desire of seeing justice being done between party and party are apt to brush aside sovereign rights of parties which are no longer in a position to enforce them by *force majeure*. In the circumstances, the popular assemblies are much more likely to be swayed by the same considerations, and in exciting moments carried off their heads and may prematurely or more vigorously force the hands of the Government. The consequences may be fatal to the weaker party when precedents are not uniform and the rights of the parties have been obscured.

The only remedy, then, to preserve intact

their identity which the Indian States have to fall back upon, is to organise themselves along with British India into a League of States and bring into existence all those constitutions and safeguards which have been already described in the Article headed, The Constitution and Functions of Indian League. It has been objected that it means the giving up of powers now exercised by the Government of India or the British Government to other bodies. But even if it be so it means doing nothing more than what is proposed to be done in the pure domestic

affairs of the Indian Government. And the proposal with regard to the Indian States has greater justice behind it. The powers exercised by the British Government or its Agent in India do not owe their origin to a contract, but to drifting forces of circumstances. When the latter have changed justice demands that the direction of the drift should also change. Any way that proposal alone will preserve the Indian States amidst various others suggested and its acceptance requires no other justification.

INDIAN PERIODICALS

Unemployment in Bengal

In the *Bihar and Orissa Cooperative Federation Gazette* Ismail Abdulla Mohamud publishes his views on the above subject. He first tries to locate the causes which have contributed to the present situation and subjects right at the beginning the suggestion that it is something in the nature of the Bengali race that makes them unfit for success in any walk of life as untenable because

from the very beginning of Indian History Bengal was a rich Province which fed and clothed its population with ease. The Bengalees were a happy contented people. It is recorded of them that in the early centuries of the Christian era they crossed the ocean and successfully settled in Java. It is not Assam and Bihar today filled with noisy affluent and influential emigrants from Bengal? Going back to the middle ages it is a matter of common knowledge that the Mahomedan General of the Pathan King in the thirteenth century was tempted by the riches of Bengal to essay its conquest. The English flourished and built their empire in India because they had as their base of operations the rich and fertile province of Bengal. Bernier a European traveller of the seventeenth century has recorded of Bengal that it was a province which supplied the neighbouring kingdoms with abundant rice and sugar. Bishop Heber tells us that the small army of Clive which won for him such victories was fully composed of Bengalees.

Then Mr Mohammed goes on to give us some of the causes which lie at the root of this evil. Deserting the villages is one

The last census figures show a considerable increase namely 16.9 per cent in the populations of the small industrial towns of Bengal. This results

in two evils. Men leave their homes and occupations in the village and come to the towns to earn their livelihood. The village is therefore left unmanured and thereby becomes the more neglected. The Bengalee Zamindar does not care to live in the village with such unhealthy and uncongenial surroundings. His example is followed by the middle classes as well. The supply of agricultural labour is soon found insufficient to meet the demand. At present cultivation is not intense. Nor is the whole country brought under the plough.

The English school educated youth has an aversion to crafts. He is only willing to hunt after a clerkship. Such a field of employment does not, and cannot in the nature of things absorb the whole of the middle class and once taken to has its enervating effects leading to still further degeneration.

Foreign competition in the economic institutions of the people is cause number two.

In addition to other causes unemployment is increased by the immigration of foreigners into Bengal and especially Calcutta. The rich fruits of the trade of Bengal which are proclaimed by her sons have been seized by others. Thus the competition of the foreigner has been growing larger and larger in every walk of life.

The magnitude of what the people have lost can be understood when it is known that an export trade worth 300 crores of rupees passes through the hands of such middlemen.

Our education is also to blame, says the author in whose opinion

Another cause of unemployment is the nature of the education which the youth in Bengal receives. be Hindu Mahomedan or Christian. The curricula of our universities are bequests of the mediaeval age.

Starting a number of technical colleges will alleviate the distress in the authors opinion but the difficulty of this arises out of lack of funds. Funds can be raised by the

India and Africa

Mr C F Andrews says, in the course of an article in the *Young Men of India* that Africa will yet need the spiritual help of India to drag itself out of the "niter savagery" in which it is still merged. The article runs as follows:

On every fresh journey when I have crossed the Indian Ocean from India to Africa the ever old yet ever new problem has arisen filling my mind with thought that never seem to get a suitable answer—What in God's Providence is the true relation of these two lands to one another?

The earliest records of the inter-communication between India and Africa are very few. We can tell from the Bible and from the stories and fables that remain as well as from geological evidence that a land bridge once united Madagascar and the continent of Africa with India. The peaks of the submerged continent are still to be traced in the Seychelles and the Maldives and the Laccadive Islands together with Mauritius and Reunion further south. But this bridge of land has probably sunk below the sea in glacial times, and so man began his history upon the planet.

In the prehistoric time it is not possible that men went both backwards and forwards from India to island till Madagascar was reached and from thence the coast of Africa just as in the opposite direction they traveled from island to island outward as far as the Polynesian Islands of the Pacific. The marvel of similarity of language and culture in primitive cultures points to such a wandering of mankind from India as one of its main centres in different directions.

Historically we have the records of the coasting voyages along the Persian Gulf and Arabian shores and across the Gulf of Aden and to the Island of Socotra, now called Socatra, to the harbours of Kilwa and Mombasa and the Island of Zanzibar.

One of the strangest of all mysteries to me in the reading of early Indian history is to find every other route of travel occupied by the stream of Buddhist monks which poured forth in the first great impulse of the religious movement which followed upon the death of Gautama the Buddha. But to find at the same time the one great open route scarcely used and untravelled far into the Eastern Hemisphere, the dread by-ways for the ships of the continent passing a perilous fiery death by land and sea. But this open route to the West never seems to have been used. At last we have no record of it. Possibly it was actually traversed and settlements were made and lines were laid down and the Dark Continent covered over the records with jungle and night. For there have been many barred efforts of mankind in this land of deadly fever and disease.

But one religion at least swept down the coast to conquer and possess the earth. The Mussalman voyagers from Arabia and the Persian Gulf came and small kingdoms which were visited yearly by Indian merchants who loaded their vessels and returned. The Moslems and the fruit of the day sent forth these adventurous voyagers. When the settled men on lands had

been discovered as passing all the way from Africa to India advantage was taken of their steady current by the sailing ships and there was no need any longer to hug the coast.

Yet after a thousand years how little progress has been made in civilization! Today the part of Africa that is most incurably diseased morally and spiritually is this very coast district. No literature or art or culture has flourished for any length of time during this rule from Arabia and Persia.

The Portuguese who came with Vasco da Gama had also done very little to spread refinement and light and peace after this conquest of the coast kingdoms. The deadly slave traffic from the very first entangled them and made the religion of the Cross a mockery. Only very slowly is this greatest and darkest stain on Christian Africa being obliterated.

It has been my own supreme hope which I have expressed at many conferences of Christians that the Indian Christian Church itself may find its own life-meaning and purpose in fulfilling that which Buddha himself so nobly tried to achieve and its great achievement failed to maintain. For there are in India itself and to the south east of Africa and to the west across the Indian Ocean countless human lives still sunk in utter savagery and needing the sympathy of passionate love which Christ has brought back to earth and given to his followers to offer to the sons of men. I think that I have crossed this Indian Ocean I have been more certain than ever that the time will surely come when India in the spirit of the living Christ will stretch out her hands to the East and to the West to save mankind.

Rabindranath and Gandhi

Referring to the recent controversy between Rabindranath Tagore and Mr. Gandhi, the *Prabuddha Bharata* says—

The conflict between the poet and the saint is a product of the visions of life. Other things are merely details. And one cannot deny that so far as international life of national life goes the poet is more expansive than the saint. It is no wonder that Mahatma is to-day finding himself in the minority. He is a worker in the foundations and such work as his cannot become a mass movement without multiplying itself. Time is an important factor in one's humble patient. A reformer cannot see too soon the boys of life in the long run. He must see on the national life indirectly what is bound to be because of his philosophy of life directly only partial. But one need not regret if a single man fails to stamp himself on the fate of three hundred millions of people.

Religion and Politics

In the same journal we find an able analysis of the complexities created in recent times by using religion as a political weapon by the Indian nationalists. We are told

Up till 1919 is the Amritsar session the Congress has been a purely political organisation. The special Calcutta session inaugurated the policy of Non violent Non co operation. This gave the Congress in effect and practice a religious colour. It assumed a philosophical tone and preached a certain gospel of life. Non violence had to be lived. Fasts and *harkats* were instituted for the purpose of self purification and self discipline. Soul force was the sword to be wielded in that battle. Swaraj though it remained undefined as the political end was variously interpreted. Some declared that individual and personal Swaraj had been attained by them though collective Swaraj was not yet. Non co operation assumed a religious aspect. The sacred books were consulted to see if co-operation with the Government was not against their holy injunctions. Altogether the movement looked more religious than political. Thus was religion made a hand maiden of politics.

Let us see consequences. First the Khilafat movement. It is scrupulously to be doubted whether it should have been made a part of the Congress programme on religious grounds. More than one thinker have attributed the growing fanaticism of the Mohammedan community to this unwise step of the Congress. Mohammedan bigotry was dying its natural death. The Khilafat movement ensured it a fresh lease of life. Their co religionists in other countries have found through bitter experience the folly of mixing religion with politics. But Indian Muslims do not seem to have learnt that wise lesson.

The splendid show of unity between the Hindus and the Mohammedans with which it began has been converted in the end to bitter mutual hatred and suspicion. This is the danger of involving the power of religion for secular purposes.

What is altogether a fresh trouble is the sowing of an evil seed in minds of the myriad villagers in India. The Non Co operation movement led to the sending of propaganda to the villages.

In the name of religion with its cult of soul force the one signal which is still able to energise even the dying Indian with zeal and enthusiasm. When the movement would fail as it was bound to fail it would leave behind a sinister force in the villages working against the ancient traditions evoking communal self consciousness and a sense of having been deprived of rights by the upper classes and a struggle for their acquisition.

The future will bear the fruit of this attempt at using of a higher force for a lower end i.e., the employment of religion to gain a political end.

State Aid to Libraries

Mr T. C. Goswami, M. A. B. at Law, M. L. A. contributes to the *Indian Library Journal* an English version of speech delivered in Bengali as President of the Hooghly

District Library Conference. The speech does not add to the credit of our rulers as will be seen from the following quotations.

Mr Chapman said here last night that a nation had the library it deserve. But in his speech he has admitted that the Imperial Library was the creation of Lord Curzon and that its progress has been arrested by the fact that the subsequent Viceroy and Governors have shown little interest in it. And he said further that when Governors of a country are men of wide and cultured interests the libraries find help and expand otherwise they do not. Might I therefore venture another generalisation—A nation has the sort of libraries that are worthy of its Governors.

In our country the State does not evince the least interest in such institutions. As a member of the Legislative Assembly I had to study the Imperial Budget and I found that our revenue has almost doubled what it was in 1911 from 76 crores it has risen to about 130 crores. But in matters of education and public health there has been very little progress if any. We shall have to do everything by our own efforts without expecting any help from the state.

Education in the Indian Army

Mr Ernest Burden C. I. E. C. S. I., gives a sketch in the *Indian Review* of the system of education followed in the Indian Army. We quote important items from it.

In the first stage the recruit learns Urdu (including the necessary English military words for which no Urdu equivalent exists) orally taught by the direct method. Other subjects are mental arithmetic including simple addition subtraction division and multiplication measurements and angles. Religious instruction in the soldier's own faith is given and thrift personal hygiene and cleanliness and a spirit of comradeship are inculcated.

In the second stage elementary Geography Urdu in the Roman script and written calculations in arithmetic are introduced. In combination with Geography the soldier is taught the history of his unit and its campaigns the simplest facts connected with the defence of India by sea and land and he is given an elementary conception of the British Empire.

In the third stage a good knowledge of Urdu and the Roman script is required. The Geography of India is taught as thoroughly as possible, including its economic Geography and trade and the effect of geographical conditions on the life of men and animals. Regimental History the work of the Navy and Army and the problems of defence and the necessity for law and order are taught, again in connection with Geography.

In the fourth stage Indian History is introduced and the subjects taught in the earlier stages are now taught more extensively and up to a higher standard.

A man who has qualified in this stage and has obtained his First Class Certificate is fit to take

his place as a Viceroy's Commissioned Officer both in civil and military life.

The last stage in the system as it exists at present, is the Special Certificate which is given by passing written examination conducted in English. The standard of Geography, Indian History and Mathematics is fairly high and the candidate has to discuss problems of the day and have some real knowledge of the main problems connected with Imperial and Indian defence. He is required to know the methods of Government in India from the village to the Central Government and to have a rough idea of the methods of Government in other parts of the Empire and the meaning of Indian and Empire Citizenship.

We should love to go through some of the texts adopted. Those dealing with History, the British Government of India and the Empire must be specially interesting.

A Forecast of Life in 2026 A. D.

Utopias never get stale for the simple reason that they never have to go through an actual existence on earth. Mr. A. S. Wadia, M. A. paints a picture of what things will be like a hundred years hence in the *Hindustan Review*. We are told:

A century hence the world will be dotted all over with pin heads of ur-mans and aeroplanes and the streets will vibrate night and day with the thrum of thousands upon thousands of machines. Their engines' lights will dim the sunlight over towns during the day and at night the heavenly constellations themselves before the brighter illumination of thousands of moving red, white and blue points of their lights. But on a calm night the procession of illumined airships and aeroplanes will fill the heavens with such a festivity of fiery lights as to make the brighter visions from the Arabian Nights appear feeble as if it is a child's dream.

There will be one great change. The hills and mountains that to now living water and our unaided will in some remote corner of the world, especially in the Tropics, will be converted into residential quarters for more prosperous classes of the townsfolk who will fly to their homes in the morning and back to their hill homes in the evening. When the air can so readily establish its free empire on the face of the globe the present rational frontiers will be old historic ruins and the far off walls now running in ruinous with them will be found only in the economic histories of several nations.

So much to the credit of Aviation. Seen from a different viewpoint development in Aviation may only force the fighting nations to leave a strip several miles wide along the frontiers uninhabited and de facto to act as no man's land in war time. Colour and class prejudice will be dead in 2026, says the writers. The troublesome elements

in our mechanical civilisation will disappear due to improvements in manufacturing process, etc., and

With the gradual removal of these deluding elements and the steady expansion of our manufacturing capacity there will necessarily arise conditions which will lead to a vast increase of the world's population and create a growing passion for enervating pleasures and more luxurious modes of life. In other words life being made the more easy by the perfected machine and more hurried by the sulphurated air it will naturally become more complex and vastly difficult. To counter-balance the tendencies the newly launched idea of birth control will be then legally recognised and widely practised and the ancient ideals of simplicity and art will once more take hold of the human mind with the consequence that the then growing cult of pleasure and luxury will be to borrow a term of the psycho-analyst sublimated into nobler channels.

Another boon will be that in 2026

Religion will have again simplified itself into a few basic beliefs of common utility and universal validity. Nor will Religion then be at loggerheads with Science as she now is, but both will employ their best energies in the quest of the Absolute the one in revealing the other in realising the Mystical Heart of Things. And Science will have taken vast strides by then and harnessed most of the free energy of the world that is now going to waste such as atmospheric electricity, tidal power, solar and atomic energy. As coal has now mostly replaced wood and as oil is fast replacing coal so electricity derived from natural forces, harnessed and converted will in those days wholly replace wood, coal and oil.

Science will also enable us to practically conquer the diseases of the human body. Not only that but

Another great change will be that our present prisons and penitentiaries will be converted into social reformatories and mental institutes where the criminal will no longer be looked upon as a wilful doer of society deserving social ostracism and condemnation, but will be treated as a mentally defective and morally deficient delinquent who by certain restrictions put on his movements and time provided with regular work, food and exercise will be gradually won back from his wild and idle ways to a life of decency and discipline and if possible of good citizenship.

So that there will be nothing left to be desired and probably in another century in 2126 humanity become so perfect that it will attain Nirvana through permanent degradation. This is biologically possible.

Political Agitation Declared Foolish

The *Fanlatary and Zemindari India* is an organ of that extremely loyal section of

Indians who have inherited property for the continued and unhampered enjoyment of which they have to depend more or less on the British rulers of India. The following extract from this journal, though squandering a bit like discouraging something which has a possibility of affecting one's pocket, will be found useful by some politicians who have made what they preach quite distinct from what they practise.

Political agitation is easy work, you have only to abuse the Government to your hear a content criticise their actions give them gratuitous advice. It does not impose upon you any restrictions or duties. Not so social reform. It means self-inspection which the politician would avoid. Social reform means the carrying out the reforms in one's self and in one's household. The politician has no taste for such work. That is why he characterises the social reformers as enemies of their country and as playing into the hands of the Christian missionaries and foreigners. He looks upon the exposure of social defects and abuses as unpatriotic and would advise govern- ment to suppress them up so as not to expose them to the gaze of the foreigners. The present day congress-wallah the political fire-eater is an ardent social reactionary. He would defend the abuses as the distinguishing features of society and warn against their being interfered with in any way.

The Widow's Cause

We take the following from the *Widow's Cause* the organ of the *Vidhva Vidhva Sahai Sabha* Lahore is descriptive of the achievements of the *Sabha*.

It was on the first of December, 1914, that the overwhelming grievous cries of the lacs of Hindu widows had a beneficial response from above by moving the feelings and living mind of Sir Oamkar Ram K. B. C. I. E. M. V. O. who rising up to the occasion as a practical though silent worker founded on that auspicious day the *Vidhva Vidhva Sahai Sabha* Lahore to uplift the widows out of the degradation in which the Hindu community had forcibly thrust them into and to popularise vigorously the propaganda of widow marriage among the Hindus.

At first it appeared too discouraging and hopeless for one individual to grapple with this senseless Hindu trait which was dead to all possibilities. But there was the Almighty's working and in a short period the signs of success became apparent.

The number of widow marriages reported in 1915 1916 1917 1918 and 1919 was 12 13 30 40 and 30 respectively. In 1920 1921 and 1922 it rose to 270 317 and 444 respectively. In 1923 it rapidly rose to 932 and in 1924 it was as high as 16312 almost to double the previous years. In 1925 the number has increased to 2663. All this shows how the pernicious custom of enforced

widowhood blindly followed by the numerous generations of Hindus for many centuries is losing its hold particularly in Upper India to which the work of this society has been mostly confined. It is worthy of note that large number of the marriages took place among high caste Hindu families. Of the total number of 6210 remarriages there were as many as 1146 among Brahmins 1242 among Khashtriyas 1940 and 349 among Aroris and Agarwals 430 and 206 among Rajputs and Kasis 232 among Sikhs and 937 among miscellaneous castes. The Punjab took the lead next to the Punjab the large number of marriages took place in U. P. In the year 1925 2098 widow remarriages were held in Punjab and Delhi provinces 38 in Sindh 73 in Bengal 306 in U. P. 23 in Madras 12 in Bombay 11 in C. P. 17 in Rajputana 7 in Hyderabad Deccan and 30 in Assam. These have been reported to this office. But the number of marriages actually held must be much larger.

The *Sabha* has branches and co-workers at about 90 stations throughout India. It is encouraging to note that sympathy and co-operation are being enlisted from all quarters. Recently 20 new branches of the *Sabha* have been established in Bengal Madras and Bombay Presidencies and C. P.

The society has received more than 12000 applications of gentlemen of high castes and various social status willing to marry widows.

Taking into consideration the fact that while some 90 years back the marriage of a Hindu with a widow was not only a rare occurrence in India but a thing severely condemned by society followed by a social boycott and excommunication of the family it is now being appreciated as a mark of advanced civilization the success achieved appears to be really encouraging.

But we need not think too much of this success taking into consideration the other side of the picture. The census report for 1922 showed 20 219 780 Hindu widows in India out of whom 97 800 were below 10 years of age, 231 000 between 10 and 15 years of their age and 113 500 between the ages of 15 or 40.

The School Master's Plight

The following a quotation from Dr W. S. Urquhart's Presidential Address before the All Bengal Teachers' Conference demands the serious attention of those in power in the socio-political world.

The teacher is exploited in order that the community or perhaps some wealthy man may have the glory of association with and credit for a Higher English School. The teacher is worse paid than a domestic servant. Those who minister to the comfort of the wealthy members of the community are considered of more account than those who educate their children. There is need here to get rid of confusion of ideas. When the authorities are strict about the conditions under which a school is to be recognised the cry is often raised that they will be depriving a struggling community of the advantages of education. This cry would be

intelligible and justifiable if we could always be certain that it was the community as a whole which was struggling and not merely the poor teachers if we could be sure that the sacrifice of poverty was always at the expense of the community as a whole and not merely at the expense of the teacher. Often I grant that the community does its very best, but it is not always so and it is for an association such as this to devise means whereby the community may take its fair share in the burden of education and those who have adopted more lucrative professions may be induced by public opinion to divide some portion of their wealth with those who are actually engaged in education. We must give the teachers their proper place in the social economy so that the young teacher after having by toil and sacrifice on the part of himself and his family come to the close of his University course should not feel that his life has reached an anticlimax and that he is compelled henceforth to exist under miserable helpless and soul-destroying conditions. The teacher must not be regarded as merely the insignificant employee of the community but as the depository of the community of a sacred trust and the community must see to it that it provides honourable conditions under which the teacher may carry out that trust.

Jaina Philosophy

The following appear in an article by C S Willimath in *The Jaina Gazette* and describes the fundamental concepts of Jaina Philosophy.

According to the Jaina the liberated soul is not in absorption but retains its individuality in perfection. It is not an attendant but a Lord. It is not annihilated but continues to exist. It lives and it enjoys bliss. It is *Satichhman*. All the liberated souls are equal and they are second to none. Jainism is the most democratic of all the Religions. It not only preaches the brotherhood of all mankind but proclaims the equality of all the souls in the Universe. The soul in a plant or bird or animal is potentially equal to that of a human being. All these souls are equal in point of their intrinsic nature to God—a Perfect Soul. Democracy does not end on Earth. It continues in Heaven also. All the Souls that are in Moksha have equality of status quality and bliss. No soul there is inferior or superior to the other in any way.

Jainism is pre-eminently a Realism based on its *anekanta* system of Logic. It believes in the eternity of Soul Universe and Moksha. There are infinite souls *Jiva* in the universe each one of them being potentially God possessing the qualities of infinite knowledge infinite perception infinite power and infinite bliss. They are transmutating as celestial human sub-human or hellish beings according to their karmas. The soul has for its natural attributes consciousness, knowledge and perception. It has no form it is the doer of actions it is of the same size of the body in which it dwells it experiences the results of its own actions it has the tendency of a natural upward motion.

The Universe is a reality constituted of six

dravyas—soul Matter Space time the medium of Motion and the medium of Rest. The Universe was never created and will never be destroyed. Only modifications of the substances are growing on every moment. That which is a mountain to-day may be levelled to a plain to-morrow that which is clay now may be made into a pot a few hours afterwards and that which is ice now may be water some time hence and so on. The basic teaching of modern scientific discovery that matter is indestructible has been the teaching of Jainism from time immemorial. The substance continues to exist through change.

The Jain cosmography describes the Universe (the microcosm) to be of the form of a human being, (the macrocosm) standing erect with legs apart and hands placed on the waist. The whole universe is enveloped in three atmospheres, called *valambhaja* or wind sheaths and is divided into three regions: the nether world, the middle world and the celestial regions all being situated one above the other from bottom upwards. Above the celestial regions at the very peak of the universe is the Blessed Region of Moksha called Siddhashila in Jainism.

There is no place in the Jaina Theology for a God who creates and rules the world. The God of the Jinas is the all knowing pure and perfect soul which resides in Siddhashila.

The Anagarika Dharmapala on India and the West

In an article in the *Maha Bodhi*, the Anagarika Dharmapala gives us his thoughts on various things during his stay in Switzerland. He much appreciated the way the Swiss have used science to make life joyous and expects Indians to take a lesson from it. He says

I stayed at Zurich a week and enjoyed the scenery of the Zurich lake. There are over a hundred motor boats plying in the lake taking passengers from one place to another especially to the baths. How different are the sights in the Gambrine valley. Enjoyments are made possible in Europe and America in a grand scale due to scientific progress. Electricity is helping the people of Europe to make life joyous and the people get all the joys on this earth because of their education on scientific lines. Every boy and girl gets the best education in departments of art, literature, science, industries, agriculture and their future is assured. To read the history of Switzerland is a pleasurable inspiration. The motto of the Swiss people is 'One for all and all for one'. The Lord Buddha when He enunciated the Seven principles of concord to both the Bhikkhus and to modern enlightened democracy the ethics of non-violence. Unfortunately conservative elements of Brahmanism sapped the foundations of purifying co-operation enunciated by the Prince of the vision. Brahmanism is only for the high caste and the non high caste people preponderate in India.

So that unless this false aristocracy were done away with, we may not hope for much progress

The Dharmapala's views on British influence on Indian life as quoted below, are worthy of his keen intellect

Under British rule the people live in a state of placid ignorance contented with the rituals and superstitions and degenerating social customs spending in vain so much money which could be usefully spent in bettering their social status But the disintegrating ethics of Brahmanical dogmatic sociology is too stupendous an obstacle which could only be removed by enlightened co-operation and the millions of people live and die like sheep The British missionaries are the emissaries of the trinity politics trade and Christianity They are underheads utterly ignorant of scientific and agricultural economics which are essential to-day for the progressive development of a nation Europe advances on scientific lines but poor India knows nothing of the advanced conditions of European races The intelligentsia of India are pupils of British constitutional law and they are like the British missionaries selfish looking only for their individual enrichment through British law courts Among the teeming millions of India there are only a few scientists and they do not care to work on practical lines which would be of help to the teeming millions The poets dream dreams and the wealthy class spend their money in luxury The rajahs are hothouse sensualists who spend their time in the enjoyment of abnormal sensual orgies The once powerful brahman priesthood is to-day impotent to do anything in the way of progress All they can do is to retard the progress of the working classes who form the backbone of the nation In other lands the labouring class are a power and the government of each country help the agricultural development by improving the waterways and assisting the people by educating the young generation in agricultural methods The United States and the different European governments are foremost in developing the resources of agriculture The Indian landowners do nothing to help the agricultural community They neglect improved methods of scientific agriculture they do not visit great agricultural centres in Europe, the United States and other countries to witness the many improvements made within the last fifty years Indian people suffer for want of scientific knowledge in agriculture dairying road building ship building, etc Educated philistines and scientists from European countries seldom visit India Globe trotters visit India during the cold weather to see magicians and moneybags Missionaries with the knowledge of eighteenth century theological dogmatics go with their families to find their livelihood and all they can teach the people is that Elohim created Adam from mud and that the serpent deceived Eve and they both fell from their spiritual nakedness and that Jesus the Nazarene son of the carpenter Joseph came down from heaven to save the people from the sin of Adam and that unbelievers will be cast into a hell of brimstone and fire for eternity This Gospel fit for the doddards is preached to the people who pass their lives in stagnation

And his thoughts on the fate of Christianity are enlightening

The theory of evolution as proclaimed by Darwin shook the foundations of Hebrew Christianity and as time went on men like Herbert Spencer Huxley Tyndall, Mill entered the arena and drove out the theologians from their strongholds The future of Christianity is doomed Science is advancing and the discoveries of fossils go to show that the earth was not created 6000 years ago but that the earth is many millions of years old Radioactive science and the law of relativity will help the European races to get a better idea of the cosmic process than through the Semitic book of fables

Muslim Education in Bombay

The Mysore Economic Journal gives a summary of an official publication showing the progress of education among Muslims in the Bombay Presidency during the past ten years The following is taken from the above summary

With regard to secondary education, eight Government High Schools out of seventeen have been provided with special teachers of Urdu and 10 per cent of the places in Government secondary schools have been reserved for Muslims while free studentships for Muslims at the rate of 22½ per cent of the total number of Mahomedan pupils in each Government secondary school have been sanctioned Altogether the proportion of scholarships provided for Muslims is largely in excess of that provided for other schools

No difficulty is felt by Muslim pupils in gaining admission to Government Arts Colleges and in each Government professional college 10 per cent of the total number of places are reserved for Muslims provided they possess the minimum qualifications required for admission A large number of scholarships are also available for Muslim students in these colleges

The measures taken by Government have led to a marked progress in the education of Muslims in the Presidency Proper Comparing the figures for 1915-16 and 1923-24 it is seen that Muslims attending colleges increased by 76 per cent those in secondary schools by 25 per cent and those in primary schools by 27 per cent although the total Muslim population recorded in the Census of 1921 was less than that in the Census of 1911 Taking the three main communities 15.14 per cent of the Brahmans attend school 3.73 per cent of the intermediate Hindus and 7.77 per cent of the Muslims Muslims are more than twice as advanced as the intermediate Hindu community in primary education and from 3 to 1 times in secondary and higher education

Exuberant Loyalty

Indian Princes, chiefs, zemindars etc, are noted for their love of the British and their

FOREIGN PERIODICALS

Mr Gandhi's 'Fundamental Error'

In the course of an article contributed to *Foreign Affairs* Sir Frederick Whyte the late president of the Indian Legislative Assembly writes thus on what he calls Mr Gandhi's 'fundamental error'

It has often been asked What did Mr Gandhi mean by Swaraj? Not even he himself knew or if he did he professed so many interpretations of it that in the end the world was bewildered and forsook him Swaraj actually means self rule and sometimes he interpreted it in the political sense of responsible government sometimes he interpreted it in the purely personal sense of self knowledge self discipline self control In truth Mahatma Gandhi cared nothing for politics and knew nothing of it Statecraft to him was an unnecessary encumbrance in human life for it he believed that the only permanent bonds which could hold human society together are these of goodwill and love The ideal was too high even for him and the policy which he founded on this conception of society naturally broke under the strain of circumstances He attempted to impose upon his own movement an ideal too high for it and he labelled himself that he had committed a "Himalayan blunder" in believing that a movement of passive resistance could long remain passive Here lay his fundamental error He and India have paid for it since

Nevertheless Sir Frederick has the fairness to add that

it none the less remains true that his influence both for good and for evil stretched more widely throughout India than the influence of any other man in our generation or perhaps in any other Non Cooperation in some of its aspects will soon be forgotten or will only be remembered as a movement composed of mixed good and evil which whether Non Cooperation is remembered or not, there is no shadow of doubt that the influence of Mahatma Gandhi will remain not in virtue of his spinning wheel or his homespun but in virtue of his personal example It is idle to inquire what a sorcery is whence it comes or how it can move mountains but the fact remains that the most vital feature in the whole landscape of India for the past five years has been the awakening of the masses to their political and economic conditions That awakening is Mahatma Gandhi's deed and for the first time during these years and wherever Gandhi passed he left behind him in unprint on all minds which will not be effaced Therefore despite all the extravagance chicanery corruption and

the Non Cooperation movement the net sum of it is not evil and goes to the credit of its creator

Some persons who professed to be Non-co operators may have been guilty of extravagance chicanery, etc., but these things did not follow from the principles of the Non-co operation movement nor did Mahatma Gandhi countenance or connive at them On the other hand the entire credit of the awakening of the masses does not belong to him it was due in part to contemporary events is partly enumerated thus by Sir Valentine Chirol in an article in the *Near East and India* —

Bad harvests the renewed ravages of the bubonic plague two appalling outbreaks of influenza which carried off within a year nearly two millions of people the huge rise in the cost of living, a sudden blast of intense economic depression reaching across from Europe the disastrous antics of currency and exchange the queer stories brought home by a million native troops thrown for the first time during the war into close contact with western life all these were enough to produce a dangerous and unprecedented ferment which spread even to the silent masses Then came Amritsar and in the Duke of Connaught's own phrase its shadow lengthened over the face of India whilst the strange figure of Gandhi surrounded with the halo of ascetic saintliness which has from times immemorial appealed to the religious emotionalism of India concentrated to the popular grievance real or imaginary into a comprehensive denunciation of British rule and of western civilisation as satanic

The Montagu Chelmsford Reforms also have disturbed to however small an extent, the pathetic apathy of the masses

The Awakening of Asia

This is the title of an article in the *Nineteenth Century and After* by Professor T A Ossendowski He considers Japan to be the leader of a pan Asiatic movement, whereas Bolshevik Russia masquerades as the friend of enslaved Asia and is pursuing the ideas of a Central Mongolian Empire in pan-Mongolism In support of this latter statement he observes —

The ideals with which the Bolsheviks approach and tempt Asia are not Communist

positivism and of Christianity as taught by the white races. The whites they say have divided nations into conquerors and vanquished and mankind into workers and those benefiting their toils. These burning words have been known to be used before. The same lesson was preached by the Christian Buddhist, Leo Tolstoy, the Indian Mahatma Gandhi (*Atmism*) and the Chinese Professor Ho Hoo-ming (*The Soul of the Chinese People*).

These words can but have one meaning and one consequence: a war for freedom from the white yoke.

I have seen sorcerers, charvats and prophets calling Asia to her mission of revenge and war. The Soviets have wrung the control over this outbreak from the hands of the Asiatic and anti-Bolshevik leaders. They knew how to turn religious worship and passion into action and into deeds which would bring about their aim: the conquest and destruction of Europe.

Rabindranath Tagore never had the remotest idea of preaching a *jihad* or any other kind of war for the conquest and destruction of Europe.

Why France and Great Britain should Combine

The following passages occur in an article in the *Nineteenth Century and After* on the revolt in Syria —

The French have maintained throughout that the cause of the Syrian revolt (including the Druse outbreak) is entirely due to Pan-Islamic influence and anti-European feeling in Asia. That this antagonism to European influence exists seems to be beyond doubt. But it appears more likely that the Druse insurrection with its results is being exploited in the interests of Pan-Islam than that Pan-Islam is the cause of the turmoil in Syria. Since the outbreak in July the Arab craving for independence has been stimulated by a local press which expounds the desire of the people to govern themselves although they are utterly incapable of doing so. Anti-European propaganda floods the newspapers of Palestine and Syria where everything possible is being done to sow dissension between France and Great Britain.

All this is said in order to enforce the lesson—

Above all France should realize—and Mr de Louven certainly does realize—that in the Near East she should smother individual nationality and become an integral part of the European whole. Great Britain as mandatory power in Palestine and Iraq should do the same and the two representatives of the same League of Nations should work hand in hand in the closest co-operation and with the same end in view—the good and welfare of the peoples entrusted to their guardianship. The task of the League in the Near East is not easy. But if its members are united, and finally so the difficulties should be greatly

reduced. If on the other hand the Asiatic can see his way to sow dissension between the French and British elements of the League, influence he will most surely do so. He lives by intrigue and is a past master in the art.

It is only the superabundance of humility that has impelled the British writer to give the palm in intrigue to the Asiatic. The European particularly British record in effective intrigue has yet to be broken. *Vide* *Rise of the Christian Power in India*.

The Biological Function of Humanitarianism

Mr Aldous Huxley writes in *Vanity Fair* that humanitarianism is the expression of the mystical idea of the equality of man—an idea which has already profoundly modified human society and which is destined to produce incalculable effects in the future.

We are all humanitarians now whatever our political opinions and whatever our social position. Even those who are in possession of wealth and power admit that those who possess nothing have certain rights. They are perpetually giving away little bits of their wealth and power to the dispossessed. Why they could still let the dispossessed if they liked they could still oppress them even as their fathers resisted and oppressed. But somehow they are not able to do so. Humanitarianism has become a part of them it is impossible for them to ignore it. It was this surrender of the power holders to the dispossessed that outraged Nietzsche into propounding his new Superman's morality. Nietzsche justified his anti-humanitarianism in the name of Natural Selection. The justification is Mr Huxley argues quite invalid.

Darwinism as Benjamin Kidd pointed out long ago justified humanitarianism not Nietzschean immoralism. It is by a ceaseless process of competition that the fittest is improved is even kept up to existing standards. In a tyrannical society where humanitarian principles are not recognized, millions of the individuals compete, that society is so unfairly handicapped by poverty, bad conditions and inadequacy of education that they are not in a position to compete for any of the higher prizes of life. By ameliorating the lot of the dispossessed humanitarianism removes this handicap and thus by multiplying the competitors tends to create an intenser and therefore biologically more stimulating competition. Humanitarianism then has a biological function—to render possible an intenser competition within society. When all men are free to compete and all start equal the chance of getting able men at the head of affairs is obviously increased. That is the political justification of humanitarianism. Societies should be run on humanitarian principles because an increase in the number of competitors increases the chances of efficient leadership.

The New and Infinitely More Exciting Vision of Nature"

Sir Jagadish Bose's demonstration of the existence of a pulsating heart in trees and plants has led the famous Irish poet and economist A. E. to inadvertently in the *Irish Statesman* upon the insensitiveness of the public to the greater number of scientific generalisations. These affect society but little unless they are embodied in some invention. A. E. adds —

We know that in every pin point of space there is an image of the universe of light brought by waves or rays so that the eye can echo that impression of infinity. Through wireless and broadcasting, we have become practically certain that every point of space is capable of holding within it an echo or reverberation of the whole universe of sound, that a voice crying here goes round the world for it may be caught up anywhere there is an instrument delicate enough. Our ears as yet have not the range of our eyes and cannot bring to consciousness that universe of sound as the eye brings to consciousness the universe of light. Perhaps the ear will become more sensitive in our further evolution. But it is astonishing how little this miraculous nature science reveals to us as to our normal consciousness.

We walk about with our beings insensitive to the miracle our intellect is convinced of and the intellect soon gives up the effort to civilise the whole nature and we relapse after the first wonder of hearing some new discovery into a normal unpondering commonplace. The theory of evolution was probably the scientific generalisation which most rapidly affected human consciousness. There were popularisers of that now almost obsolete Darwinian doctrine. But what genius will popularise this new and infinitely more exciting vision of nature revealed to us by later scientists who will make the universe suddenly appear living and so vivid to us as it really is and not mammalian and material as our gross senses make us think?

The Religion of the American Indian

In the *Buffalo Art Journal* Mr Edsworth Jaeger defines the original attitude of the American Indian as simple and exalted.

The worship of the Great Spirit was silent solitary and free from all self seeking. The Indian was silent because he knew all speech to be necessarily feeble and imperfect. His worship was solitary for he believed that He is nearer to us in silence. From the very birth of the child his first instruction learn at first merely pointing to nature then in whispered song, bird like notes and eye signs. The child's spiritual training continued until it was sixteen when he took his first solitary communion with the Great Spirit. It was called hantleday, literally mysterious language or it may better be interpreted as consciousness of the divine. The first hantleday was a very elaborate ceremonial.

The youth first purified himself by means of a vapour bath to cast off as far as possible all fleshly influences. The father of the boy then sought out the most commanding summit in all the surrounding region—a place where beauty and silence reigned. The silence was his voice. Beauty was a stimulant to the spiritual self knowing that God set no value upon material things. The youth took no offerings or sacrifices other than symbolical objects such as paints and tobacco.

Wishing to appear before Him in all humility he wore no clothing save his moccasins and breech clout. At the solemn hour of sunrise or sunset he took up his position overlooking the glories of nature and facing toward the sun and there he remained naked erect silent and motionless for a night and sometimes longer. At times he would chant a hymn or offer the ceremonial pipe. In this ecstasy the Indian found his highest happiness and the guiding influence of his life.

Mussolini

Mussolini is a powerful man and is moulding Italy into a powerful nation. In view of Italy's geographical position the possibility of a stronger Italy is looked upon with disfavour by some of the most powerful nations of today. But it is so can be seen from the tone of the following extract from *The New Republic*. How far it is a true picture of the situation in Italy cannot be judged by people who are outside Italy and have only non-Italian sources of obtaining information regarding that country. But it is an one side picture can be guessed from its temper. It runs

Mussolini is the blackest shadow which has over Europe at the present time. The belief is widespread that the future policy of the Italian Dictator is likely to prove the most dangerous and disruptive force at work anywhere on the continent. The heart of the racist philosophy is the use of force if the time should come when it had nothing to fight about. Mussolini's Black Shirt organization might be in danger of melting away in internal affairs he has been almost too successful for his own good. He has crushed political opposition, exiled or intimidated his enemies almost literally abolished hostile criticism in the press and elsewhere. In order to continue to feed Italy the now familiar diet of raw meat his enemies believe he may be compelled to embark upon a dramatic external policy of some sort. France and England would hardly be likely to permit him to go to war with Austria and we trust he would be too shrewd to put his hand into the fire by piling a quarrel with Yugoslavia. What he is most likely to choose if the prophets are correct is an effort at colonial aggrandizement perhaps in northern Africa. Such an attempt however might easily lead to international friction of the sort which culminates in war. Meanwhile with his talk of a new Holy Roman Empire his

proposal for 'an all Latin bloc' and the attacks which his Fascist are making on the Locarno Pact he is worrying the chancelleries of western Europe just at the moment when they thought to enjoy a little well earned peace. Already pacifists are saying that Italian intransigence is likely to be the fatal stumbling block in the path of the coming League Conference on Disarmament.

The last vestiges of freedom are being stamped out in Italy with a scientific thoroughness which must excite the admiration of all those American business men whose avowed love for Mussolini is based on his efficiency. No citizen is permitted under the new statutes to speak or write in any thing but hearty approbation of Il Duce and all his works. A hostile critic if he lives in Italy is subject to fine and imprisonment and if he lives abroad any Italian property he may possess is subject to confiscation. Civil government by another decree has been abolished outright in all towns with fewer than 5,000 inhabitants. The press of the opposition newspapers have given up the ghost after a period of declining circulations due to the fact that the public did not care to wade through their heavily censored columns and read interal administration of Italy is as strikingly similar to that of Russia as their foreign policies are for the moment along parallel lines.

Chinese Minister learns Sanscrit

The following appears in in *The Young Fast*

Mr Wang Jung pro Chinese Minister to Japan has recently taken up the study of Sanscrit with the help of Dr W. Nagai of the Tokyo Imperial University and while studying it His Excellency is comparing Chinese translations of sutras with originals.

Why not India?

The following is taken from *The China Journal of Science and Arts*

That China and other countries on the Pacific have a very good friend in the Rockefeller Foundation is evidenced by the various undertakings. L. Russell Dean of the College of Agriculture of the University of Wisconsin has arrived in China from Japan being on a visit to this and other investigating educational conditions here. He is education in the Universities and Colleges of these countries and will select groups of already trained students with the idea of giving them further training in science through the medium of the Rockefeller Foundation the department of the Rockefeller Foundation has been handomely endowed by John D. Rockefeller Jr.

Up till now the Rockefeller Education in these parts has been mainly concerned with medical education and research carried on at the Peking

Union Medical College and the present increase in the scope of the institution's activities must come as a great boon to China and other countries of the Far East.

Dr Russell is looking for suitable men in China to benefit by the plan of the Foundation. These must have received their doctor's degree in educational work and must be willing to return to their own country when they have received the extra training in America, to devote themselves to work there for the benefit of their own nationals.

This is offering young men who have graduated in foreign countries and returned to China but find that they do not know enough about educational science a wonderful chance to acquire that knowledge. Science teaching in China is woefully inadequate and we sincerely trust that Dr Russell will be successful in his search for candidates of the Rockefeller Foundation's new enterprise.

Broadcasting Obscenity

Pornographic literature and obscene art' has become a serious social menace in India where there are no good organisations to fight these evils and as such, such things can be circulated among the youth of the country with impunity. That this evil is no less present in such well organised and advanced countries as the U S A can be seen from the following extract from the *Literary Digest*

"Pictures from Paris" whose purpose is obvious in their titles, magazines which are openly or furtively obscene and that sort of literature which is published secretly and sold on the sly are some of the grave dangers to which the youth of the country is constantly and carelessly exposed. The situation we are told is probably worse today than it has ever been because of new publications constantly appearing on the market and the easier distribution and the traffic in obscene some cities attempt to sell improper literature to children on their way to school are reported. Jersey City recently took a decisive step in arresting and indicting the proprietor. The prosecutor was permitted to go free on his promise to discontinue the sale and distribution of the magazines found objectionable. In Philadelphia it is reported that attempts are made to sell improper literature to school boys and girls in some of the educators and clergy of that city his superintendent of schools in Philadelphia, as he is quoted in *The Inquirer* of that city, these publications form one of the most serious menaces to our youth to day. He goes on

There is no traffic more insidious or harder to deal with on one hand or more dangerous to the character of youth on the other than the so called vulgarities both in text and illustrations that there is no effort to conceal the purpose for which they are published.

The schools, public, private and parochial are constantly exercising the utmost care to counteract these vicious influences. But they cannot accomplish their results without cooperation from every citizen who believes in clear-mindedness.

Whether the conduct in this respect is worse than twenty-five years ago I am not prepared to say. The same amount of foul-mindedness does more harm to-day, however, and reaches more young minds because of the greater facilities for publication.

Lord Hardinge on Locarno and After

The *Financial Review of Reviews* publishes in article by the Right Hon. Lord Hardinge of Penshurst K. G., in which he deals with the Locarno Pact, the history which gradually led up to it and its effects on the political and economic future of Europe. We give the concluding portion of the article below.

The Locarno Pact which may be described as the effective end of the war consists of a treaty of mutual guarantee between England, Germany, Belgium, France and Italy by which the maintenance of the territorial *status quo* on the French and Belgian frontiers is established and the demilitarised zone on both banks of the Rhine to which are attached Arbitration Treaties between Germany on the one hand and France, Belgium, Poland and Czechoslovakia on the other. Encouraging and hopeful is the conclusion of these treaties may sound it does not necessarily follow that they will ensure peace indefinitely any more than the Treaty of 1839 guaranteeing the neutrality of Belgium which Germany as a signatory Power treated as a scrap of paper. Let the example of what befell Germany is a very apposite lesson and the greater certainty now that that lesson would be repeated on an aggressor would necessarily rule any ambitious Power pause before embarking on such a course. But what is in the Locarno Pact yet does not appear in the wording of it is a new atmosphere of peace, of reconciliation with our former enemies, and their admission to the comity of nations on equal terms. It is only by the constant pursuit of a policy of peace that war and strife amongst nations can be permanently averted and this we may hope to be the true interpretation of the Locarno Pact.

With the stabilisation of the political situation in Europe economic equilibrium will undoubtedly follow in due course. Already our two principal enemies in the war are making good. Germany has stabilised her currency is steadily paying what is due to the Allies under the Dawes' report, and in spite of her diminished resources she is gradually working up to her pre-war standard. With a cessation, and determination beyond all praise she has faced her difficulties and by her industry and energy is rapidly overcoming Germany's commercial supremacy in Europe is far more likely to be realised than the military predominance which was her aim for more than a generation. Then again Austria with the financial assistance of the Allies has stabilised her currency has reduced her budget and gives every indication of

growing economic prosperity. Her principal difficulty is that deprived of access to the sea, she is surrounded by States who make the export of her manufactures almost impossible. A more friendly disposition towards Austria on the part of the Central European republics would be of incalculable value to her and also indirectly to themselves.

Of the Central European States, Czechoslovakia is the more advanced and progressive, having embraced most of the richest manufacturing districts of the former Austrian Empire. By a great effort she has stabilised her currency, balanced her budget and being self-sufficient in manufactures and foodstuffs with a fair proportion of raw material her industrial activities are likely to expand considerably. She is fortunate in having a capable President and a very efficient Prime Minister in M. Bemes.

Roumania, Servia and Poland, all of them devastated during the Great War are slowly but surely recovering and tending towards permanent economic stability.

Thus as we look around we see, with the signal exception of the situation in Russia, steady progress and regeneration on all sides in Europe, and fortified by the Locarno Pact and its subsidiary agreements we may hope for the development of mutual and peaceful cooperation in the path of progress and civilisation. Such progress will undoubtedly occasion demands for capital, which can be found more readily on the English market than elsewhere and after careful investigation should present favourable opportunities for safe and sound investment. In conclusion it may be stated that now that the future of these various nationalities in Europe is more assured investors can turn their attention in those directions with more confidence than they could have had during the past few years.

European Solidarity against the Orient

Although Orientals know little about it, the occidental press has been talking a lot about a certain anti-European movement which is rampant everywhere in the Orient. Whatever anti-European movement there is in the East is directed not against Europe, but against Europeans who indulge in exploitation of the East. As soon as this exploitation ceases, let us suppose by the greater practice of morality and self-control among Europeans, who up to now cannot resist the temptation of despoiling others if they can do so without much risk of physical injury, the anti-European movement will also cease. But there are some people still in Europe who think that by better organisation of European military power and by a suitable solution of the troublesome problem of dividing the spoils, they can keep up this work of exploitation for yet some time. Such efforts will no doubt call forth similar efforts of a defensive nature in the East as well.

However that may be we give below quotations from an article from the *Politica Rome*, which was reproduced in English by the *Current History Magazine*

Although this is not generally realized as yet the National Religious revolution of the Moslem world and the National Communist revolution of the Yellow world are but two phases of a single anti European movement extending from Cuba blancher to Vladivostok. This movement is constantly fed by Bolshevik propaganda. Although Germany may be seen alongside Russia extending aid to that movement her part is by necessity a temporary one. Germany is essentially a Western and a Christian country, a colonial power both by her past and by her aspirations in integral part of imperialist Europe. She is anxious to free herself of the necessity of making common cause with Bolshevism and with the East, and it is to the interest of Europe that she should succeed. The negotiations for a Rhine compact are an effort to detach Germany from the Bolshevik combination and thus to push the defense line of the West back from the Rhine to the Vistula. Russia on the contrary is not a part of the Western system and attempts to detach her from the Orient such as were made by Lloyd George are doomed to failure. Just as the Czarist State was European on the surface only so is the Bolshevik revolution in spite of its European label.

The anti European revolt on however is anterior to Bolshevism as it is anterior to Versailles to Wilson to the World War to the twentieth century. Its origin is to be found in the system of ideas that has prevailed since the eighteenth century in that very Europe against which it is directed. Though the present conflict is in a sense but one of the gigantic phases of the age long duel between Orient and Occident this phase differs profoundly from all the preceding in that the revolt of the Orient against Occidental domination is carried on this time in the name of a universal right which the Orient itself made universal. The struggle is waged in the name of an international ethical system which is entirely of Occidental European origin in the name of universal equality of inherent rights of men and of peoples of the principle of nationality of the right of self determination. Then came the World War and all Asiatic peoples whether sovereign or subject began to be courted flattered and solicited to join the war for right against might in the name of justice and universal liberty.

The most categorical and demagogic anti imperialist doctrine was officially proclaimed during four years by the leading imperial capitals and then it resounded to the remotest corners with the powerful voice and authority of Wilson. Under the feign of the great transoceanic dominions—who also was anti European by an irresistible instinct though from different motives—Europe for the first time abased her prestige in the eyes of the Asiatics by admitting their right and her own wrong. With the advent of peace the victors repudiated their promises and the anti European revolution flared up with Wilson's fourteen points as a slogan.

In the face of this movement Europe's resistance is weakened by a crisis of conscience, which has all the symptoms of a crisis of decadence.

Europe's infirmity consists of the predominance of a universalist ideology based on the principle of universal equality as over the direct instinct of historical necessity of power and of might. It is a case of bad conscience that handicaps Europe in her dealings both with the East and with the new transatlantic West. To the anti European revolt in the East and the anti European revolt from the West there should be opposed the solidarity of the imperialist powers of Europe. That solidarity however is not existent as yet, not only in politics but even in public sentiment. The responsibility for this rests primarily with the older and greater colonial powers France and England who took advantage of their victory not only to deprive the enemy power of its overseas empire but also to despoil their ally Italy of her share of the colonial conquest. There still has been a force Germany to be retained in a universal collapse and at the same time to aid Italy to assume an attitude of benevolent neutrality toward the Oriental revolution. A real European solidarity is possible only after a thorough revision of the imperial hierarchy of the world, whether effected peacefully or by war.

Medical Effect of Music

We find in the *Literary Digest* that

Recent experiments to determine the effect of music upon the human mind and body are due by a German physiologist named Rasser in *Physiologische Heilkunst*. In an abstract in *Naturwissenschaften* (the *Umschau* (Coethen) is quoted in part below. The author begins by observing that music not only soothes melancholy and induces forgetfulness of sorrow but may actually exert a healing effect upon nervous affections and reduce pain. He mentions, as examples in which neuralgic pain was relieved by music, Gladstone, Herliott Spencer and the late Empress of Austria. He says:

Gallus relates in his *Gallie Knights* that the ancients believed that all persons suffering from sciatica are relieved of pain when they hear the notes of the flute. He says that he has read in a work by the Greek author Theophrastus that the effects of snake-bites are neutralized by suitable tones of this instrument. Likewise the Greek philosopher Democritus declares that many diseases are healed by fluteplaying. Gallus himself appears to give credence to the ideas, since he remarks: So great is the relationship between the body and the soul and correspondingly between the diseases and the remedies of soul and of body.

The influence of music upon the human organism is employed as a therapeutic measure by physicians. Various investigators have studied this influence by means of physiological devices which have arrived at a high degree of perfection in modern times.

The author cites experiments made by Dr J. Trachant with the Moscov dynamometer which proved that cheerful music of a gay and spirited tempo actually increases the lifting power of the muscle whereas a slow and melancholy melody exerts the reverse influence. It has likewise been demonstrated that a bell sounded at regular intervals has a definite effect upon the elimination of

carbon dioxide and the absorption of oxygen in other words the sounds produce an acceleration of the processes of metabolism

The author next refers to the favorable influence which music exerts upon mental troubles. He remarks also that certain French physicians have demonstrated that in music on notes as a sedative in music in various experiments such as those of Dr. Grosse, Zelen, of Berlin also indicate the favorable effect of certain sounds in such cases. An interesting experiment noted by him is that made in a clinic in Berne, Switzerland with the object of modifying pain by a combination of music and narcotics.

Trade Monopolies as a Source of War

Nations have fought in the past often and bitterly because they have tried to monopolize fields for economic exploitation. Now we find Americans resenting the monopolistic exploitation of their markets by other nations through the sale in America of monopoly goods of different kinds. The following quotation from the same journal would give an idea of the trouble.

Rubber the cushioner of shocks and deadener of sounds now threatens to become a cause of wars and tumult. For, at Secretary Hoover's suggestion Congress is disturbed by the fact that America's twelve or fifteen million motorists and for millions of other users of manufactured rubber paid some hundreds of millions of dollars more for their tires and rubber goods in 1925 than they did in 1921. It has called for an investigation of England's control of crude rubber prices. Already our press echoes with such ominous phrases as "trade war" and "reprisals." A Western Daily characterizes the British Government's boosting of prices by restricting production on British-owned rubber plantations as commercial banditry. A Massachusetts State Senator declares that the British have in reality declared a trade war against the United States and invited reprisals. Our editorial statisticians estimate that if the present high prices are sustained the British rubber planters will take more money from this country in exorbitant profits than the British Government will pay us in settlement of her war debt. In London the correspondents tell us the man in the street reads of American indignation over the price of tires with the complacent smile of the cat that has just stolen the cream. And when this man in the street has a smattering knowledge of American politics says the London correspondent of the New York Times he comments as follows: Hoover is just pulling off what they call a political stunt. He is grooming himself for the presidential fight in 1933. He is twisting the British Lion's tail and there is no more in it than that.

Secretary of Commerce Hoover who leads this onslaught on the high price of rubber says that a group of British rubber planters who control the market are causing American purchasers to pay from \$30 to \$40 excess profit on every set

of automobile tires they buy. To quote his statement further:

The manufacturers point out that there are ample supplies of rubber in the world but they have been held up by this combination and speculators until rubber has increased from 30 cents a pound to an average of \$1.11 last month. A year ago the combine declared that 35 cents was a reasonable price but the difference now demanded by them and speculators amounts on our 300,000,000 pounds of annual rubber import to nearly \$7,000,000,000 per annum and means a charge of \$30 to \$40 a year on every user of an automobile.

Nor is rubber the only raw material consumed in the United States and controlled by a foreign Government. Mr. Hoover reminds us. There is now an official Franco-German control over the price of potash. The Chilean Government controls the price of nitrates. The Dutch Government controls quinine. And the Yucatan Government controls the sisal fiber from which is made the binder twine used in American wheat fields.

Russia Wheels Round

Social reformers in the past had been in the habit of believing and asking others to believe that progress and betterment of society would not be possible unless radical changes were made in every hold of life. They proclaimed the whole social structure unsuited to human well-being. But they forgot that during its thousands of years of evolution the social structure had been subjected to the test of compatibility with human happiness at practically every step. As such it is not reasonable to think that an intellectually evolved scheme of society would do more for human happiness than would the established system which has been built up slowly and with a view to attain happiness if not for the greatest number at least for more than a mere few as some would like the world to believe.

Russia which had been trying to improve the lot of her greatest number by means of economic fads has found out at last that the beaten track has at least the virtue of leading somewhere. She has been slowly coming round since four or five years ago. The following extract from the *Literary Digest* will show us the extent of the recovery.

From rigid communism Russia passed in 1921 to the famous new economic policy. But as Russian editors point out, the Soviet Government still retained three institutions which they considered corner-stones of communist philosophy. These institutions we are told are the dictatorship of the proletariat, the nationalization of the main branches of industry and thirdly the monopoly of foreign trade by the Government. Private capital in

Russia can do no harm, it was held as long as these three bulwarks were maintained. But about the middle of November last, it appears a new reform was decreed which modifies if it does not actually abolish the monopoly of foreign trade. As recorded in the Russian press the Commissariat of Foreign Trade has been taken from its chief and staunch supporter Comrade Krassin, and has been fused with the Commissariat of Domestic Trade under the direction of Comrade Ezurupo, a more liberal Communist. Henceforth, licenses to export and to import will be granted more readily, we are told, and what is more the Soviet Government will encourage the formation of mixed companies composed of foreign capitalists and representatives of the Soviet Government for the purpose of promoting foreign commerce.

Also, it is pointed out, individual Soviet trusts and cartels will have the right to purchase materials directly in foreign markets. While it is true, say some Russian newspapers, that the Commissariat of Trade will still control all individuals and organizations engaged in business, they assure us that this control will not be nearly so oppressive as it has been heretofore.

In the Moscow *Tronimicheskaya Zhurn* there is a statement taken from one of Kameneff's speeches in which he said that no longer could we endure the condition under which only our Trade Delegations had the power to buy soap, machinery, clothing, nail files, and what not. Such a state of things is dying a natural death. In this paper also we read that the foreign trade monopoly built up an enormous and clumsy machine of Trade Delegations, that were slow and inefficient, and it is related that in Berlin alone the Soviet Trade Delegation had a personnel of eight hundred

and national discipline. Instead of proclaiming revolution, it professes to be the nation's defender against revolution.

The recent luxuriant growth of Fascist organizations in France is due to a feeling that the Opposition in Parliament is powerless to prevent the Socialists from carrying out confiscatory financial and taxation policies. This fear has induced everyone in France who feels his property interests threatened to seek the aid of any agency, even that of the extreme Nationalist groups, that will defeat the Cartel's programme.

The French Fascists are, however, not a powerful body, for

Notwithstanding the military mimicries of most of these groups, they still lack the discipline and ruthless tactics that characterized the Italian Fascist even before their March on Rome. They have made foolish demonstrations of hostility to Herriot and they raised a little student-rumpus to show their displeasure at the appointment of Francois Albini the former Minister of Education, but these were amateur affairs. A more serious incident occurred to the rue Daumesnil at Paris, where the Jeunes Patriotes attempted to hold a parade one night by military divisions, with prearranged commands and signals. But when a few rowdies either Apaches or Communists, fired a revolver shot or two at them, they promptly took to their heels.

Britain's Work in India

Using a textile metaphor, Mr R. K. Sorabjee M.A., describes in the *Journal of the East India Association*, how the British have reinforced the fabric of Indian Life by stretching it on a frame of "efficiency" and by supplying the "warp" which consists of several strands, viz., Justice, Education, Finance, Irrigation, Transport and Communication, Organization, Banking, Defence, Missionary Effort, Industry and so on and so forth. The writer says,

Foremost amongst these is the strand of Justice. Britain may well be proud of the system of Justice it has introduced into India. Justice means impartiality and with all the will in the world no people of the many peoples of India could have set that strand in the warp. Religious feeling in that land of many religions runs so high. Prejudice, in that land of caste and community, is so strong.

The other "Strands" are equally good and strong.

We need hardly comment on what has been entirely spun by Mr Sorabjee and his spiritual co-operators. He asks the Indians to supply the wool for this hybrid fabric which in his opinion would be the ideal India. Our doubts are many. They concern the true quality of the warp as well as the

Fascism in France,

The Living Age tells us that Fascism is fast developing in France. The reasons are financial, social as well as political. We are told —

France is watching foreign Fascism with growing attention. Her reactionary press does not conceal its belief that Mussolini's dictatorship is a model form of government. The great boulevard papers seem to please their enormous circle of readers by publishing column articles portraying Fascist rule in its most favorable light. So the merits and demerits of Fascism have become a matter of bitter partisan contention.

During the past few weeks certain organizations that hitherto have avoided and indeed indignantly disclaimed any sympathy with the Fascists have begun openly to copy them. We begin to hear of Blue Shirts who put red and white ties identical with those of the Italian Black Shirts. Prominent in this agitation are the *Camelots du Roy* organized by Charles Maurras and Leon Daudet, who have made themselves conspicuous by various disorderly manifestations against Radical and Pichon's Big French Fascism evades declaring itself as yet on the question of a republic or a monarchy. It puts forth a more plausible proposition limited to a reassertion of State authority

possibility of weaving anything successfully on the Imperial Loom where consumption of wool is always a disproportionately large compared to the amount of real cloth turned out.

Position of Women in Islam

The Review of Religions publishes in article by Hidayet on the above subject It opens as follows

One of the accusations of the opponents of Islam which always surprises me is the assertion that Islam keeps the position of woman low

As yet I have not succeeded in finding out on what this assertion is based certainly not on the Quran at any rate as now here I have found in that book a verse indicating or even hinting in the slightest degree that the position of the woman should be an inferior one On the contrary the verses dealing with woman's rights state clearly that the position of woman in Islam is as honourable as that of man in every respect

As regards her social position we read in Surah IV 32 Men shall have the benefit of what they earn and woman shall have the benefit of what they earn

I know that many a working woman in Holland would jump up with joy if this Islamic injunction were to be put into practice here It seems to me that the position of the Dutch lady in The Hague on whose private business property her husband had drawn a cheque for several thousand guilders and who a few weeks ago lost her case against him before the Dutch court is far more inferior to that of a Muslim woman who under Islamic Law never could have been subjected to such treatment

Revival of Buddhism in Japan

Struggle for existence against Christianity has given new vigour to Buddhism in Japan The Buddhists are making rapid strides and the way they are tackling the problem of revival should convey a lesson to Hindu revivalists *The Harard Theological Review* in an article by James Thyer Addison, gives us the following information on the subject

One unexpected result of sixty years of Western civilization in Japan has been the revival of Buddhism When the new era of Japanese progress began in the sixties of the last century Buddhism was seriously declining Though still powerful as the religion of the masses it was intellectually sterile and apparently incapable of renewed vigor either spiritual or practical No great movement of reform was a case of energy had marked its history for six hundred years And when the restored imperial government disestablished Buddhism its last hope seemed to vanish But from that day to this Buddhism is enjoying a new lease of life Both idealistically and practically it is far more flourish-

ing and active to-day than it was in 1890 Yet strangely enough it may be doubted whether its standing is higher and its influence greater than they were sixty years ago The progress of Western thought and of Christianity has been so rapid and effective that relatively speaking Buddhism has probably made little if any advance In other words it has had to run fast in order to keep in the race at all and only its revival has prevented its gradual disappearance as an important factor in the national life

Though the educational philanthropic and missionary activities of Japanese Buddhism are the chief outward signs of revival several others are important enough to deserve mention Among these are the efforts of the temple priests to win and hold the people—especially the young people Leaders of the larger sects are no longer content with a laissez faire attitude for they cannot afford to drift Again with one eye on the vigorous methods of Christian missionaries they are making ever greater use of preaching

The Nichi Hongwanji sect claims to have about 2000 Sunday schools with nearly 400 000 pupils and while there is no reason to believe that these figures are accurate in a Western sense they indicate at least a remarkable growth of this form of religious education And at least three of the other sects are almost equally active in the attempt to reach and hold the children

To hold the boys and girls who are too old for Sunday school methods there are a growing number of Young Men's Buddhist Associations and Young Women's Buddhist Associations

"Sordid Imperialism"

The New Republic says —

The mandate system of the League of Nations is the least admirable aspect of the whole Geneva enterprise The mandates of the British in Mesopotamia and the French in Syria were both awarded in flat contradiction of the wishes of the populations involved In both cases the power of the Allies had been expressly pledged to another arrangement Great Britain of course took Mesopotamia partly for the sake of the Mosul oil partly because it fitted in with her Persian policy partly for the general diplomatic and military advantages Never has the economic motive in imperialism been more flagrantly exposed than in British policy in the Middle East where the British government's partial ownership and complete control of the oil companies holding the chief concessions is not even camouflaged The whole chapter is one of sordid imperialism for which though the Mesopotamian mandate has been better conducted than that of the French in Syria there is nothing to be said

British Justice and Fairplay

Harold J Laski writing in *The New Republic* on the Communist trials says —

The conviction of twelve British communists for conspiracy to publish seditious libels and for

together distinguishes them from any other people or race and marks out their special contribution to the world's civilization. It is built upon their cultural heritage, their accumulated thought life and the activities, abilities, habits and experiences of past generations.

The ideals of life and life's relations enunciated and lived by our forefathers remain unsurpassed even according to present standards of both East and West. We are not a people merely with a glorious past but one in whom that glorious past is still surging and throbbing and seeking for avenues of expression. No force can check its activities; it is bound to surge forth in a greater present and future. We are struggling not to save our country as the ordinary expression goes — for who can destroy our nation with such a rational spirit as we have? — but for the benefit of ourselves and the world to strengthen and improve by taking advantage of what the modern civilization has to offer.

We should remember that our national development should not be brought about in any forced manner but it should be allowed to follow in its own way and take its own time. While we shall need and appreciate outside cooperation we must all take care that no greenhouse process be employed which might hasten its blossoming as well as its early withering and death which would be a calamity not only to the Chinese people but also to the world at large. We therefore reiterate: give us time, our national spirit will do the work.

China and the "Powers"

Frank W. Lee advocates the abolition of extraterritoriality in China by the "Powers" in the same journal and says:

The powers may assist China by abandoning the practice of united action in China. Chinese understand that in Europe and the West no such concerted action governs the relations between States except where they deal with so-called inferior Powers or late enemies. The Concert of Powers in China smacks too much of superiority to be welcomed. The Powers in their anxiety to present a solid front to China assume a dictatorial policy not conducive to friendly feeling. Joint representation, joint notes and warnings, joint memorandums on all conceivable subjects have been thrust upon China. Even when the representatives of some of the foreign powers have had reasons to doubt the wisdom of a given action they have been drawn into a quiescence, the touch of preservation of faced prestige. Let each Power deal with China in its individual capacity and according to the dictates of the wishes of its own people.

These Powers who sincerely sympathize with China's national aspirations should announce their determination to relinquish extraterritoriality within a definite period and then offer China their friendly assistance for the establishment of the necessary judicial machinery to enable China to take up her new responsibilities. Encouraged by the friendly assistance which would welcome that kind of foreign assistance. By such an act any of the Powers can render substantial help to

China and hasten the day when modern courts will dispense justice to both Chinese and foreigners. Something must be done to restore confidence, promote goodwill and bring about wholehearted cooperation. Nothing will clear the atmosphere so effectively as a voluntary expression from one or more of the Powers that they are willing to place their nationals under the jurisdiction of China with the perfect assurance that China will rise to the occasion and protect their interests under her own laws just as well and better than they can now be protected under the system of extraterritoriality.

A New Caliph?

The *Living Age* gives us the following news:

Last autumn representatives from all Islamic countries held congress at Cairo to consider the restoration of the Caliphate. This congress will reassemble at Baku under Soviet protection shortly. It is significant that the names having the strongest support for the honor of heading the Mohammedan world are the Russian leader, Abd el Krim, the sheik of the Senussi, the victorious sheik of the Wahabites, Ibn Saud who already holds Mecca and has just occupied Medina and last but not least, Mustapha Kemal Pasha, the President of Turkey.

Karl Marx on India.

The following are quotations from Karl Marx's letters written for Horace Greeley's daily paper nearly three quarters of a century ago. They appear now in the *Living Age*.

Regarding British rule in India Marx says:

The British in India have taken over from their predecessors the department of finance and of war but they have entirely neglected that of public works. Hence the decay of agriculture which cannot be carried on in accordance with the English principle of free competition of laissez faire laissez aller. We are however quite accustomed to see in Asiatic empires the decay of agriculture under one government and its restoration under another. The harvest here corresponds to the presence of a good or bad government just as in Europe it reflects good or bad weather. The subordination and neglect of agriculture however bad it might be could not be regarded as the ultimate ground of the collapse of the Indian social order brought about by the British invasion if it had not also been accompanied by circumstances of quite a different significance by an entirely new phenomenon in the annals of the Asiatic world.

The cause of Indian's Collapse' was in that

It was the British invasion that shattered the Indian handicloom and smashed the spinning wheel to pieces. England began by displacing Indian cotton goods from the European market. Then she

brought cotton yarn to Hindustan and finally flooded with cotton from abroad the real home of cotton itself. Between 1818 and 1837 the export of yarn from Great Britain to India rose in the proportion of 1 to 5200. In 1824, the export of British cotton goods to India amounted to hardly a million yards. In 1847 it already exceeded sixty four million yards. At the same time the population of India dwindled from 150 000 000 to 200 000 000. This shrinkage of Indian cities long renowned for their riches was by no means the worst consequence. British steam power and British science destroyed all over India the union of agriculture and hand manufacturing.

A very able analysis of the problem no doubt Marx says regarding the motive of England's inroads into the Indian social structure, that

It is also true that England in setting into motion a social revolution in Hindustan was actuated solely by the lowest interests and proceeded timidly in her endeavor to bring it about. But this is not the matter in issue. Rather the question is, can mankind fulfill its mission without a fundamental social revolution in Asia. If it cannot then England, whatever the crimes she may have committed, is in the carrying through of this revolution acted on as the unconscious instrument of history.

The conceited European in Marx thought that Indian barbarism should be improved by contact with enlightened Europe. He says

The Arabs, Turks, Tartars, Moguls, in whom India was successively overrun were junkies. In civilized and barbarian conquerors in obedience to an eternal law of history always submit to the higher civilization of their subjects. The British were the first who were superior to the Hindu civilization and therefore conquerors inaccessible to its influence.

greatly benefited by the introduction of modern methods and appliances into India's economic life. Marx opines that

The Indian, however, will not reap the fruits of the new blessings conferred upon them by the British bourgeoisie as long as in Great Britain itself the present ruling classes are not displaced by the industrial proletariat or until the Indians themselves become sufficiently strong to shake off the British yoke once for all. In any case in the next or less near future this great and interesting country this noble branch of the human race, which to use an expression of Prince Saltykov is *plus fi et plus adroit que les Italiens* will experience a great revival.

And this revival will certainly be (or has been) concomitant with a partial shifting of the British 'yoke'. Karl Marx has little faith in the British Bourgeoisie in India for in his words

Has not the bourgeoisie in India, to employ the phrase of that great robber Lord Clive himself taken refuge in cruel extortion when simple corruption could no longer keep pace with its rapacity. Has it not while in Europe it chattered of the inviolable sanctity of the national debt in India confiscated the dividends of the rajahs who had invested their private savings in the securities of the East India Company? Has it not while it fought the French Revolution under the pretext of the defense of our holy religion at the same time forbidden the propagation of Christianity in India? Has it not in order to extract money from the pilgrims streaming to the temples of Orissa, and Bengal made a trade for it out of the murder and prostitution of the temple of Juggernaut?

The British exploitation in the days that followed Marx has of course been not quite so crude as the description above. Yet some think it has not been any the less in volume

The constitution is also defective Says Mr Bennet

Another change lamentably for the worse, is the practical disfranchisement of the inhabitants of Palestine. Under the sultan, the Palestinian enjoyed a more complete system of adult suffrage than ourselves at the time and four or five representatives were duly elected to the Ottoman Parliament in Constantinople. Local self government was also in force municipalities, like Haifa Jaffa or Gaza were administered by councils elected by the ratepayers. To-day the country is governed by an autocracy far more complete than any system found in a crown colony, for the Palestinian inhabitants have wisely declined to accept a form of 'representation' which is illusory and humiliating. The proposed legislative Council was to consist of ten nominated (and of course pro-Zionist) members, and twelve elected members two of them to be Jews and two Christians. A permanent majority for Zionism was thus assured and the 'representation' of the vast Arab majority turned into a farce. In addition to the loss of any parliamentary representation for the nation as a whole, the local government of the municipalities has also been destroyed. With the single exception of Tel Aviv and some other smaller Jewish communities municipal councils are no longer as formerly elected by the townspeople, but simply nominated. Not long ago an extraordinary spectacle could be witnessed at Haifa. An armed police guard accompanied the workmen engaged in the erection of standards and wire for Rutenberg's electric lighting contract—a contract placed over the heads of even the nominated town council who were actually unaware of its terms but protested in vain against such a flagrant contempt of local opinion. And all this is going on after a war fought to secure the self determination of 'small nations'—a war too in which the armies of Great Britain were materially assisted by the

very Arabs whose just claims are now contemptuously ignored. One of the most painful results of the World War in Islamic countries has been the utter loss of belief in the 'word of an Englishman'. The whole of the Near and Middle East is strewn with the wreckage of broken promises.

And the British have created a problem of racial and sectional hatred by means of apparently thoughtless bits of idealism such as the opening of the Jewish University. We are told

In the days before the war, there were, few traces of racial hatred in the towns and villages of Palestine. Bitter feuds did indeed exist at times between the rival churches of Christendom but even these were mainly confined to the actual representatives of the various communities brought into contact within the precincts of certain holy sites especially the Church of the Holy Sepulcher. The normal attitude of Moslems, Christians and Jews toward each other was friendly and tolerant. My dragoman called himself a Protestant that is an Arab who had abandoned the ancient Syrian Church of his ancestors in order to adopt a form of Christianity invented by British and American missionaries. Two of our retinue were devout Moslems the third was a Jew. They got on excellently together and I never detected a trace of racial or religious animosity among them. To-day the whole country is full of bitterness and ill-will. Moslems and Christians have united in a joint detestation of the immigrant Jews, who are even distrusted and disliked by large sections of their co-religionists who dwelt in Palestine before the Balfour declaration.

The divide and rule policy is thus finding a fresh field for application

CULTURAL UNITY—ETHICAL TEACHING OF THE QURAN AND THE UPANISHADS

* BY MR WAHED HASAIN, B.L., M.L.C.

"If people had been aware of the mysteries of truth there would have been no strife between sects in which they are divided."

Living close together, as they are, for centuries in India, it is rather strange that Hindus and Moslems should possess such an imperfect knowledge of what is contained in their respective scriptures. Vague ideas of one another's religion, no doubt, they have, but they are mainly derived from their defective observation of the outward signs and expression of faith of each com-

munity. The outward rites and ceremonies performed by a nation are often delusive, and form no criterion of the ethical ideas which impel a sect or a nation to conform to them. Beneath the surface of outward ceremonies and practices, lie embedded the gems of truth which, when discovered, shed eternal lustre and dispel doubt and darkness from the mind. But such gems must be found out and laid bare to the eyes before people can be asked to appreciate their real value. Now the Vedas and the Upanishads, pro-

served as they are in a language difficult to master, are sealed books to the Moslems of India. On the other hand, Islamic ideals of ethical truth treasured up in a language equally difficult to understand, are not easily accessible to non Moslems. It is no wonder then that they have a very imperfect idea of the Islamic religion and philosophy. The result of such ignorance is that each community fails to make a proper estimate of the grand universal truth which the highest thinkers and the best mind of every nation have been striving to attain. It is not my object either to defend any form of religion or to show the superiority of one religion over the other. There is no lack of hands for the task. My object pure and simple is to place in my humble way before the public the high ideals of truth to be found in the *Suti* and *Smriti* of the Hindus and the *Quran* and *Hadiths* of the Moslem. I do not pretend to make a new discovery in the province of religion. My task is to pick up gems of truth from the Aryan and Semitic Scriptures and to show that the highest ideas of a Supreme being are to be found in the doctrines of almost all religions be it the religion of the Hindu temple or the Jewish Synagogue the Christian Church or the Moslem Mosque. Truth is not the monopoly of a particular religion or of a nation and should be sought everywhere.

The following quotations, taken as types will give an idea of the nature and conception of Allah as given in the Holy Quran and of the supreme being (*Brahman*) as given in the Upanishads.

AL QURAN

- 1 There is no deity except one Being—Allah—*Credo of faith*
- 2 It is Allah who is and besides whom there is none except that Being
- 3 It is Allah! There is no deity but He—*the living, the self subsisting*—Chap 2:16
- 4 Say He is the absolute one. He is not dependent on any thing nor is anything independent of Him. He does not tire nor is He begotten and there is none like unto him—Chap 112
- 5 There is nothing which bears His simile. It is He who sees and hears
- 6 No one participates with Allah in his person and attributes—Chap 42:9
- 7 Do not liken him to any of his creatures—Chap 16:76
- 8 He is of pure essence, free from all impurities, free from all defects, self sufficient, self sustaining, self efficient, light of all lights, possessing splendour and glory, self dependent and ever existing in ever living God omniscient omnipotent imperishable even when all comes to nought. He is the beginning and

the end, the manifest and the hidden, the absolute and one indivisible, the minute of the minutest, the great of the greatest, the most intelligent, the most patient, the most magnificent, the most exalted, the mark of the highest. He is beyond all attributive description. He who pervades the universe and His knowledge extends over all. He who breathes life into the body and He who takes it away. He who created at the beginning and He who begins again with subsequent creation. He who watches everything and keeps everything within His knowledge—*from Imam Husna*

9 Whatever is in heaven and on earth sings praise unto God and he is mighty and wise. His is the kingdom of heaven and earth. He gives life and puts to death. He is almighty. He is the first and the last, the manifest and the hidden. He knows that which enters into the earth and that which issues out of the same and that which descends from heaven and that which ascends thereto. He is with you wherever you are for God sees that which you do not. His is the kingdom of heaven and earth and all things shall return unto God. He causes the night to succeed the day and He causes the day to succeed the night and knows the innermost part of man's heart—Chap 37

(a) God created heaven and earth on Truth and made the night follow the day and the day follow the night and fixed the sun and the moon so that each of them rises and sets within a fixed time

(b) The sun and the moon run their courses according to a certain rule and the vegetable which creep on the ground and the trees submit to his disposition—Chap 50

(c) With Him is everything regulated according to a determined measure—Chap 13

(d) Whatever is in this world is perishable but the glorious and effulgent countenance of the Lord is eternal—Chap 10

(e) Praise the name of the Lord the most high who has created and completely formed his creatures who determines them to various ends and directs them to attain the same—Chap 8:1

UPANISHADS

- 1 God is indeed one and has no second—*Attho panishad*
- 2 There is none but the supreme Being, possessed of universal knowledge—*Brih 1:4:10*
- 3 The Vedanta declares that Being which is distinct from matter and those who are contained in the matter is not various because he is described by all the Vedas to be beyond description
- 4 He is immortal and without form or form, omnipresent, pervading external and internal objects unborn without death or individual mind pure and superior to eminently exalted nature—*Mundak 1:2*
- 5 He who is without any figure and beyond the limit of description is the supreme being—*Chhandogya*
- 6 Appellations and names of all kinds are comparisons
- 7 All figures and appellations are mere innovations and the supreme Being alone is the real existence
- 8 The supreme Being free from all stain

devoid of figure or form and entirely pure the light of all lights resides in the heart, his resplendent excellent seat. God is being resplendent and most proximate to all creatures is called the operator in the heart. He is great and all sustaining for on him rests all existence such as those that move and those that do not. Such is God that twinkle and those that breathe those who all contemplate as the support of all objects visible and invisible the chief end of human pursuits. He surpasses all human understanding and is the most prominent. He who irradiates the sun and other bodies who is smaller than is atom larger than the world and in whom is the abode of all the subdivisions of the universe and of all their inhabitants is the eternal God the origin of breath speech and intellect as well as of all the senses—*Mundaka Upanishad* of the *Atthara Veda*

and also intellect with breath and all senses—*Mundaka Upanishad of the Arharia Veda* 11

That spiritual Being acts always moves in heavens preserves all material existence as depending on him. He who causes breath to ascend above the heart and peditum to descend resides in the heart. He is adorable and to him all the senses offer oblation of the objects which they perceive—*Katha 2 2*

(a) God being eternal existence the universe and whatsoever exists exists and proceeds from him. He is the great dread of all heavenly bodies as if he were prepared to strike them with thunder bolt so none of them can deviate from the respective courses established by him—*Katha Upanishad of Yayur Veda* 1136

(b) God is eternal amidst the perishable universe is the source of sensation amongst inanimate existence and he alone assigns to so many objects their respective purposes *Ibid* 2 2 5

UNREST IN THE EAST

By ASH KUMAR HAZRA

ASIA is in the throes of a revolution. From time out of mind she is suffering—suffering like a caged lion. Now she has awakened. Her torpor is gone. She is shaking her manes slowly indeed but surely.

Might is always right. The weak and the helpless must be swept away. It is the same moral that made Rome formidable in history. It is why the English traders became 'lords of India'. For this alone China has become the vultures' play ground. Japan has been driven from America and the South African Colour Bar Bill is becoming a his-oric law. Might is the fountain of right. Neglect it, do away with it and you are doomed. Asia is in bondage and does she not deserve it?

The sickman has wonderfully revived. He has not only revived—but has given a terrible blow to the white Imperialist. The audacious manoeuvre of Lloyd George to rush this Islamic power did ignominiously fail. Pan hellenism had been crushed and the recent *coup d'etat* of Pangloss the dictator of Greece would not be able to revive it. Ioid arzon though worsted diplomatically at Lau ane was hailed by the London Press as a brilliant Machiavelli. The solution of the ever far question could not come from

without it must come from within. And it came at last. Kemal Pasha could not be bribed. The Caliphate was abolished. England groaned in agony—not only groaned but shed crocodile tears.

Nevertheless there was the mandate the mandate of the League of Nations. Mesopotamia is under her protection. Iraq and Hedjaz are her satellites. Egypt is free indeed! Sudan is protected. And the uncounted millions of Africa? Why they are the Whiteman's burden! Civilise them educate them exploit them so that sooner or later the burden may come to a happy end. It is liquidating the claims of history! Britain however is an angel in comparison with other powers. France is ever watchful of the ferment in the East. Syria is hers. Her dependences in Africa require a strong hand. Did not Franco once proclaim amidst jubilant acclamations that there are the Rights of Man!

The noble pro consul of the Eternal City cannot merely bombard Corfu he can hurl an Ultimatum on an independent nation. The Amir of Afghanistan is a heathen a barbarian. He must be humbled for the murder of the Italian engineer. The Afghan foreign office must salute the Italian flag. She must

right to live and the right to govern. It will go down to history as an epoch making event. Fully there is disaster there may be but the crown of martyrdom Abdel Krim will win. Kemal Pasha was also a rebel, and the Rifians are also rebels. History repeats itself. From Morocco to Shanghai from Kenya to Singapore every where there is ferment. In some regions there is calmness (viz. India and Japan) but it is the same calmness before the storm. The West has hitherto driven her triumphal car

over the corrupt and vapouring East. But now she is in commotion. Europe knows that in war and war alone lies the supreme triumph of statesmanship. Peace would imperil their destiny. And Asia knows how to meet the approaching peril with robust confidence. Sooner or later the forces of the East and the West will meet and meet in a clash. It is inevitable and it is impending.

July 11 1925

THE NEW MYSTICISM

A DEFENCE OF IDEALISM by Max Sinclair (Macmillan & Co 1917) is a philosophical work which contains a chapter with the above heading. We propose to give below some extracts from the above chapter which are likely to be of interest to the Indian reader. Before doing so we should like to quote the author's apology for introducing the subject. Referring to critics who might protest against the appearance of an essay on Mysticism in a volume professing to deal seriously with serious problems, he says

I agree that mystical metaphysics are an alien intrusion. But metaphysical mysticism is another matter. I would remind my readers that some psychological questions were part of the programme for that mysticism is of immense interest and importance in psychology and that I have criticised certain aspects of it as severely as its bitterest opponents could desire. I am as much repelled by the semibarbarous variety of mysticism as I am attracted by its austere and metaphysical form. I am as conscious as any atheist that its more abhorrent psychological extravaganzas are the hysterical resurgence of nature longings more than spiritually suppressed. These exponents are worthy only of the pity we give to things suffering and distressed.

But there is another side even to what may be called the Sungs' Tragedy. There is a passion and a strain and a disturbance of the soul born of its struggle between religious dualism and its unconscious longing for the Absolute.

"And there is also a pure and beautiful Mysticism that springs from the vision or the sense of the Oneness of all things in God. It knows a loss of passions, disturbance and its strain. Its saints are perfect and its counterpart in philosophy is spiritual Monism.

According to the authors western saints and religious mystics especially of the Catholic world come under the second of those classes and Indian mystics like Kabir and Rabindranath Tagore come under the third class and it is mysticism of this type that she calls the new mysticism in which the mystic genius has reached its perfection.

In the Jew the passion for oneness with the Divine never rose to the metaphysical conception of the Absolute. To the very last Jehovah retained some of the old ways of the tribal deity. He was a struggling and a battling God full of mercy when he got his own way and of vengeance when he didn't.

The moments of certainty due to contact with Reality when ultimate Reality is discerned the positive ecstatic vision of reality—this is the essence of Mysticism. There is no certainty that life can give which surges it or even comes anywhere near it.

This is the kind of certainty we want to tide us over the straits where Western Mysticism often leaves us floundering.

I say Western Mysticism because in the Buddhists Sacred Books and in the Upanishads and the Vedanta and in the Mysticism of Kabir you do not find anywhere the same repulsive quantities. You enter a purer and a subtler air and the Light of Godhead does not flow it is strong and very still.

There are reasons as we shall see for the difference. The Western mind comes to Mysticism by a peculiarly dangerous and difficult path. For one thing it came to it a bit too early. The art and science of it were perfected in Asia long before the first principles had been discovered in Europe and Asia Minor at any rate long before they had had a chance to develop. The Christian

Mystics seem never to have quite perfected the technique of the thing and seldom to have achieved a perfect and a safe detachment. Admirable psychoanalysts as they were they lacked that minute psychological theory and practice which the Indian seems undoubtedly to have possessed. They plunged into the dangerous adventure without adequate preparation as one who should jump into the Atlantic without a safety belt. In the language of modern psychology they had not learnt how to sublimate their hidos.

And this apparently was what the subtle Indian had learnt before over he set out on the adventure. The Western Mystic did not know or had forgotten that the desire of life even physical desire is an indestructible and holy thing, a dangerous thing. He suppressed physical desire he stamped it down into the unconscious and then in a state of passivity or trance he went down there after it and was met by the resurgence of all his savage and ancestral memories. He retrogressed. He did not know that this would happen to him (he knew nothing at all or very little about the Unconscious) and every time it did happen he was agonised and astonished. But the Indian Mystic knew very well what would happen and why it happened, and when he went travelling in the untrodden country he took good care to close the gates of the path that led downwards. Sometimes they swung to of their own accord and the Christian mystic was safe.

We are very near the secret of the psychic backsliding and spiritual torment of the Christian mystic. They are due not only to imperfect psychological technique but to imperfect metaphysics. In spite of the refinements of the schoolmen the Christian idea of God was never wholly sublimated by thought. It rests on a naïf and obstinate dualism that resists the process.

It is to the East that we must turn to find the highest and the purest form of Mysticism, a mysticism that has passed through the fire of metaphysical thinking and is itself sublimated.

But before we compare Western with Eastern mysticism as I am going to do, to the disadvantage of the Christian variety, three things must be kept well in sight.

First that the final goal of Christian Mysticism is not experience, not vision, not ecstasy but the Unitive Life, the life lived in union with Reality. Life lived not merely contemplated, a life of fruition and activity lifted for ever above the powers of the subconscious.

Again the Christian saint brings to the quest for Reality something that is not always found in mysticisms that have been highly sublimated by thought.

Lastly, Mysticism itself is a thing of gradual development and the Eastern and the Western forms of it are tending to approach with the result that Pantheism is becoming Christian Humanism to Humanism's great gain.

This tendency is so conspicuous in the modern literature of East and West that it may be fairly called the New Mysticism. It has been I think not only an affair of influence but of the slow yet inevitable maturing of the Western mind. It is no food for sick souls, it has put the disease of asceticism behind it, it is a robust and joyous mysticism reconciled to the world.

When Sir Rabindranath Tagore was over here in the years before the War he told us that the

destiny of the East was 'to spiritualize the West'. Complacent westerners smiled at the saying as if the great poet had been offering to teach his grandmother an art that she had perfected before he was born. Yet this was simply the calm statement of a truth.

Still if some of our poets and mystics had not gone before him we should not have been as ready for him as we were.

Before publication of his translation of the *One Hundred Poems of Kabir* his own *Gitanjali* stood almost alone representing for many of us all that is purest and highest in Mysticism. Therefore I venture to repeat here what I wrote of it four years ago. There is hardly a word of it that will not apply equally to the work of his forerunner Kabir.

To the Western mind there is a gulf fixed between the common human heart and transcendence. Being The European and the American in their quest of Reality are apt to be taken in by appearances, they do not readily make the great distinction. That is partly why, with the exception of the classics of Mysticism, the devotional poetry of the West Catholic and Protestant alike is so unsatisfying. Most of it is written by people who are not poets. But the worst of it is that it is not supremely devotional. It does not deal directly with the Transcendent but proceeds, fervently indeed but always by way of dogma and tradition as it were, by perpetual makeshifts and through the most horrible tangle of carnal and material imagery to a visionary Throne of Grace. You never seem to arrive. Your heart may be soothed by the assurance of atonement, but your finer metaphysical hunger is left for ever unappeased.

But take these songs of Divine Love from the *Gitanjali*.

In the deep shadow of the solitary with secret steps thou walkest a lone as night ending all watchers.

The woodlands have hushed their songs and doors are all shut at every house. Thou art the solitary wayfarer in this dried street. Oh my only friend, my best beloved, the gates are open in my house do pass by like a dream. The day's shadows more the shadow upon the earth. It is time that I go to the stream to fill my pitcher.

I know not if I shall come back home I know not whom I shall chance to meet. The sea at the ferrying in the little boat the unknown man plays upon a late.

In the poems of this mystic the world appears no longer in its brutality, its vehemence, its swift yet dense fluidity. It is seized in the very moment of its passing and fixed in the clarity and stillness of his vision. It is always the same everyday world, the dusty road, the deserted street, the solitary ferrying, the tank in the shady lane where the yellow leaves slither and fall. At the coming of the Unknown Traveller the leaves rustled overhead the cuckoo sang from the unseen dark and perfume of *babla* flowers came from the end of the road. A world vivid to every sense, the stage of a supernatural drama, the scene of the divine adventure so vivid and so actual is that only its stringy sixty stirs in you the sense of the supernatural.

And through this fixity this stillness of rhythm and of mood there is a mysterious trouble and excitement, an awful tension of ex-

retancy It is the stillness of intense vibration of life inconceivably living the ecstasy of supreme passion consummated and consumed

There is nothing in the Western world to compare with these poems but the writings of those mystics who were also saints St. Augustine St. Thomas a Kempis St. Francis of Assisi Julian of Norwich St. Teresa St. Catherine of Genoa, who said My Ma is God nor do I recognise any other Me except my God Himself Above all St. John of the Cross in *The Dark Night of the Soul*

All these impassioned lovers of the Godhead use the same language telling of the same unique experience and it is invariably the language of human passion for the simple and sufficient reason that there is no other At the same time with the exception of Dante's *Paradiso* and *Vita Nuova* it would be hard to find in all the poetry of Western mysticism a perfect parallel to the passion of the *Gitanjali* There are few Western mystics who do not somewhere betray the restlessness that lies around their rest Until the final attainment of the Unitive Life their peace would seem to have been harder won to be held more precariously to be always on the point of passing so vivid is the sense they give of effort of a struggle of frantic desperation There is a corresponding vehemence and violence in their language St. Teresa says of the state of the unattained soul

No one alive reaches it from heaven, and it is not here it is not for none from earth and it is not there either for it was crucified between earth and heaven enduring as it is on

St. John of the Cross speaks of an intense and amorous impetus answering to St. Teresa's in petuities

For as we have seen the language of the Catholic mystic is often the language of sensuous almost of sensual emotion so voluptuous that it lends itself very easily to the interpretation of the profane But this is impossible to doubt the spirituality of these Bengali words of Divine Love They are at the very highest level of attainment in their kind They have the serenity and purity of supreme possession Mystic passion embraces while it transcends the whole range of human passion Like human passion it works through body heart and soul It is the soul and the heart of passion that you find in the *Gitanjali* its secret and invisible things small and great all in it that is superb inviolate underlying all that is lovely and most fragile its unpalpable incommunicable moods its evanescences its dreams its subtleties its reticences and courtesies its fears and delicate shames

I asked with me from thee; I did not get my name to thine ear When thou tookst thy love I said I am thy servant

There is no quernousness and no grossness of impatience nor restlessness in this passion of the expectant soul

And on the part of the pursuing God there are none of those impetuities that overwhelmed St. Teresa He comes with silent steps He is the lover waiting in the shadows He is the watcher by the bed the solitary wayfarer in the deserted street the traveller at the well, he is the knower, the lute player the unknown man paying in the little boat at the fording I know nothing so persuasive as the glamour of this

Eastern stillness nothing that evokes so irresistibly so inevitably the sense of the Unseen

There where spreads the gift to sky for the soul to take her sight a rainbow to the sea is what to radance There is no day nor night nor life nor colour and never never a word

Before this austerity and restraint all foregoing comparisons break down There is through all their likeness an unmistakable difference between those great Western mystics and Rabindranath Tagore

Their passion utters a more lyrical cry They experience a more violent rapture in union and a deeper tragedy in separation Nothing could well be further from his spirit than their emotionalism Individual temperament has no doubt so much to do with it but it is not the whole secret This tumult and tragic pain of theirs has its own law It displays itself in proportion to their asceticism to the violence of their rupture with the divine visible world It is the outcome of the dualism inherent in Christianity There never was a religion that promised so much and gave so little that left man's soul in such an awful poised between heaven and hell that left his passion for God so agonised and unappeased Its dualism its asceticism frustrates the longing of its saints Their holiest ecstasies are troubled with the resurgence of the source it has polluted

To the devotee of a creator inconceivably different infinitely remote and separate from his creation the visible world is necessarily undivine abhorrent and unholy In renouncing the world the Eastern ascetic denies its reality But the Christian in the very act of renunciation affirms its shocking independent entity Thus his deliverance is never either physically or metaphysically complete That is the Christian's tragedy He cannot without an agonising struggle get rid of the world that weighs on him where as it is comparatively easy for the Oriental to divest himself as it were of his cosmic clothing It is doubtful if any Eastern ascetic, Brahman or Buddhist could feel the same furious hatred and horror of the world seeing that to him the world the whole visible universe is at its worst no more than an illusion You may refuse to become attached to an illusion you may withdraw from it with every circumstance of pious renunciation but you cannot furiously hate and abhor a thing which for you has no real existence of its own

In the *Gitanjali* you will find none of this hatred and abhorrence none either of this serene indifference and denial

Believe me I am not for me I am not for me I will never shut the doors of my senses The delights of sight and hearing all touch will be thy delight

What do we do not do we would at once have us God for the one flowery cup of life And again I love him

The same strain of life that runs thro' his my r's runs through the world and dances a rhythmic music

It is the same that thro' shoots a joy thro' the dust of the earth a numbing shade of green and breaks into tumultuous waves of sea and flowers

Is it beyond thee he asks to be glad with the gladness of this rhythm? to be tossed and lost and broken in the whirl of this fearful joy To him the life of God is an a bounding joy that scatters and gives up and does every moment The whole complexity of things the veil of Maya the illusion of the world is simple

which is contrary not only to evolution but to the psychoanalyst's pet theory of sublimation.

"But this arrangement of mysticism need not concern us any more. It only applies to those manifestations that belong to the transition periods of its childhood and its youth. Where they persist, they persist by way of survival or reaction or disease and they are doomed to disappear."

For if we are right in supposing that what is supernormal consciousness now will be normal consciousness some day, we may expect its perfection to be reached by forgoing its old labour and effort, unconsciousness of the very practices that will have made it perfect. Pantheistic Mysticism begins where Mysticism that is not pantheistic ends. It takes for granted that as between God and the world, the Absolute and the finite selves there is no separation.

This though we cannot say what the Mysticism of the future will be, we may be pretty sure what it will not be. It will not be sickly; it will not be morbid and hysterical or sentimental. In exalting God the Father for God the Absolute self, it will have lost that irresponsible dependence

which has kept men and women for centuries in a pathetic infancy. Sooner or later the mystic has to grow up like other people. He will know that he fulfils the absolute purpose best by trying to become as far as possible a self-determined being.

And he will not be violent. That was where the imperfect mystic made his great mistake. Just as primitive man desired to get by magic physical things that would have come to him of their own accord unseasonably, so the imperfect mystic desires to get spiritual things by mysticism that will come to him without it of their own accord in their due season. The savage is trying to force Nature's hand. The imperfect Mystic is trying to force God's hand.

Not so the accomplished lover of the Absolute. His passion may be overpowering and importunate, but not its method. He will not forestall its perfect consummation by one hour. The more certain he is, the more he can afford to wait.

Kabir says: stay where you are and all things shall come to you in time.

INDIA'S CASE AGAINST SOUTH AFRICA

(A Phase of the Problem of Greater India)

By Dr. TARAKNATH DAS M.A., Ph.D.

ON January 20, 1926, Earl Rending in the course of his speech delivered in opening the Indian Legislature made reference to the position of Indians in South Africa. It has been reported that the Viceroy of India among other things, said

There has been a continuous progress in the legislation in South Africa prejudicial to the position of Indians and tending to make it increasingly difficult for them to prosper or even exist in the Dominion and further anti-Asiatic legislation had been recently introduced and was now pending before the Union Parliament.

The Township Bill (the Viceroy continued) contains what appears to my Government to be a wholly objectionable principle. We could not expect a conference whose main object would be to reduce considerably the number of Indians in South Africa.

In short the policy of the South African Government is to drive out by some means or other the Indians who have developed the land who are engaged in business and who live in that country as permanent residents. If any such policy were ever adopted by any Government against Englishmen, the British

Government would have taken vigorous steps to preserve its national honour, even by going to war. Earl Rending has publicly declared that India cannot accept any settlement whose principal object would be to reduce the Indian population in South Africa. However, it is wise for Indian statesmen, particularly members of the Assembly to demand the publication of the correspondence between the Government of India and the South African Government on the question of preserving the rights of Indians, so that the Indian nation may be able to judge for itself the exact position of the two Governments and be able to take necessary steps to protect Indian interests.

According to the press reports, Dr. Abdur Rahman, the head of the Indian Delegation from South Africa who is now in India, proposes that a strong representation be made to the Imperial Government so that it may oppose the enactment and enforcement of the Anti-Asiatic Bill by the South African Government. It is very desirable that an Indian delegation be sent to England

conference voted for the just proposal of Japan it was due to the stubborn opposition of the United States and the British Empire particularly of Australia and South Africa that the just principle was not accepted. Now under the pretence of racial superiority and the plea of the solution of domestic problems the South African Government the Government of the Kenya Colony and other States are persecuting the Indian people and it is up to India to expose these acts of civilized barbarism of these nations and to take steps to right the wrong done to her people in co-operation with other nations which have common interests to side with India. The so-called Asiatic Bill of the South African Government is primarily directed against the Indians in South Africa but all this direct concern against such an abominable measure.

After careful observations of the atmosphere of the League of Nations during my recent visit to Geneva it is my impression that an Indian nationalist delegation composed of Indian leaders and headed by Mrs. Naidu herself will receive sympathetic hearing and moral support from the representatives of China, Persia, Japan, many of the South American States, and some of the European States represented in the League. Whatever may be the result of sending a delegation to the League of Nations it will at least achieve

one thing—international contact of nationalist India with the outside world not in the form of secret conspiracy but in the form of direct negotiations with the knowledge of the whole world.

The problem of protecting the rights of Indians in South Africa and the right of all Indians to travel and settle in any country in the world is merely a phase of the tremendous problem of Greater India which must be considered with sympathy by all far-sighted Indian nationalists. It means that the 320,000,000 people of India must not accept such unjust dictation from any nation to be cropped up within the border of their homeland. It means that the sphere of activity of Indians must expand all over the world, as the other peoples possessing strength, stamina and culture are doing today. There cannot be any compromise in this issue if the Indian people are to live with self-respect and possess any vision for the future. India must adopt all possible means in her power, even in co-operation with other nations and world public opinion to enforce her demand effectively so that her children should not be discriminated against by any people and in any country. The situation in South Africa is nearly an incident and the real problem is the problem of a Greater India.

Caen, France

January 28 1926

SIR ABDUR RAHIM AND HINDU-BAITING

By HINDU

It is time that serious attention was paid by the Hindu public to the activities of Sir Abdur Rahim. With some sections of Mussalmans Hindu baiting has become a pleasant pastime and the direct passport to leadership. The glory and the office having gone, Sir Abdur is out to catch votes and he knows how to do it. Hence in a recent utterance addressed to his Mahomedan admirers in the metro-
politan suburb of Bhowanipur he dotted the landscape with the crosses of his notorious Aligarh and urged that communal electorates should be recognised on principle, and appealed

to his audience for a nucleus of workers to organise a party for safeguarding their vital interests and securing their advancement as a community. Had he stopped there no Hindu would have reason to quarrel with him, for we know by this time that the communal bump is unfortunately so abnormally developed among most Indian Moslems of all ranks that even the most liberal culture cannot give their leaders the wider outlook of statesmen.

But Sir Abdur Rahim did not stop there. Though the Hindus have just begun what the followers of the Prophet have been doing

all along and what Sir Abdur agam urges them to do viz to organise with a view to safeguard their vital interests and secure their advancement as a community. Like a clever tactician he professes to take them magnanimous and exaggerates the Hindu movement and is nothing was more calculated to rouse up his audience than a son of hate he launched a few more attacks on the offensive Hindu in his Aligarh vein and explained that his criticisms were directed solely against certain Hindu movements such as the *Shuddhi* Mahasabha and *Sangathan* and he took this opportunity to repeat with emphasis that the movements had set up a conflagration in India which if the leaders of the movements did not take care would lead to dire results (quoted from the *Bengal*)

A fire eating speech like the above shows that if the Hindu movements referred to had set up a conflagration anywhere it was certainly in the chambers of Sir Abdur Rahim's brain. He has not only forgotten the dignity of speech expected of one who has held high office but he seems to have lost the capacity of weighing his words and his reckless and weeping generalisations will fall absolutely flat on those for whom they are intended. And it is well that this should be so for had the Hindus as a community been as inflammable as he pretends to consider them to be Sir Abdur's threats might set up a conflagration indeed the dire consequences of which would have triggered every well wisher of a united Indian nation.

The present writer in the pages of this Review was among the first to applaud Sir Abdur Rahim for his able courageous and patriotic work in connection with Lord Clington's Public Services Commission since then it has been rumoured that his celebrated *Minute of Dissent* was really the work of Gokhale whose untimely death prevented him from finally putting it into shape. We do not know if there is any truth in the rumour* but the performance is entirely worthy of that great statesman and in that sense rumour has paid Sir Abdur the greatest compliment that he could expect. If he be the author of that document which is pervaded by a spirit of genuine statesmanship and nationalism as opposed to mere sectarianism a Hindu might be pardoned for

crying out at his latter day metamorphosis—
to how are the mighty fallen!

From the man, with whom we have dealt only incidentally, let us now turn to the propaganda he has identified himself with. As we have seen the *Shuddhi Sangathan* and the Mahasabha are his pet versions. We do not know what they have done to provoke such dire threats from Sir Abdur except that as he says they are trying to convert Mahomedans back to Hinduism. It is passing strange that to a follower of an aggressive proselytizing religion like Islam this should seem so objectionable. But perhaps he believes with the bulk of his co-religionists that this is a game which only one should be allowed to play and that what has always been sauce for the Moslem gander should not be so for the Hindu goose. But in the name of common sense and fair play what earthly reason can he have to complain against those who refuse to believe that it is the Mussalmans' exclusive privilege to convert the *Kafir*? True during the past few centuries Hinduism has not cared to put this prerogative at least openly. Nevertheless men like Tyll and Hunter have pointed out the silent assimilative tendencies of this ancient religion and in the past before Islam obtained a foothold in India Hinduism is supposed to have taken a more active part in ousting Buddhism from the land. Historians like Professor Habib of the Aligarh University are rightly of opinion that even Moslem culture in India is redolent of the soil and has assimilated many important features of Hinduism. Sir Abdur ought to know that every action is followed by a reaction and these Hindu movements have not arisen without a cause. They are the outcome of a natural instinct of self preservation on the part of Hinduism against the fierce communal onslaughts of Indian Mahomedanism. One so fond of the communal principle as Sir Abdur Rahim should not be sorry to see the same principle being laid hold of by the Hindus with a view to organise themselves communally. The communal Frankenstein is a Mahomedan creation pure and simple and it will not do for a Mahomedan leader to be scared by it when it roars its head among other sections of the people. Alas that the last act the putting shot so to speak of Sir Abdur before he resigned office was to enunciate the communal principle in a Government *communiqué* on the

* We too have heard it from the lips of one who knew Mr Gokhale very intimately—Lal

* See our Note on the subject Editor M J

Public Services Therein 45 per cent of the appointments in Bengal were reserved for Mahomedans and 50 per cent. were to be distributed among non Mahomedans including Indian Christians Anglo Indians Buddhists Animists and Hindus without regard to the respective proportion of the educated classes as opposed to the agriculturist masses who alone would compete for service and without any special reservation for Amasndras and other depressed classes who on the communal principle and if fitness and capacity are no longer to be the sole tests of selection for the public service need protection much more than Muslims. The sense of justice of the ex Chief Justice of Madras betrays the same partiality bias when he complains against the nascent communal organisations of the Hindus in the very same speech in which he calls upon his followers to organise for communal purposes. The Hindu movements referred to by him ask nothing more than what he himself pleads for. As for communal elocutorates the Hindus would be ashamed of advancing a brazen faced scheme of the Hindu I win you lose type which some Mahomedan leaders emboldened by success have not scrupled to formulate.

We use the expression emboldened by success, admittedly for with Mahomedans it has simply been a case of a mere walk over especially in Madras where the forcible conversions by the Moplahs and the overwhelming preponderance of Hindus would make one suppose that the Government would be sympathetic towards the latter. But the contrary is unfortunately the fact. In a recent *communique* the Madras Government has prohibited its Hindu officials from joining the Mahasabha on the ground that its society may cause trouble with the Mahomedans. So long as the Hindus were utterly disorganised everything was plain sailing and no Government interference was deemed necessary. Now that they have begun to organise themselves for social protection they are actively discouraged. This is not playing the game. It is the Madras Government again which has recently issued a Circular discouraging the study of Hindu in state aided schools. The objective seems to be the same—to stomp out the communal self consciousness of the Hindus. One could have given the Government credit for its anti communalism had it not been confined to Hindu and had it not, in the words of Lord Minto, the then

Secretary of State, to Lord Minto itself started the Mahomedan hate. It is an open secret that it has done nothing to check the growth of communal feeling among the Mahomedans rather by recognising the communal principle in representative institutions and the public service it has actively fostered it and it ill befits it now to suppress its development among the Hindus. But we forget the story runs that once upon a time the goat approached Vishnu the preserver and asked why though entirely herbivorous and harmless it should be killed and eaten by man. The Lord forthwith ordered it to leave the divine presence as otherwise He too might be tempted to eat it so harmless it was to be weak is miserable doing or suffering and the Hindus are tolerant, mild unorganised and therefore weak. Hindu baiting is thus not only a pleasant pastime but a safe one too for the Hindu has no friend or ally outside India whereas it may be highly politic in view of the delicate negotiations going on about Mosul and the hundred and one perplexities of the Anglo Iraq treaty of the happenings in Egypt and Mesopotamia and of the Near Eastern region generally as the gateway to India and the proposed naval base at Singapore not to rouse the Pan Islamic inclinations of the Indian Mussalman by keeping them in good humour.

Not that we are in entire sympathy with all the activities of the *Shuddhi Sangathan* and the Mahasabha movements. Proselytizing organizations whether among Hindus or Mahomedans proceed on a credal basis which is antagonistic to the development of a larger national life and to that philosophic breadth of vision and freedom of thought which is the goal of civilised humanity. There are aspects of these movements among the Hindus which may possibly be dictated by prudential considerations and the exigencies of practical politics and like all communal movements they have their reactionary side. Moreover the movement for the uplift of the depressed classes of Hindus is as necessary as that for protecting Hindus as a whole from the aggressive cultural attacks of other communities. There is just that grain of truth in Sir Abdur Rahim's taunt that Mahomedans were being converted into Hindus to swell the ranks of the untouchables which makes it dangerous and those who are keen about these conversions, should at that the converts have an

place in the Hindu social order. If they cannot assume them such a position in their scheme they should not try to win them over from the comparatively more democratic organization of Islam. A Moslem missionary we know would not show any such consideration to those who embrace his religion not from any real change of heart but on purely material grounds and it would be easy for a Hindu leader of the *Shuddhi* movement to meet him with a *tu quoque*. But that would not solve the problem for good or in a manner worthy of such a sacramental resurrection as the change of one's faith. The question would recur—what is Hinduism going to do with its converts or for that matter with its untouchables and deprived classes. To be quite consistent and logical all prejudices against intimate social intercourse must be abandoned. Other than the unity and solidarity which is the primary aim of these movements to promote will never be brought about. As a matter of fact we have seen quite recently how the non-Brahmins of Madras in Conference assembled preferred the sympathy and co-operation of the Moslems to those of certain sections of their own community rejected as the latter were supposed to be by motives of exploitation as opposed to purely humanitarian benevolence.

As to Sir Abdur let him not feign such alarm or imagine such a dire conflagration is a result of these Hindu movements. Or possibly he was thinking of the conflagration in his own community which any nationalist movement among Hindus however innocuous might produce in the present state of tension. If that be so the proper course for him is to ally the misunderstanding of his followers by sage counsel and not to emphasise the communal principle and at the same time hold out threats to the Hindus for doing precisely what he preached and what Indian Muslims have practised ever since they began to organize themselves. Intolerance it may be admitted easily catches fire but tolerance is the balm of the Hindu and he has never throughout the ages sought to qualify as a fanatic—his whole philosophic temperament is against it. And what are the real facts so far at least as that part of India which is the native land of Sir Abdur Rahim and the present writer alike is concerned? There, not the slightest ripple has been caused in the placid ocean of Hinduism by these movements. The activities of the Bengal

branch of the Arya Samaj, suffering from a particular lack of funds and unable to make headway in most popular apathy, are confined to the metropolis and its neighbourhood whereas the writer can from his personal observation give Sir Abdur Rahim the cheerful assurance that in the outlying parts of all the East Bengal districts the population is being fast Mahomedanised. Unless both the Hindus and the Moslems are more moralised and the former are ready to marry their widows and the latter cease to indulge in a plurality of wives, the Hindu cannot keep pace with the Mahomedan in the increase of population. Unless Hinduism is better organised and is more sincerely actuated by a desire to treat the lower classes on terms of social equality and unless it can offer better protection to its widows and orphans and make adequate provision for their leading a worth while life unless again it is prepared to relax its rules as to food drink and marriage in a word until it gives up its *tamasic* torpor and apathy and cultivates the *rajasic* virtues of the cohesive and regenerative Musلمان it will not be fit to take its part in the competitive struggle. But to succeed in the struggle Hindus must also shed some of the noblest fruits of their philosophic culture they must allow their freedom of mind to be crushed by the dead weight of soul killing ritualism in order to qualify for the communal game. By introducing the communal factor Mahomedans, even of the front rank have degraded the level of national life and unless Hindus can climb down to that level the only other way to success for them both as individuals and as members of a united nation is by way of raising the Mahomedans to their mental and spiritual plane. The Aligarh Debating Society is said to have decided against communalism by a majority of votes and in that truly noble work of planting the seed of a common nationalism it is too patriotic youths of the premier Muhammadan University who must lead the way, and we call them, with all the earnestness we can command to that glorious task though knowing full well that such good seed will take time to germinate and fructify for in this imperfect world knowledge may come but wisdom lingers. Turkey rejuvenated and shaking her mighty locks, is on the way to become a potent nation once more. She has definitely cut the umbilical and drifted away from her ancient moorings and looks for inspiration

Not to the crowded East

Where in a well worn groove

Like the harnessed wheel of a great machine

The trammelled mind must move

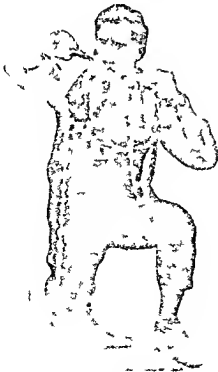
but to countries where theocracy has had her day and religious wars are like an evil dream of the past. Shall the Indian Moslem alone lag behind. The Hindu is willing to meet him more than halfway as the communal consciousness is foreign to his cultural heritage. But if this appeal to the nobler side of enlightened Islamic culture fails as fail it may surely the fault will be not on

the tolerant and philosophic Hindu but on those Moslem leaders who do their best in season and out of season to preach the communal doctrine to their coreligionists and they should be the last persons to lay the blame on the shoulders of those Hindus who from the sheer instinct of self preservation borrow a leaf out of their books and start defensive organizations like the *Shuddhi* and the *Sangathan* which seem to have thrown Sir Abdur Rahim into such a paroxysm of rage

GLEANINGS

Teeth of Iron

He calls himself the man with the iron teeth. He can bite through chains. His real name is Ben Darwin and he comes from Texas. Recently he helped a ship's engineer out of a difficulty by chewing through a chain that had become tangled.



Teeth of Iron

He Drives Nails By Hand

No need of a hammer when A S /ass is around. He is a Cossack from southern Russia and so great



He Drives Nails by Hand

is his strength that he can drive a nail into a thick beam of wood with one hand while supporting the great heavy beam with the other

Trick Photography

Don't believe all that you see. Here is a train apparently shamming into San Francisco. But although it carried Gilda Gray, the queen of shimmy dance, the passengers will tell you that it proceeded along its way in an orderly, civilized fashion.



Trick Photography

Its seeming wheels and the tracks' undulation in the most approved calaret fashion are a curious product of trick photography.

A Tamer of Crocodiles

Captain H. Wall, a former German sea captain, claims the distinction of being the only man in the



A Tamer of Crocodiles

world to succeed in taming crocodiles. He exhibits his trained pets in the circus the year around.

Bottles Hold Big Elephant in Glass Strength Test

The strength of empty half-pint glass bottles was demonstrated recently when four of them were used to support a wooden platform upon which a 13,000-pound elephant sat. None of the bottles was



Bottles Hold Big Elephant in Glass Strength Test

broken although one of them was driven half an inch into the ground because of extra pressure at that point.

Is Sleep Just a Useless Habit?

Practically a third of our lives is spent in the blank unconsciousness of slumber. Is this really necessary? Physicians long have believed to rest our tired body and mind and restore our nervous energy. Or is it simply a useless and tragic waste of a third of the precious hours of a lifetime?

A few weeks ago eight students of George Washington University—for men and four women—under the supervision of Prof. Fred A. Mosher of the university's Department of Psychology voluntarily submitted their eyes to a test of continuous hours of wakefulness. One purpose of the experiment was to answer this very question: of whether sleep actually is vitally necessary. And while the answer was in no way conclusive it seemed to tend to corroborate the conclusion reached by other scientists in recent months.

That sleep instead of being a blessing truly may be a wasteful habit handed down to us by our primitive ancestors.

While Professor Mosher declares his experiments are just beginning, his findings in the first test with the eight university students reveal these surprising discoveries:

Sleep really is a kind of intoxication. Like drunkenness it has to be slept off. Too much sleep like too much intoxication actually may be harmful, dreadening the activities of mind and body.

In the last three years, Professor Moss has reduced his own period of sleep to six hours without impairing his efficiency.

While prolonged wakefulness causes extreme nervousness and irritability apparently it does not result in any harmful effects on the body. At the end of their long vigil the eight students declared they felt in fine shape. Indeed two of them, Watson Monroe 17 years old and Lester Petrie, were not satisfied when they reached the 60 hour goal but extended their sleeplessness to 80 hours. And even then they expressed their willingness when they were ordered to bed to keep awake indefinitely.

Among notable scientists who have been studying the mystery of sleep there is one—Dr. J. L. Hollingworth, Professor of Psychology at Columbia University—who has gone so far as to advance the astonishing theory that it may be possible to develop a sleepless race. He declares that eventually we may eliminate sleep entirely by scaling it down gradually and getting accustomed to going without it. A way to do this he suggested is to reduce our sleep five minutes every two months. At the end of 16 years provided we start at eight hours a night the stupor of sleep would be banished—if it could be.

Doctor Hollingworth calls sleep a tragedy to which we should give the same consideration that we do to other human ills. His theory is that our deep rooted desire for slumber is inherited from our remote ancestors who when night fell were fanned in a wall of thickness. Without lanterns and with no electric lights it was impossible for them to carry on the activities of the day. They had nothing to do and naturally when night came they fell into a sort of blank stupor which continued until daylight returned.

That says Professor Hollingworth is why so many of us begin to feel drowsy when night comes and why we nod and go to sleep before our fireplace at the end of the day.

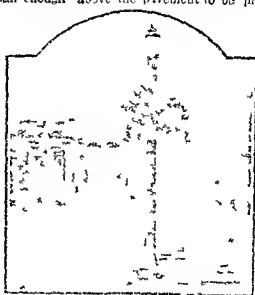
Other scientists notably Dr. Frazer Harris, Dr. A. W. Cline and Prof. Arthur Cotton are endeavoring to find a substitute for sleep. Believing that the need of slumber is caused by electro-chemical reaction in the brain cell which drains them of their vitality, Professor Cotton has been working on an electric apparatus that he believes

will recharge the worn out cells by direct electric current instead of by sleep.

Whatever may be the final solution to the every day mystery of sleep the fact remains that some men can do without sleep to a very large extent and still achieve great things. Thomas Edison for one has given striking demonstration of his pet theory that sleep is largely unnecessary. Such men as Napoleon, Frederick the Great, Schiller and Tesla have been satisfied with from three to five hours sleep daily. If they can do it why not everybody?

Flower Baskets on Lamp-Posts Adorn Streets

Appearance of streets in a Pennsylvania city has been improved by basket for flowers and vines attached to the lamp posts. The plants are supported high enough above the pavement to be protected



Flower Baskets on Lamp Posts Adorn Streets

ed from vandals and do not obstruct the vision or interfere with the lights. Hundreds of these hanging baskets adorn some of the streets the appearance of well kept parks.

I KNOW NOT

SRIMATI SVARNA KUMARI DAS

Translated by SRIMATI INDIRA DEVI CHAUDHURANI

I know not if I love I only know
Some force mysterious checks my speech's flow,
At one soft touch I dream eternal dreams
In one heart lies the universe meseems
In two eyes beautiful Heaven's light doth shine
In one dear face doth dwell God's love divine

In every soul I see her glory bright
Truth goodness beauty unconfined delight
In finite flesh here lives infinity
All fruit of former births, all things to be
If this be love to love I must confess
In joy or pain which never will atone

Then he referred to the Romans and the Arabs who 'Romanised' and 'Saracenised' the peoples they conquered (See 'History of Education in India under the Rule of the East India Company', pp 107-108)

Since the time of Macaulay, it had been the policy of the British authorities in India to do all that lay in their power to encourage English education, mostly at the expense of the Vernaculars. But this was not considered enough. So, after the outbreak of the Mutiny, a British member of the Bengal Civil Service, named Mr Henry Harington Thomas wrote a pamphlet entitled, 'The late rebellion in India and our future policy,' published in 1868, in which he said —

The natives must be taught the true meaning of the words 'Progress' and 'Improvement' and learn to reach our level

The general introduction of our own language seems to my view, the most certain way to bring the natives nearer to the Government. Once let them speak and understand English and they will begin to think in English and to have English aspirations. They will discover in due time that the British Government though vexatious and unintelligent to common Oriental minds is superior to the Mahomedan after all and the rising generation might yet appreciate those advantages of our administration to which their fathers had been obstinately blind. To this day the Government has offered no sufficient encouragement in the study of English in our schools and colleges and little progress has been effected except in Calcutta, where the students mostly belong to the wealthier classes and learn English as an amusement or an elegant accomplishment. The general diffusion of our language throughout India seems to be the sole remedy for that estrangement between the Government and the people which all other previous attempts have failed to soften. Why should the language of the conquerors any longer remain a sealed book to their subject? I think that no later opportunity for introducing this measure crisis affords. The natives cannot but feel conscious that their recent excesses are due to be followed by many stringent acts on the part of the Government and an order to learn English as they will term it will be received without astonishment but rather regarded as a very natural consequence. Their growing familiarity with our language and their acquirement of our literature would render their relapse to barbarism impossible. Their predilection for tortuous and religious would be soon eradicated and in a word not far long in leading them to Search the Scriptures for Gospel truths, which they will not at present receive from the Missionaries' (Pp 22-24)

The outbreak of the Indian Mutiny deeply impressed the stay at home people of England with the truth of the observations of Mr (afterwards Sir Charles) Trevelyan, when as a witness before the Parliamentary

Committee of 1853, he submitted a paper on "The political tendency of the different systems of Education in use in India", and said regarding the spread of English education in India that the spirit of English literature cannot but be favourable to the English connection with India. He had spent several years in Delhi before he came to Calcutta. Mentioning his experience of the Moghul capital, he said — "There high and low, rich and poor, had only one idea of improving their political condition." But in Calcutta he "found quite another set of ideas prevalent among the educated natives. Instead of thinking of cutting the throats of the English, they were vying to sit with them on the grand jury or on the bench of magistrates (See 'History of Education in India under the Rule of the East India Company', pp 74-80)

The truth of those observations was brought home to them by the occurrences at Delhi in May 1857. So they became very ardent advocates of the diffusion of English education in India.

B D B

A Letter from a Japanese Statesman

We publish the following extract from a letter written to Dr Taraknath Das by a Japanese statesman, expressing his feelings regarding the injustice done to the people of Asia. The letter gives expression to the true Japanese spirit—the spirit of the Bushido, the spirit of a Samurai and it may serve as stimulus to those in India who are engaged in the struggle for freedom as a fight against injustice and not one of race hatred.

According to your letter you left America which canceled your citizenship and are now in Europe. This is indeed a surprising news for me and I cannot but sympathize with your fate. You have lost your citizenship of India when you were presumed to have secured the American citizenship. You are a landless person. But Mr Das! what is this world? A small ship of revolving wheel. Don't be discouraged by the incident! Go straight ahead on the road on which you started out, I believe the time will come when fortune will smile of injustice. I am also struggling against all kinds of work that to fight injustice. There is no other way to be regarded as a great drama. The human life might fight injustice is assuming a happy role in this drama. Though you are undergoing all forms of hardships which are the outcome of the present unreasonable and selfish atmosphere of the world, I might congratulate you on playing a happy and

holy role in the play of human life. God is after all far so I believe. One who believes oneself unfortunate simply lacks a penetrating vision to find a better and brighter side of this life. We should be wise and then we can find that God is all far. I am determined to continue the present holy war until I die. We are fighting on the common ground. Mr Das I am sorry to have noted the other day that a prominent leader having the same name (C. R. Das) passed away. I hope that on the ruin of this man thousands of vigorous young men will arise to carry out the holy war.

Some Important features of Japanese Budget Estimates

Mr Hamaguchi, the Japanese Minister of Finance, gave a broad outline of the Japanese budget estimates and the new plan of taxation in the general meeting of the Japanese Clearing Banks held on November 19, 1925.

"The main features of the plan were reduction of income tax land tax and business tax the abolition of *Excise duty on cotton textiles and travelling tax* as well as *lawyer taxes* the establishment of a *new tax on the interest arising out of capital* and an increase in the duties on spirits and higher death duties."

The estimates of expenditure for 1926-1927 showed an increase of about 43,000,000 yen as compared with those of the previous year the principal items of fresh expenditure being as follows —

	yen
Increase in the grant to local authorities for salaries of primary school teachers	10,000,000
Construction of auxiliary vessels for the Navy	8,000,000
Relief to the Industrial Bank of Japan the Bank of Taiwan and the Bank of China in connexion with their loans to China	7,000,000

Japan has suffered very seriously by awful earthquakes and floods and her industrial and economic prosperity has received a set back. However, the Japanese Minister of Finance has adopted a plan by which, land-tax will be reduced and *Excise duty on cotton textiles* will be abolished. He has also adopted the policy of taxing the interest on capital. The fundamental idea at the back of this plan is to graduate the burden of taxes according to the ability to pay. This plan will relieve the Japanese peasants from a high land tax, and aid the Japanese textile industry to hold its own in home and foreign markets, while the rich will have to pay a special tax on the interest derived from invested capital.

The Japanese Government proposes to spend during 1926-1927 under the heading of fresh expenditure no less than 4 crores

to aid the local bodies so that the salaries of primary school teachers may be raised, and at the same time extends as aid to the Japanese (not foreign) banks the sum of 1 crore and 40 lakhs of rupees, and a sum of 1 crore and 60 lakhs of rupees will be spent to strengthen the Japanese navy—a vital arm of national defence.

We wish to draw the attention of the Indian members of the Legislative Assembly to the above facts and hope that they will formulate a policy regarding the Indian budget which will contain the features mentioned above. The Finance Minister of India should adopt a course by which (1) *the excise duty on Indian textiles should be abolished permanently*, (2) *the land tax on poor Indian peasants be reduced* and (3) *a tax on interest derived from invested capital be imposed*.

As the Japanese Government is aiding the local bodies with 4 crores of rupees to increase the salary of primary school teachers in order to increase their efficiency, similarly we think that the Indian Government during the year 1926-27 should aid the local Governments with a sum of no less than 4 crores to promote primary education. We also suggest that the Indian Government should sanction an initial outlay of 2 crores of rupees to further the military education of Indians by establishing a National Military College in India and aiding Indian Universities and Colleges so that they may be able to undertake the task of imparting military education to College students. We also suggest that the Indian Government should adopt a policy of building up an Indian national merchant marine by extending preferential treatment to Indian shipping in all Indian coast-wise trade.

South African Nationalists Propose to Reorganize National Defence

The London Times publishes the following news item, which will be of interest to all Indians who are engaged in studying the question of Indian national defence.

A Nationalist deputation has submitted proposals to the Minister of Defence for the reorganization of the Union defence system. They suggest the abolition of the General Staff, the Permanent Force and the Active Citizen Force and the substitution for them of a Commandant General and a burgher force, *schonbours* to be trained as *cadets* on a new system and rifles to be provided for all burghers at one half of the cost price. The deputation represented the Transvaal and Free State Nationalists.

Civil Justice in Bengal

Civil litigation in Bengal continues to run in its old grooves despite the appointment of the Civil Justice Committee and its voluminous report. The committee has made many suggestions for hastening the pace of litigation, which, for its tardiness had in the past been the subject of severe criticism by their Lordships of the Privy Council. The committee, however, failed to lay its fingers on the sore spot in the system, with the result that despite all its tinkering reforms, Civil Justice still continues to run very much the same course as in the past. And if the state of things in the Alipore Civil Courts existing today is symptomatic of the course of litigation in Bengal the sooner these courts were abolished the better. An ordinary ejectment suit in which no question of title is involved filed by a landlord against a defaulting tenant in the beginning of 1924, was still pending in the beginning of January 1926! This, I was told, was the normal course of things in these courts and the judges who saw the injustice of the whole thing were powerless to redress the wrong. I would feign believe it to be true but I think it is not so. The judges as remarked in the Civil Justice Committee's report, are too prone to surrender themselves to senior pleaders and allow the trial to drift as they list. The result is that adjournments are granted on the flimsiest of grounds and grave injustice is done to parties who want a quick decision of their suits. There can be no earthly reason for an ejectment suit filed by a landlord against a defaulting tenant to last more than one or two hearings after summons is served on the defendant. Yet the thing has been pending for two years and is not yet over. Consider the plight of the poor landlord in the case in question, supposing he gets a monthly rent of Rs. 150 for his house. The tenant has not paid rent for two years and for some time prior to the institution of the suit. By the time his case is over the arrears due against him would probably come to something like Rs. 4000. But what can one expect to recover from a tenant who is being sued to ejectment as a defaulter? At the end of the suit he one day quietly disappears in the city of Calcutta leaving the landlord to pursue such remedies as the law gives against unscrupulous debtors. The landlord loses his 4000! But what of that? The Government has got its court-fees and the pleaders have earned their daily

fees. And the judge goes on drawing his salary of, say 1000 p.m., whether he takes 6 months or 2 years to decide the simple case. And British Justice is still the boast of all of us!

January 25, 1926

B C

Reports of Re-marriage of Widows

The honorary secretary, Vidhya Vivah Sahak Sabha of Lahore states —

Reports of 213 widow marriages have been received from the different branches and co-workers of Vidhya Vivah Sahak Sabha Lahore (Punjab) throughout India in the month of January, 1926

I According to caste —
 Brahman 56 Khatri 24 Arora 10 Kaith 10
 Aggarwal 31 Rajputs 15 Sikh 29 Misc. 83,
 Total 23

II According to Provinces —
 Punjab and N.W.F.P. 141 Delhi 8 Sindh 3,
 U.P. 46 Assam 2 Bengal 5 Madras 1, Bombay 1
 C.I. 6 Total 213

III Voluntary donation received during the month of January 1926 is Rs. 37 10 0

An American Professor on India and America

Professor J. H. Holmes, Professor of Philosophy, Swarthmore College, Pennsylvania (U.S.A.) and Associate Editor of Unity and member of the Society of Friends and one of the leaders of the Peace Movement in the United States of America who attended the recent session of the Congress at Cawnpore interviewed said to a representative of the Associated Press that what struck an American most particularly was the evident poverty that was so widespread in this country the more so as it was contrasted with the extreme luxury of a few who naturally included some foreigners. Referring to education in India he said that while there were many colleges some of which were exceedingly well equipped there was hardly even the beginning of primary and secondary education. This fact must be closely associated with the general poverty.

Questioned regarding Anti Asiatic Legislation in the United States the Professor said 'I deeply deplore the recent Anti Asiatic Legislation in the United States and I am ashamed of our record in dealing with our own Negro problems'. He said that there were however millions of thoughtful people in America who were labouring to get rid of race prejudice and race discrimination. India and America had much to give one another. He concluded by saying, 'America can contribute her energy and her inventive capacity and her century and a half's experience in self government while in our turn we may hope to receive from India her great capacity for self control her patient philosophy of life and above all the new interpretation of our own religion which we profess without really

believing it, for our religion condemns love of wealth and love of violence and yet our people have been guilty of love of wealth and of imperialism, having almost destroyed themselves in the Great War."

India should not rest content merely with receiving from abroad the result of the inventive capacity of foreigners. Indians, too, possess inventive capacity. Every effort should be made by the people of India and its Government to develop this capacity. So long as our country remains the market or the dumping ground as the case may be, of foreign inventions it will be mercilessly exploited by the West.

Wild Animals Born in the Calcutta Zoo

It is generally thought that wild animals do not breed except when *ferae naturae*. But there are exceptions. During the year 1915, 4 lions, 5 black leopards, 1 barking deer, 5 Indian antelope, 1 great langur and 1 Bengal porcupine were born in the Zoological Garden at Alipore Calcutta.

Germany's Great Novelist Looks towards Russia and the East

The present tendency of the practical politics of German statesmen in power is to forge closer political relations with Great Britain and the closest possible economic relations with America and to achieve equal status for Germany as one of the Great Powers of the world by entering the League of Nations and securing a seat in the council of the League.

However Herr Thomas Mann, who is regarded widely as the greatest living novelist in Germany, author of *Buddenbrooks*, *Tristan*, *Death in Venice* and *Enchanted Mountain* and whose *Observations of a Non-Political Thinker* which appeared originally in the *Neue Rundschau* some years ago and is considered by experts all over Europe as one of the profoundest studies on political tendencies written in recent times thinks that whatever cordial relation with Western Europe may be, Germany must continue her close friendship with the East and notably Russia.

During his recent visit to Paris, where he spoke before the Carnegie Foundation on "the cultural relation between Germany and the

rest of Europe", in an interview Herr Mann has been reported to have said —

"The bond between Russia and Germany is very intimate, and the intellectual of Germany must do their best to uphold this bond. The political system of Russia cannot to be sure, be adopted by Germany but sympathy with the aspirations of Russia will always be extended by the intellectual forces of Germany who are as you know, responsible for the democratic form of government. I realise that Germany belongs to the West. Our language is easily rendered into Western languages such as English. My books have been translated into English. My books I imagine must be hard to translate into Russian. Yet I hold despite this that we must retain the closest possible relations with Russia and the deepest East."

Whatever may be the creed of the political opportunists of any country, it will always and ultimately depend upon the persistent efforts of the intellectual forces of a nation to formulate a policy of far reaching consequence. This is fully evident when Herr Mann advocates that in spite of all things, Germany must retain the closest possible relations with Russia and the deepest East. This, in plain words means that Germany while remaining friendly towards France, England, Italy, America etc., should be in the closest friendly relations with Russia, China, Japan, India and other Asiatic countries. To us it is self evident from the standpoint of culture, material resources, man power and political possibilities that the deepest East embraces China, Japan and India, more than any other part of Asia.

The intellectual forces of India, upon whose sagacity depends the future of the nation of Asia at large and world peace, should formulate a world policy for India, which without antagonising any nation of the West will bring about closer co-operation between India, China, Japan and those nations of the West and the East which are sincerely in sympathy with the aspirations of the people of the Orient.

T D

Herr Mann may have been influenced in his utterance by the fact that industrially undeveloped Russia, China and India are more likely to buy German goods than European countries. — N R

Italy's Trade with India

In the field of Science, Italian savants have made considerable contributions, and to day Italy, although handicapped by the lack of

raw materials, is making immense progress industrially. The following news item will be of interest to those in India interested in commerce and industry —

Imports into Italy from India during the first eight months of 1924 were valued at approximately 1,187,000,000 lire while exports from Italy to India were under 179,000,000 lire in value. Among the principal goods sold by India to Italy during the period mentioned were raw cotton (14,800 tons value 473,000,000 lire) oil seeds (128,800 tons value 145,500,000 lire) and grain (41,000,000 lire). Among the principal Italian exports to India were textiles and other manufactures of cotton (1,300 tons value 41,500,000 lire) textiles and other manufactures of wool (800 tons value 23,000,000 lire) rubber tires &c (500 tons value 17,500,000 lire) and artificial silk and waste (300 tons value 17,500,000 lire).

Will India always remain a supplier of raw materials to other nations, who will sell finished products to her children?

F D

German Traders Gaining in China

The Peking correspondent of "Berliner Tagblatt" has recently published an article on the rebuilding of German trade in China.

War losses and the subsequent expulsion of the Germans seemed at the time to destroy German trade in the Far East indefinitely but the financial crash in 1921 roused other foreigners as well and presently the Germans began to come back to something like even terms. Actually more German firms are now doing business in China than before the war and the present turnover is greater although the correspondent does not believe the net profits are as great as before the war.

The great lack of capital in Germany itself is also felt abroad the correspondent believes and many businesses resumed operations on ridiculously small capital.

This success of German traders in China is mainly due to two factors, (1) unbelievable hard work on the part of German business men and (2) the political situation in China. In 1916-17, when I was in China to study the international political situation, I found most of the Germans who were interned in China were studying the Chinese language, as a preparation for their efforts to secure Chinese trade. With the end of the world war, Germany was eliminated from holding any special spheres of influence in China and she had to give up extraterritorial jurisdiction in China. The Chinese people, particularly the Chinese nationalists, fully realise that Germany has no political ambition in China and so they are friendly

and sympathetic to the German merchants, who are very anxious to do all that is possible to please their Chinese customers.

German business men, through their initiative, hard work and far sight, are engaged in building up a profitable market for the future, altho they are not making a very large profit. In the field of international commerce, like that of science, something worthwhile cannot be achieved without serious efforts. What have the Indian business men so far done to secure a standing in the international commercial world? They can learn a great deal from the Jews all over the world and the German merchants now engaged in securing their place in world commerce.

T. D.

American Naturalization Law Is Against the Chinese, Japanese and Hindustanees

American naturalization law is not directed against all the Asiatic peoples. This is self evident because the Jews from Palestine, Syrian Christians and others are allowed to become citizens of the United States by naturalization. The following news item shows that, although the Armenians are Asiatic people, they can also naturalize as American citizens —

Washington Jan 6 (U P).—Armenians are eligible for naturalization as United States citizens. Attorney General Sargent decided to day after conferring with officials of the Department of Labor.

The question arose in Portland Ore where the United States District Court declined to cancel a naturalization certificate granted to Tatos Ozgolian, an Armenian.

Investigations into the racial and ethnological problems involved in cases decided by federal courts showed that Armenians were entitled to become American citizens Mr Sargent said.

We understand that Persians can also naturalize as American citizens. Thus it is apparent that the American naturalization law has been so applied as to bar the Chinese, Japanese and Hindustanees from becoming citizens of the great republic of the United States. According to the present laws of the United States a man of the position of the late Dr Sun Yat Sen of China, men of such eminence as Dr Nitobe or Dr Anazaki of Japan and savants and scholars like Rabindranath Tagore, Gandhi, Jagadish Chunder Bose or P C Ray cannot become citizens of this country. On the other hand "all alien white persons and persons of African birth

and nativity can become citizens of the United States by naturalization." Those who cannot become citizens of the United States by naturalization are also debarred from emigrating into the United States and cannot own or lease any land in certain States of the U S A, owing to the existing anti alien land laws. India, China and Japan form the heart of Asia with a population of no less than 800 000 000 souls. The policy of the British Empire and the United States is that these people should not be allowed to enjoy the right of emigrating into their territories. We are often told that the United States is friendly to China and India, and this may be true. But it cannot be denied that the Chinese, Japanese and Hindustanees are equally discriminated against within the British Empire and the United States. Thus China, Japan and India should have a common policy so that in future the people of these countries may not be discriminated against by any nation.

T D

Why Spanish Should Be Studied

Oxford University is raising an endowment fund of £25 000 to establish a chair for the Spanish language. *The Observer* (London) Jan 17, 1926 editorially makes the following comment on the importance of the study of Spanish from the standpoint of cultural and political interests—

To establish a Chair of Spanish at Oxford is in every way a most fitting sequel to the Prince's South American tour. That language has claims as the key to wide areas of history and to a literature of peculiarly individual quality which in themselves press for recognition. But from the standpoint of commercial importance the case is overwhelming. Spanish stands second only to English as a vehicle of the world's business. As the development of South America proceeds it will become still more necessary to trading nations and quite indispensable to the maintenance of our own position in those markets.

Recently Mr C F Andrews, in a special article in the *People* (Labour), has rightly pointed out that ambitious young Indians should go to South American countries, where they can find greater opportunities for their advancement than in British India or within the British Empire where anti Indian color prejudice prevails. We hope that Indian Universities will follow the example of Oxford University by establishing a chair for the Spanish language.

T D

Sir Reginald Craddock on a Royal Commission on Agriculture

In a note on the Royal Commission on Agriculture in our last issue, we repeated some of the reasons for opposing the appointment of such a commission. Sir Reginald Craddock's article in the *Asiatic Review* on "Two Indian Landmarks" gives expression to opinions which go to support two of our main objections.

We observed in our last number that the principal causes of India's backwardness in agriculture are wellknown, and enumerated them. Sir Reginald Craddock, who has ruled over two provinces of the Indian Empire, viz C P and Berar, and Burma, and, according to the *Asiatic Review*, 'after a long experience as Revenue and Settlement Officer has had the advantage of developing an Agricultural Department in two provinces,' writes in it at review—

There is indeed little that a Royal Commission can find out that the Government does not know already, or cannot collate from the abundant material available in the settlement and revenue reports, and the recommendations of numerous committees and conferences held annually or from time to time. In fact for years past the Government has been much more active and much better equipped with reference to rural economy than to urban and industrial problems—witness the remarkable success of its efforts in coping with successive famines.

So, Sir Reginald Craddock's observations go to show that a Royal Commission on urban and industrial problems is a greater necessity than a royal commission on agriculture.

We also wrote last month—

The terms of reference show what the Commission will not have the power to do. But what is excluded is of vital importance. The problem of India's agricultural poverty cannot be solved without a radical reform in the existing systems of land revenue assessment of land ownership and tenancy, irrigation charges etc. But it is these things which it will not be within the scope of the Commission's duties to examine.

We read in Sir Reginald's article—

Before it could be decided whether there should be a Commission and what should be included in or excluded from the terms of reference of such a Commission one requires to have some sort of preliminary diagnosis of the malady, if any from which Indian agriculture suffers.

Then Sir Reginald plainly says—

If you exclude land tenures from examination you will be excluding matters which have a vital influence upon agriculture and if you pay puncti-

lions attention to the susceptibilities of provincial Governments and provincial ministers you may be debarred from recommending action by the Central Government which was extremely advisable in the best interests of agriculture though tending *pro tanto* to limit the discretion of provincial ministers."

It is not necessary here to examine the correctness or otherwise of the writer's latter observation but it is noteworthy that in terms of reference of the Commission state that 'it will not be within the scope of the Commission's duties to examine the existing division of functions between the Government of India and the local Governments'—such is the British Government's *aid* to maintain diarchy, increased by the unanimous condemnation of that system of administration by all shades of Indian political opinion. Summing up, Sir Reginald observes—

It would be singularly unfortunate if its terms of reference laid down any forbidden ground upon which it must not trespass even though the interests of agriculture were vitally affected by the prohibition."

But "forbidden ground" has actually been laid down

The "Conservatism" of the Indian Ryot

Some people suppose that the backward condition of Indian agriculture is due to the conservatism of the Indian peasants and farmers. On this point Sir Reginald Craddock bears the following testimony to the sound common sense of the Indian ryot in his article, referred to in the previous note—

"The Indian ryot is no fool he has long inherited experience and though if left alone he is very conservative yet once let him be convinced that a particular crop or a particular method is within his means and is going to pay him he will adopt it. But he has no use for an itinerant lecturer with a science degree who merely lectures and passes on. Long before scientific agriculture was heard of in India particular improvements and more advanced practices came into use. The ryot must know that you know all that he can teach you before he will begin to learn from you. The way to convince the Indian ryot is not by publishing the results obtained on some distant farm, but by demonstration *in situ*."

Appeal for Bhandarkar Oriental Research Institute

The appeal for funds issued by the Bhandarkar Research Institute of Poona should have the whole hearted support of all lovers

of the ancient Indian culture. It is signed by Mr V G Paranjpye, the Secretary, and states—

All the energies of the late Sir Ramkrishna's mighty intellect were spent in a single-minded devotion to truth as manifested in Sanskrit literature, philosophy and religion. His own life was the best illustration of the religious truth that he maintained. It is the duty of all true sons of India that there should be a fitting monument to the great son of India who has recently left us, and that the torch of learning and of the quest of truth that he has lighted should burn with an ever increasing lustre.

What better monument could there be to commemorate the life of Sir Ramkrishna than the Bhandarkar Oriental Research Institute, inaugurated in 1917 by Lord Willingdon the then Governor of Bombay? It is in the fitness of things that the institute founded during the lifetime of the great scholar and under his inspiration should now find redoubled support at the hands of the public. I have in bring to your notice the useful work done by the institute since its foundation and to its urgent need for more funds which has proved a serious impediment in the way of its progress.

The following brief chronological summary of the work of the institute during the last eight years will give some idea of its usefulness—

1917 Inauguration of the institute at the hands of Lord Willingdon. A commemoration volume presented to Sir R G Bhandarkar. Completion of the main hall of the institute.

1918 The Deccan College Manuscript Library together with the manuscripts grant and the Bombay Sanskrit Series with the publication grant handed over by the Bombay Government to the institute.

1919 The Mahabharata edition undertaken by the institute. Manuscripts collation inaugurated by Sir R G Bhandarkar. The Annals of the Bhandarkar Institute started. The first Oriental Conference held under the auspices of the institute.

1920-21 Organisation of the institute and of a colony of sympathisers. Addition of two wings to the main hall. Publication of proceedings of the first Oriental Conference Vol. I and II. Annals vols I, II, III.

1923-25 Publication of the Viratapurva, Sarvagrantha, Samgraha, Rikveda Selections Vols. I and II, Prakritavastu, Part I, Kavyalankarasamgraha, Naishikarmvasiddhi, Anubhasya (besides two more pre- and Annals vols. IV-VI).

Beside this the institute has done a good deal of Mahabharat collation. It maintains a staff who a total emoluments come now to close on Rs 1,500 per mensem.

The appeal adds—

Besides its magnificent collection of books and manuscripts which it owes to the generosity of Government and the late Sir R G Bhandarkar it has on its library table practically all the journals dealing with the ancient culture and history of India.

The institute has started well and yet it must achieve a good deal before it can claim to be a real memorial of the great departed whose name it bears. In order to accomplish its real purpose it must be a school of post-graduate studies in oriental subjects for university students as well as Shastris affording the necessary facilities for study by means of properly endowed lectureships and fellowships. It must to a centre of scholarly activity with a library and a lecture house for scholars. It must have a press of its own.

A rough estimate of the expenditure necessary for the materialization of these ideas is given in the appeal, the total coming up to four lakhs of rupees. All donations are to be sent to the secretary.

"Vegetable Ghee"

We read in *The Calcutta Municipal Gazette*—which by the by has proved a very useful weekly and has belied the anticipations of the opponents of its foundation—that at a meeting of the Calcutta Corporation held on the 3rd February last, the Chief Executive Officer stated in reply to some questions asked by Rai Lalit Kumar Mitr that paraffine and nickel have been found in samples of "vegetable ghee" tested by the Analytical Department of the Corporation. We hope legal action will be taken in due course.

"Cocogem," manufactured and sold by Messrs. Tata and Sons is pure and refined coconut oil prepared for cooking food with, and may really claim to be vegetable ghee. But perhaps this preparation is not widely known to the Indian public owing to Messrs. Tata's almost entire dependence on English agency and newspapers conducted in English.

Bihar and Orissa Budget

Bihar and Orissa has the distinction of having an Indian, Mr. Sachchidananda Sinha, as its Finance Member, and that province can show a budget in which the apportionment of expenditure between the Reserved and the Transferred Departments is different from what it is in Madras, Bengal and Assam. According to *New India*,

A study of the Budgets of Madras, Bengal, Assam and Bihar shows that while in the first three Reserved expenditure is about seventy per cent, in Bihar, expenditure on the Transferred Departments has never been less than 60 per cent of the total expenditure since 1921. Mr. Sinha, analysing the figures since 1924 in his budget, points out that the percentage of recurring expenditure on the Transferred Departments to

the total recurring expenditure was 90, 91 and 92 during the three years commencing 1924-25, while non-recurring expenditure amounted to 65, 81 and 71 per cent respectively.

New India rightly thinks that 'some of the credit for this should undoubtedly go to Lord Sinha, but it is due mainly to the present Finance Member, and it is a feature on which the province is entitled to warm congratulations.'

There is, however, another feature of the Bihar and Orissa budget on which that province cannot but be congratulated. It is stated that its *abkari* revenue has nearly doubled during the last four years, and that last year the excise revenue exceeded the previous year's revenue by seventeen lakhs. A Bihar Minister observed in a previous year that the province could not do without the money derived from the degradation of the people by drink and drugs.

It is no excuse to say that Madras and Bombay have much greater excise revenues. The provinces should not run a record-breaking race along the downward path that leads to perdition. They must do without the *abkari* revenue.

Opium Policy

In the Viceroy's address to the reconstituted Council of State, it is stated:

We have come to the conclusion that, in order to be able to fulfil our international obligations in the near future and to obviate the complications that may arise from the delicate task of attempting to sit in judgment on the internal policy of other Governments, it is desirable that we should declare publicly our intention to reduce progressively the exports of opium from India, so as to extinguish them altogether within a definite period except as regards export of opium for strictly medical purposes. The period to be fixed has not yet been finally determined as before arriving at a decision it is necessary to consult the Government of the United Provinces regarding the effects that the reducing reduction in the area cultivated with opium will have on the cultivators in that province. We further propose to discontinue altogether the system of auction sales of opium in India as soon as the arrangement for direct sale now being negotiated with the Government of French Indo-China is concluded.

While welcoming the Viceroy's declaration of policy so far as it goes, we cannot say that it is altogether adequate or satisfactory. It is stated in the Report of the Indian Delegation to the Geneva Conference that "when prices are normal the opium used for drug manufacture is mostly European

Turkish or Persian because these have a higher morphine content than Indian opium.

If this statement be correct Indian opium is not much used abroad for strictly medicinal and scientific use. So the stoppage of the export of Indian opium except for strictly medicinal and scientific use ought if such a policy can be effectively carried out, to put a stop to the export of Indian opium almost entirely. But can this policy be strictly given effect to? Who is to determine what are the requirements of each country for strictly medicinal and scientific use? If we may judge by the past action of some Governments, they may not be above issuing import certificates for more Indian opium than they could legitimately require for use within their own territories. The other alternative is for the League of Nations to ration the importing countries. But will the League do it? One result however of the Viceroy's declaration of the opium policy when it is given effect to will be to satisfy public opinion abroad and win the world's respect for India which is no small gain. The definite period mentioned in his speech should be a short one say five years and it ought to be fixed soon.

The Viceroy said nothing as to the use of opium in India itself. When will it cease to be valuable except on the production of a medical prescription? When will its manufacture and use in India be limited to strictly medicinal and scientific purposes? It is good to think of the welfare of foreign nations but should not philanthropy have scope at home also?

A Plucky Village Woman

In a Press note the Government of Bengal state that they have sanctioned a reward of Rs 300 to Hemala Gopin and of Rs 100 to each of her three brothers in recognition of the pluck and personal courage displayed by them in attacking an armed gang of dacoits.

The facts of the case are stated below.

In the month of April last at about midnight three men including one Asraf Ali went to the house of Krista Kumar Saha of Ramnagore in the Manikgonj subdivision of Dacca of whom one was dressed like a hawildar and armed with a gun and two others like constables. They called Krista Saha and told him that they had come there to supervise the patrol duty of the Chowkars etc and enquired of Krista if any one of his village had any gun. After this they left the house and shortly after 20 men entered Krista's house and began to break open the doors. Krista could then under

stand that they were dacoits and immediately ran to the neighbours' house and informed the villagers about the dacoity. In the meantime some Goalas (milkmen) who lived in the southern contiguous house of Krista attacked the dacoits with lathis, which were supplied to them by their sister Hemala Gopin a widow of about 32 years of age. While the lathi fight was going on the dacoits suddenly removed the lights from these Hemala seeing that her brothers had been fighting in darkness with lathis and with a view to illuminate the locality smeared a cloth with kerosene oil made a torch lighted it and put it at a place to illuminate the whole yard and she supplied three gatts (fishing spears) to her brothers to spear the dacoits. The brothers speared some dacoits and wounded the leader of the gang who ordered his men to retreat. The dacoits then left the house through a narrow lane followed by the Goalas one of whom carried the third spear. Hemala the sister seeing that her brothers had been following the dacoits in darkness followed them with the torch. At that moment one of the Goalas hurled the spear on the back of a dacoit injuring him seriously. The other dacoits tried to drag away the injured dacoit but could not do so. Neighbours from all sides appeared whereupon the dacoits fled leaving the injured man behind.

Another Plucky Indian Woman

Some months ago another account of a dacoity appeared in the papers where another Indian woman displayed great courage and presence of mind. The following report of the occurrence is taken from the *Bengalee*.

Information has reached the Alipur Police of a daring attempt at dacoity which was averted by the plucky action of the house-holders' wife. Grish Chandra Adol is a rich man of Rajarampur within the Police Station of Budge Budge. On the night of the 16th inst just after dusk the wife of Grish Babu was sitting in the verandah of her room with her children playing by her side when she saw a number of men trespassing into her compound. As the husband was then away the lady naturally grew apprehensive and pushed her children inside the room herself following them.

In the meantime some of the dacoits ran up to the verandah and tried to prevent her from barring the door of the room. Then ensued a vigorous scuffle between the lady and the dacoits on either side of the strong door she trying with all her might to bolt the door from inside. Suddenly one of the dacoits threw a cracker through the opening of the door which burst burning the face of the valiant defender. She loosened her hold a bit and one of the dacoits put in his hand between the leaves of the door to force it open. With rare courage and presence of mind she faced the desperate situation and with all her might managed to bolt it with the dacoit's fingers caged between the leaves. The dacoits then tried their utmost to free their comrade who at last succeeded in extricating himself but not without leaving his four fingers cut off behind.

A Police Inspector took up the enquiry with

the fingers as his clues and he was surprised to find that one Bankim Chandra Das son of Jogendra Nath Das of Kalpur a neighboring village was lacking in four of his fingers. This young man is a student of the 3rd class and his father is also a rich and respectable man. Bankim was produced before the S. D. O. Alipur where he has made a confession. The accused has been remanded.

Dr R. P. Paranjpye's Election

We deliberately discourage the growth in our mind of a partisan mentality and do not take much interest in party triumphs. But the election of Dr R. P. Paranjpye to the Bombay Council is more than and different from a party triumph. He gave the best years of his life to education for a pittance and as Education Minister did some notable things. He is moreover a man of high culture. He was India's first senior wrangler at Cambridge. It was therefore fitting that the Bombay University should return a man of his self-sacrificing calibre and record of public service. We are the more pleased at his election because he was subjected to a highly unbecoming personal attack by Mr. Horniman who should remember that he has been always highly paid for his journalistic work in India.

We quote below from *De Subodha Patrika* of Bombay a paragraph bearing on Dr Paranjpye's work as Education Minister.

During the regime of Dr R. P. Paranjpye the fr. Education Minister under the new Reforms Scheme a step of far-reaching importance was taken whereby all Government and Aided Schools were asked to admit Depressed Class children without observing any caste distinctions whatever. Some persons of pronounced advanced views protested against this measure on hygienic grounds. Of course there was not much substance in this argument because as a matter of fact there were and are many high caste children who are of as unclean habits as the D. C. ones and all D. C. children are not dirty. The opposition was the result of prejudices which die very hard. The D. P. I. in a note on the situation now says that generally speaking all schools except some which meet in temples admit untouchable children without distinction. We know some schools which even go so far as to give special facilities to these children. Thus what was considered a rash step has resulted in the promotion of a much needed reform. The object of education is to help to eradicate evils and we are glad to find that the Educational Department has succeeded in eradicating, in evil of a very long standing.

Regulation III of 1818

The rejection by the Assembly of Mr

Amarnath Dutt's bill for the repeal of Regulation III of 1818 shows that even many elected members of that body have not done their duty. They are either pusillanimous or selfishly satisfied with the thought that they in any case are never likely to come within its clutches or they have a poor ideal of personal freedom in a civilized country in times of peace.

Repeatedly challenged to state for what crimes Aswin Kumar Dutt, Krishna Kumar Mitter and Lajpat Rai were deported under the Regulation the bureaucracy have never been able to do so. In fact in the case of the first two what Sir Hugh Stephenson once stated in the Bengal Council amounts to this that they were deported for strenuous and persistent agitation against the partition of Bengal which was modified afterwards.

The police and executive can never be trusted to make a proper and impartial use of such a weapon. The Regulation was made for other times and other circumstances. It ought now to be repealed.

Sir Alexander Muddiman said that Government could not do without such a weapon which is a condemnation of the Government more than of anybody else. His plea that the Assembly will not pass any requisite law if the Regulation were repealed is also unconvincing. Make the Government responsible to the people and then the legislature will pass all necessary laws.

The old bogey that witnesses would be murdered if political suspects were brought to trial instead of being deprived of their liberty under the Regulation was trotted out again. *The Calcutta Weekly Notes* Pandit Motilal Nehru and others have shown the unreasonableness of that plea but the bureaucracy have scant regard for facts when they clash with their interests.

It was said that the Free State of Ireland had enacted laws like the Bengal Regulation. That does not make out a case in favour of the Regulation. Rather it shows that given self-rule a people will take vigorous steps to maintain law and order. Ireland even after it had obtained freedom, was in an unsettled condition. Bengal is not in that condition. Moreover, the Government of a self-governing country which is responsible to its people through its legislature is entitled to make emergency laws in its own interests. But a foreign bureaucracy, not responsible to the legislature and people of India, cannot now legitimately make use of an obsolete regulation.

framed more than a century ago in order now to fight in its own interests against the struggle for liberty of a subject population.

Mr Donovan stated that during his 16 year's official career in Bengal he had never heard anybody complaining against the Regulation though he had plenty of other complaints to deal with. That was a very ridiculous argument. In the first place why should people complain against the Regulation to him? He was not and is not the person who had his or is ever likely to have the power to repeal the Regulation. In the next place even our villagers are not fools. They know what complaints will displease a European magistrate. Why should they go out of the way to displease him?

Much was made of the fact that the regulation was never used against any Muslim in Bengal. That may be due to several causes which we are not inclined to state. Those Muslims who like Sir Abdur Rahim wish to profit by posing as extra-loyal subjects of the British Government may do so. But some Muslim members showed in the Assembly itself that all Muslims are not of that description by saying that they wanted the Regulation to be repealed.

The Law of Contempt

The law of contempt of court as recently enacted may be used to harass the Press and curtail its liberty of criticism. It is legislation of a retrograde type. The Swarajists and other members of the Assembly ought to have nipped it in the bud, instead of which they allowed it to go before a select committee in which they even served. By this blundering policy of theirs they have done a disservice to the country.

Section 109 of Cr P Code

By section 109 of the Criminal Procedure Code Magistrates can compel suspected persons to furnish security for good behavior failing which they can be sent to jail. It is not that these persons are suspected of having actually committed some crime. The suspicion is that they may commit some crime. So only preventive as opposed to punitive measures are required and there fore when imprisonment is ordered it is enough to make it simple. Magistrates former-

ly could at their discretion inflict rigorous imprisonment also. This discretion was taken away in September last. Owing to a criminal neglect of duty on the part of some members of that body this discretion has now been restored and in future it will be quite easy again for the police and the magistracy when they are so disposed not only to clap into jail persons whom they dislike but to make them undergo hard labour and subject them to indignities. That some of these public servants are not above such abuse of their powers was proved in a flagrant manner when many persons offered *Satyagraha* at Nigpur, and for that offence were punished with rigorous imprisonment. Other instances need not be mentioned.

It was said in support of the restoration of discretionary power to magistrates that all local governments and the police and jail authorities were in favour of such a step. That was no cogent argument at all. They would always be in favour of having as many weapons in their hands as possible to deal with inconvenient persons.

Vice-Chancellor of Dacca University

The Leader of Allahabad writes editorially

From what the Dacca correspondent of the *Amro Empire* says a certain Mr Langley a junior officer of the I. P. S. has been appointed by Lord Lytton as Vice-Chancellor of Dacca University his resignation from the Service having first been got to avoid criticism from senior officers. The appointment has been made apparently because Mr Langley is Professor of Philosophy for which subject there is no provision in the University budget. To avoid the unpleasant necessity of asking a worthy man to go may or may not have been the gubernatorial Chancellor's motive but what is the meaning of such an appointment in a presidency so rich in educational and literary talent and experience?

* Christmas "Good will"—"Statesman's" Brand

The Statesman of Calcutta wrote after last Christmas —

Christmas this year in Calcutta was reminiscent of pre-war days. During the war people were naturally depressed and in the years immediately succeeding, political passions ran so high and racial divisions were so accentuated that the whole atmosphere of goodwill was lost. Last year saw a change for the better and this year it is as if there were no politics at all. The old and friendly custom of presenting gifts to European friends has

been revived amongst Indians and on Christmas day the streets in Calcutta were full of brokers in their cars and garb bearing presents.

This is delightful.

According to *The Statesman* the goodwill which Christ lived and died to promote must be manifested by non-Christians towards Christians, not vice versa. For, we do not find it mentioning how Christians manifested their goodwill towards non-Christians during the week of holy mirth.

And is the presentation of indirect bribes by brokers and others and their acceptance by European friends' a particularly Christian transaction?

Social Welfare Work in Japan

The Young East of Tokyo for September 1925 wrote as follows —

According to investigations lately made by the Religious Bureau of the Department of Education social welfare works carried on in Japan by Buddhist Shintoist and Christian workers are as follows —

Work	Buddhist	Christian	Shintoist	Total
Juvenile reform	16	1	2	19
Nursing for babies	53	2	1	106
Protection of children	9	2		10
Protection of weak or abnormal children	6	1		
Relief of the poor	38	9	1	48
Medical relief	19	2		26
Support of aged poor	14	3		17
Giving a home to persons in distress	16	4		20
Kinding work for unemployed	1	3	2	20
Giving free lodging	4	1		5
Miscellaneous	7	2		9
Total	246	33	6	305

Social welfare works carried on in Ceylon, Taiwan and Manchuria are not included in the above table.

A matter which must be taken into consideration in connection with study of social welfare works in Japan is that many enterprises of the kind mentioned by individual Buddhist believers are not given in the above table for the reason that they have given no report to the authorities concerning them, they carrying them on in private and being contented with ecclesiastical that they are doing just what they ought to do. Under the circumstances it is probable that if such are taken into account the figures will be more than three times as large as those quoted. On the other hand, Christians lay great stress on social works and devote much of their attention to them and are careful in reporting of them to the authorities so that the figures quoted in the above table represent all that what they are doing in this line.

The same magazine wrote again in November, 1925 —

The headquarters of the Japanese Buddhist Federation in Tokyo has recently carried out an investigation regarding the social welfare work undertaken by Japanese Buddhists in our country. The classification and number of these works are as follows:

Organ of connection unity and investigation	16
Relief of the poor	28
Caring for the aged	21
Medical relief	16
Kinding work for unemployed	11
Giving free lodging and providing people's dining saloons	29
General consultation	10
Reformatory education	20
Protection of juveniles	1
Rearing of babies	4
Nursing of babies	1
Education of poor children	14
Education of the blind	3
Education of nurse maids	1
General protection of children	1
Domitory	
Protection of ex-convicts	364

It may be mentioned that other social welfare works now being carried on under Buddhist management such as the young men's and juveniles' associations, girls' and ladies' associations, Sunday schools, kindergartens and various other institutions for so-called special villages and education of illiterate adults are not included in the above-mentioned table.

The prevailing religion of very long standing in Japan is Buddhism. In China also Buddhism holds a pre-eminent position. But whereas in Japan the Buddhists are the principal workers in the field of social welfare, in China it is the foreign Christian missionaries who are the principal social welfare workers. According to Dr. Harold Balme, President of Shantung Christian College, "To-day out of approximately 500 modern hospitals in China 301 are connected with [Christian] missions." In India too, though hospitals date from before the Christian era, it is at present the Christian missionaries who are more active in this kind of philanthropy than either Hindus or Moslems.

The reasons for this difference between Japan on the one hand and China and India on the other require to be investigated. The Chinese and the Indians are on the whole not less kindhearted and neighborly than the Japanese. But among other points of difference, there is one great difference between Japan and the two other Asiatic countries. Japan has never been subjected to political and industrial exploitation by India and China continue to suffer from such

exploitation which has a depressing effect on the peoples subjected to it

The "Trimurta" of Western Imperialism

Western Imperialism has three *murta*s or forms or incarnations. Two of its *murta*s or forms or incarnations are well known and well recognised. They are political domination and industrial and commercial exploitation.

It has been long known that alien rule saps character. Professor Ross repeated this truth in an article in the last December number of *The Century Magazine* which was summarised in our last January number. Mr Ross added —

I recalled the high head squared shoulders and eye-flash of the Japanese as they pass foreigners in their streets. We are masters here, their bearing says. Here in India not so. In our presence most Indians even the educated act as if unsure of themselves. They have been sat upon so often. But many others are unmanned by the consciousness that no matter how able, patriotic or right they may be it is always the foreigner who decides. As you note that characteristic droop of the shoulders that too deferential air you feel it unnatural that the will which reigns here originates sixty-five hundred miles away.

The Nationalists warn that alien rule is emasculating Indian character. For the British are coming to be more masterful the Indians more subject. A century ago treaties would be made between British officials and native potentates as equals. But gradually the Indians are sinking into a common subjection. The native princes are but gorgeous puppets who would never dream of lifting a finger against the real lords of the land.

Industrial and commercial exploitation of a people produces the same sort of result in a somewhat different manner. It impoverishes the people who are exploited. Indigence leads to malnutrition. When the body thus becomes feeble it easily falls a prey to disease. When a people become weak in body and are in constant ill health they cannot be sturdy in character. Moreover a poverty-stricken people cannot spend much money for or devote much time and labour to the acquisition of knowledge. So the depression produced by political subjection is aggravated by the indigence, malnutrition, diseases and ignorance due to industrial and commercial exploitation.

Here Western philanthropy steps in as the uplifter and saviour. We are not concerned here with the motives or intentions of Western philanthropists. We believe

in fact that among the Western social welfare workers in Eastern countries there are true and sincere lovers of humanity.

What we are concerned with are the facts that the Political Imperialism and the Industrial Imperialism of the West give rise to opportunities for the Philanthropic Imperialism of the West and that the last kind of Imperialism has also a depressing and demoralising effect on the peoples who are philanthropized. We will explain how.

Let us take the sphere of education in India. Many Britishers have left it on record that in pre-British India there was a school in every village. That shows that the British came here, not to a land of savages but to a land inhabited by people who loved knowledge and could pay for its acquisition. That land now is the most illiterate of all countries under any civilised government. We need not discuss how such a state of things has come about. We only note here the fact that in the 500,088 towns and villages in British India there are only 21,913 educational institutions of all kinds and grades. We shall be told that in the pre-British period the schools in India were mostly primary schools. Let it be so — even in the matter of primary schools there are now only 168,013 of them in the 500,088 towns and villages of British India. Therefore there has been a decline in primary education in India under British rule.

To meet this deficiency in the supply of educational institutions, foreign Christian missions have opened schools of various kinds and grades. From the first many or most of them have received help from the public treasury that is from money paid by the Indian taxpayer.

No European country has been at every period of its history adequately supplied with schools. Take the case of England. Its educational needs have been gradually supplied. But we do not find that any German or American or Belgian or any other foreign mission opened a number of schools there.

In India on the contrary we find ourselves in the pitiful position of receiving educational charity from foreigners though the Government could have if it liked so managed matters as to establish or get established a network of schools all over the land. The depressing and demoralising result is that a feeling of helplessness and inferiority is created in the minds of the

Indian people—the feeling namely that they are beggars and cannot educate their own children. The reply will be: Why don't you do so with your own resources? That is an unfair question. Because our resources for public work are taken by the Government, the Government established municipalities, district boards, etc. in the shape of taxes, rates, etc. In spite of that fact however we do educate ourselves with our remaining resources. For example in Bengal most of the secondary schools and colleges were founded and are conducted and maintained by private bodies.

To sum up if the Government had done its duty directly and through the public bodies created by it, we should not have been recipients of any foreign educational charity. Benevolence does good but it does harm also. It pauperises and saps the manhood and sense of self-respect of the recipients of charity.

Let us pass on now to the sphere of medical help. Here also we are recipients of foreign charity with the resulting depressing and demoralising effect. India has been a cause of the prosperity of Great Britain and some other countries which do not depend on foreign missionary charity for medical help. But the country from which other countries have derived a great part of their wealth has to depend beggar-like partly on foreign medical charity—such has been the political, industrial and commercial exploitation to which it has been subjected.

The natural resources of India are such that any Government conducted solely with the aim of doing good to its people can very well meet all their educational and medical need without creating in their minds a craving for foreign charity. But such have been the administration and exploitation of India that both combined have created a vast field for educational and medical charity.

To feed the hungry is a very praiseworthy act. We do not blame but rather praise the missionaries for their famine relief work by opening orphanages, etc. But what are the causes of India's famines under British rule? No doubt there were famines in India in the pre-British period but they were neither so frequent nor were spread over such large areas and affected such vast numbers of people, as in the British period. We need not here inquire why this is so. We only note that, whereas in modern times

famines have become unknown in the advanced European countries, in India, a land of vast resources inhabited by an industrious population and ruled by an enlightened European nation the people have every now and then over large areas to depend on state charity, private Indian charity and foreign missionary charity.

Foreign missions gain credit and converts by their famine work. We do not grudge them either. What we want to say is that their philanthropic opportunity is born of conditions which in their turn are due to Western Political, Industrial and Commercial Imperialism. Famished people cannot but appreciate the work of the hand that feeds. But the facts cannot be ignored that to receive charity is demoralising and that the occasions for the receipt of such charity with the consequent demoralisation need not have arisen.

Take again what happened after the flooding of North Bengal. One of the causes of this disaster was the way in which railway embankments were made without leaving a sufficient number of culverts of sufficient size. That shows that railways have been constructed with greater regard for high dividends than for the safety, prosperity and health of the people. For railways have been the causes of occasional floods accompanied by loss of human lives and cattle and of crops and are a perennial cause of malaria.

Now if flood relief work or antimalarial activities offer opportunities to philanthropists to do good they are indebted to Industrial Imperialism for such opportunities.

The Rev. Mr. Macmillan of Beaores, now of Fiji, once exhorted Indians to go to Fiji not merely for making money but also to educate and otherwise help and uplift the Indian population there. Mr. C. I. Andrews also once reminded our people that they had a duty to do to Indian emigrants abroad. The duty consisted in sending Indian men to them who would be able to give them education and medical help and also spiritual guidance and instruction. These exhortations and reminders were proper and quite well meant, and we took them in the spirit in which they were written and lent our support to them. At the same time we wish to say without meaning any offence to the European gentlemen and ladies who have done and do good work for the Indians in Fiji, South Africa, etc., are indebted for such opportunities for their good work to the combined effects of

Western Political and Industrial Imperialism So while we do not in the least minimise the duty which we owe to our countrymen abroad and while we consider the European friends worthy of love and respect we are constrained also to observe that whatever philanthropic work Europeans do for our countrymen abroad are only some atonement for the evils caused by their compatriots and co religionists It is also to be observed that it is not quite as easy for Indians to live and work for their countrymen in lands which discriminate against Indians as it is for European humanitarians This produces a feeling of depression and a sense of inferiority in us inasmuch as we are unable to do what these Europeans do

If Mr A O Hume Sir William Wedderburn and other friends of India had been able to win self rule for India it would have done some good in India But it would also have been thought that Indians were such weaklings that they could not themselves win freedom for themselves That would have left an enduring sense of inferiority in the minds of Indians If Dr Mrs Annie Besant's Commonwealth of India Bill becomes law it will confer some civic and political rights on Indians but at the same time Indians will have to feel that they were an inferior people who could not win freedom for themselves without European leadership It would therefore be an act of wisdom on the part of those British statesmen who consider Indians racially inferior to themselves and who want to produce or conserve that sense of inferiority in our minds to make the Commonwealth of India Bill an Act of Parliament as early as possible The help of Europeans as equals comrades assistants etc is always welcome, but their leadership has its moral disadvantages as well as its advantages

In conclusion we wish to observe that the motives of Political Imperialism and Capitalistic Imperialism on the one hand and those of Philanthropic Imperialism on the other may be and often are different, but very often they are—it may be unintentionally—found to work together and even Philanthropic Imperialism is not without its depressing and other bad effects on the philanthropized peoples

Achievements of Mysore University

In his introductory speech on the report

of the Mysore University reorganisation committee Dr Brajendranath Seal, its Vice-Chancellor thus enumerated the reforms already carried out in that University —

We have made the study of Economics more thorough and scientific by opening analytical statistical and mathematical sections—of History more concrete and realistic by linking it up with archaeology and documentary study—of Philosophy more living by placing it in rapport with the most recent advances of contemporary thought and science on the one hand and the priceless inherited culture of India on the other we have added Mathematics and Experimental Psychology as key sciences to the humanistic studies on the Arts side and we have removed the old system of water-tight and light-proof compartments between the physico-mathematical and the biological sciences We have added a Medical faculty with a University diploma as well as a University degree we have opened a department of Teaching as the first step towards a faculty and placed it on an exact basis of mental tests and measurements—we have taken over the Department of Archaeology and are contemplating excavations in Tallad and other ancient sites we have a scheme for a faculty of Oriental Learning for which we have deputed a capable officer to the Oriental Institute of the London University who is receiving up to date training in the allied departments of Culture, History and Archaeology and will shortly proceed to Egypt for an apprenticeship in Excavation work under the auspices of that University finally in view of the coming department of Chemical Technology we have deputed another capable officer to the London University who is also attending suitable Polytechnic courses in London Neither must we forget the large extensions of our Science laboratories in our College of Science and of our Engineering installations in our College of Engineering to which we have just added a much needed department of Electrical Engineering in view of hydro electric developments in the State

He added that all this building work these additions of wings and facades of pilasters and balustrades have been inspired by a steady vision of the complete edifice and it is this complete edifice that the reorganisation committee has worked out in general plan and outline We intend hereafter to give an idea of this general plan and outline

Communal Representation in Proportion to Numbers

On the motion of a Muslim Swarajist member a resolution has been carried at a meeting of the Bengal Council from which the Swarajists walked out in favour of the Muslims having representation in proportion to their numerical strength in the Province the interests of small minorities being safe

guarded by special provision being made for their representation.

We have all along been against the separate representation of different religious communities and classes. Our attitude remains unchanged.

But supposing communal representation is to be retained, any changes that may be required to be made in the numbers of representatives of the Hindus and Moslems and other communities, should be made simultaneously in all the provinces. The present numbers of Moslem members are according to the Lucknow pact by which in provinces where the Moslems are in a minority they have got a larger number of members than their numerical strength would entitle them to and in provinces where they form the majority they have got a lesser number than they could claim according to their numerical strength.

If now in determining the number of their members their numerical strength alone is to be made the only deciding consideration then the principle should in fairness hold good in every province—both where they are in a majority and where they are in the minority.

Hence, the question ought to have been raised in the Central Legislature.

One important consideration has been all along lost sight of. Representation according to the numerical strength of communities really presupposes universal adult suffrage for both men and women. In a province a community may be strong in numbers but on account of its backwardness it may in the absence of universal adult suffrage possess a smaller number of voters than another community which is numerically smaller but more advanced. In such a case if the numerically larger community were to possess the right to return members in proportion to its numerical strength what would really happen would be that in the case of this community a smaller number of voters would elect a larger number of members than the larger number of voters belonging to the other and smaller but more advanced community. Therefore, man for man a voter of the former (backward) community would count for more than a voter belonging to the latter (advanced) community.

For all these reasons, we say, in the first place, that there ought not to be any separate communal representation at all, secondly, that if there is to be communal representation, the

election should be by mixed electorates, in the third place, that if the Lucknow pact is to be changed, it should be changed on all the provinces according to some fair and consistent principle, in the fourth place, that the number of representatives assigned to a community should be in proportion, not to its total numerical strength, but to the number of voters it possesses, in the fifth place that if the number of members is to be fixed according to total numerical strength alone that should be done after the introduction of universal adult suffrage for both men and women and lastly, that at the end of a definitely fixed period, not in any case exceeding twenty five years, communal representation should cease altogether.

Dyarchy for N-W F P.

At the time of this writing we do not know whether the N-W-F Province is to have dyarchy or not. It is also not clear whether the majority of the inhabitants of that Province want that boon which the other provinces do not now consider quite a boon. Muhammadan opinion is not also unanimous in the matter. But if the majority want the "Reforms" there must be very strong reasons indeed for not gratifying their desire. No doubt, Mussalmans are in an overwhelming majority in the province. But Hindus are in an overwhelming majority in Behar and Orissa and a still more overwhelming majority in Madras, and both these Provinces have had dyarchy from the very introduction of the Reforms. The "hott" atrocities are brought up against the N-W-F P. They took place when law and order, the administration of justice and every other department of Government were in the hands of the bureaucracy. After the introduction of dyarchy, law and order and the administration of justice, being reserved subjects, would continue to be in the hands of the bureaucracy. So the prevention of or curbing atrocities would rest with the bureaucracy as before.

If a minority were asked to choose between trusting in the sense of justice, neighbourliness and generosity of the majority of the permanent inhabitants of a place or in foreign rulers who are birds of passage, perhaps the minority would be wise to choose the former alternative. But this is a matter in which we are not competent to

for definite advice, being ignorant of conditions and feelings in the N-W F Province. All religious communities in India ought, however, to bear in mind that no community can expect to be in the majority everywhere. All communities ought to try to adapt themselves to differing conditions in different provinces.

It has been said that N-W F P is backward in education. But we find from the Indian census report for 1921 that the number of persons per thousand who are literate are 50 in N-W F P, 46 in the Punjab with Delhi, 42 in the United Provinces, 49 in Central Provinces and Berar and 51 in Bihar and Orissa. And in the latest report on education in India we find that in 1931 the percentage of total scholars to population was 26 in N-W F P, 253 in the United Provinces and the same in the Central Provinces and Berar.

To have dyarchy the Province ought to be able to pay its way, which we understand it does not do at present. Its Musalman inhabitants have intimate social and other relations with the transfrontier independent or semi-independent tribes who are turbulent. That has to be considered. It being a border province, the defence of India has also to be kept in view. But neither internal law and order nor the charge of the army is made over to Ministers under dyarchy. So the problem of India's defence at the north-west frontier is not an insuperable difficulty in the way of the Province making beginnings in representative government.

Discoveries Relating to Ancient Civilization in Sind

Interesting additions have been made recently to the discoveries previously made by Mr. R. D. Banerji of the Indian Archaeological Department at Mohenjo Daro in Sind relating to the civilization which flourished and fell in the valley of the Indus not later than the third millennium before Christ.

Sir John Marshall, Director General of Archaeology has spent most of the winter directing the excavations. The operations were most fruitful. They revealed spacious well designed and constructed burnt brick buildings and disclosed a system of house and street drainage even more elaborate than had already been reported. There were also found three large statues of ornamentally draped figures and there were indications that others might be found.

The newest finds include a considerable collection of gold jewellery corresponding with the beautifully made specimens already unearthed and

most valuable of all a dozen or more skeletons of what has been called the Indus-Sumerian period. These were lying in one room of a house, and along with the statues will greatly help in the determination of the ethnic origin of the people of this ancient civilization.

We understand that Mr. Biraja Saekar Guha, who has had previous experience of anthropological research in India and later conducted anthropological investigations in America in connection with the Smithsonian Institution after further training at Harvard University, has been asked to proceed to Mohenjo Daro to study the finds from the anthropological and ethnological points of view. We learn further that Mr. R. D. Banerji also is at Mohenjo Daro.

It is to be hoped that photographs and descriptions of the finds will be published first in India, before Sir John Marshall sends them to some British or American paper in order to earn a big honorarium, as he did when Mr. Banerji made the first discoveries.

Some Points in Sir Abdur Rahim's Aligarh Speech

In his "famous" Aligarh speech, Sir Abdur Rahim said they are all actuated by a common anxiety to see that no public measure of importance overrides or overlooks the interests of the 70 million Muslims. Here the speaker begged the whole question, as if the Indian National Congress, which has been very largely from the first a movement organised and carried on by the Hindus, or even the Hindu Mahasabha has ever advocated or fought for any public measure of that description. Will Sir Abdur name a single one?

Sir Abdur also delivered himself thus —

The fact however is that the *Hindus* and *Mussalmans* are not two religious sects, like the Protestants and Roman Catholics of England but form two distinct communities or peoples and so they regard themselves. Their respective attitudes towards life their distinctive culture, civilization and social habits their traditions and history no less than their religion divide them so completely that the fact that they have lived in the same country for nearly a thousand years has contributed hardly anything to their fusion into a nation. A mighty spiritual spell separates the 230 millions of Hindus not only from the 70 millions of Indian Muslims, but from the rest of humanity, while it divides the Hindus themselves internally into groups which know no social commerce with one another. Caste, with its cruel doctrine of untouchability has survived many a social convulsion. It has baffled all the efforts

of Buddha and Asoka, of Akbar and Aurangzeb and the English panacea of nationalism has brought not more unity but worse divisions.

Before we proceed to examine the speaker's dicta, it is necessary to consider what an eminent and orthodox Moslem leader like Maulana Shukat Ali thinks of the Moslem League and its session at Aligarh where Sir Abdur Rahim delivered his precious speech. The Maulana in a recent speech of his declared that the "so called Muslim League was neither a League nor Muslim." He said further —

From Cawnpore I reached Aligarh the nerve centre of reactionaries. They are the usual prowlers from nook and corner scattered round the camp-fire of the present Government. Mahomed Ali, myself and Dr. Mohamed went to see the Tama sha which was to beguile the Muslims into the crawling line of loyalty to the British. Sir Abdur Rahim was an old friend of mine and I expected great things from him but five years of bad company had told on his moral backbone. Mr. Jinnah in immaculate clothes and black Astrakhan Angora cap was supporting him on the right and that mischievous reactionary Br. Ziauddin Ahmed was on his left. Between these two masterful personalities the President was sinking deeper and deeper into the morass.

Let us now see what Muslim scholars themselves have to say on the absurd theory that the Hindus and Indian Muslims are two distinct peoples, etc. Professor S. Khuda Bakhsh, who is a great Islamic scholar which Sir Abdur is not, and who hails from a place which is a few hundred miles nearer to Afghanistan, Turkistan, Persia and Arabia than Sir Abdur's home, flatly contradicted the Madanpore knight soon after he had unburdened himself of his ethnological, anthropological and sociological discoveries. Mr. Khuda Bakhsh rightly holds that the vast majority of Indian Muslims are Hindus who have accepted the religion of Islam.

Another distinguished Islamic scholar and historian, Professor Habib of Aligarh, who lives nearer still to Persia, Arabia, etc., than either Sir Abdur or Mr. Khuda Bakhsh wrote recently in the course of an article in the *New Orient* on the racial origin of Indian Muslims —

There are people who imagine that Islam has been always the same. This is, no doubt true so far as the letter of the law is concerned. But everything depends upon the nature of the interpreting mind, and the Arab, Persian and Indian interpretations of Islam are as different as various moral structures raised on the same formal foundations can be. To the Arab the new faith was a message of hope to the Persians a consolation for his philosophical pessimism to the Indians a new frame-work for his metaphysical speculations

which but slightly modified the unchangeable customs of his country.

It is said that the Mussalmans have adopted from the Hindus many customs which are no doubt found in their faith. Hindu customs are no doubt everywhere with us and accompany us from the cradle to the grave. But they have come to us not through adoption but inheritance.

I do not say that this survival of Hinduism or Indianisation of Islam by whichever name we call it, was good or bad. That question will be decided by every man according to his temperament, but no careful observer can fail to see its all pervading influence. The bird may escape from its cage, but it cannot fly out of the atmosphere that surrounds it and supports it in its flight. On the two fundamental institutions of our social life the family and the caste, our outlook is the ancient outlook of Hinduism. Islam knows nothing of caste. Its whole attitude is one of democratic equality consequently Hindus who became Mussalmans could not refuse to dine with each other or to pray in the same mosque. But the spirit of the caste system lived on none-the-less. Muslim converts persisted in marrying among converts from their own caste with the inevitable result that the caste system was transformed instead of being overthrown. Here and there a few concessions were made to the new spirit of social democracy but the great pillar of the vicious system remained unshaken. Social opinion crushed the freedom Islam had allowed to the individual and made inter-caste marriages as impossible in the new creed as they were in the old.

Islam as a formal faith has always stood in sharp contrast with Hinduism but Hinduism is essentially a social system and as such it is followed by the Mussalmans of India as well as the Hindus. This is the foundation of our national unity.

Muslim rites of birth, marriage and death are closely analogous to Hindu rites.

We regret there is neither time nor space to quote more from Professor Habib's article. Nor have we space here to dwell at length on what have been called "taints of Hinduism" in the Census Reports. Suffice it to say that in Bengal,

Even now it is not peculiar to find Muhammadans in some parts of the province making offerings to some tree or even at a temple dedicated to the Hindu goddess *Kali* along with their Hindu neighbors. *Bengal Census Report 1921 p 159*

In the *India Census Report, 1921, p 115*, we read —

"There are communities among the Muhammadan population chiefly among converts from Hinduism, whose religious ritual and exercises have a very strong tinge of Hinduism and who retain caste and observe Hindu festivals and ceremonies along with those of their own religion."

Examples follow. There are also descriptions of certain 'border land sects' of the Bombay Presidency, which were classified as Hindu Muhammadans in the Bombay Report and Tables of 1911.

are neither apologists for nor defenders of, we are against it in both opinion and practice. But we may be allowed to say that caste exists in fact, though not in theory, among Muslims, Christians, etc., also. It is even untouchability among some Muslims. It is an absurd exaggeration to say that Hindus are separated from the rest of humanity by an impassable spiritual barrier. Hinduism has influenced both Islam and Christianity, the former through Sufism in other ways and the latter in various directions. Similarly, it is an exaggeration and falsehood to say that the caste groups of India know no social commerce with one another. Nor is it correct to say that caste has baffled all efforts to modify it or to relax its rigours. Its rigidity has considerably relaxed, and, not to speak of the prevalent practice of inter-dining even between castes, marriages have throughout history taken place in some part or other of the country and are even now gaining ground. As regards the origin of the Indian Muslims, we have the following in the Census Report of India, 1921, Vol I, p 116 —

The distribution of the Muhammadan population has depended chiefly on historical considerations which were described in the 1911 report and need not be again discussed. It was there pointed out that, while the Muhammadans of the eastern provinces (e.g. Bengal, Assam, etc.) and of Madras are descended entirely from converts from Hinduism by no means a large proportion even of the Muhammadans of the Punjab are really of foreign blood. The estimate of the Punjab superintendent being about 15 per cent. The proportion of converts of course is one proceeds further northwards.

The full significance of these observations will be understood when it is added that the Muhammadans of Bengal form more than a third (37.78 per cent.) of the whole number of Muhammadans in India, and are nearly twice as many as those in the Punjab, etc. Sir Abdur Rahim has made some allegations, which can deserve to be examined and refuted only if he quotes chapter and verse. None of these are, that

"A certain class of Hindu politicians" appeal to the lower instincts of the community; A section of them have specialised in vilifying all Muslim institutions including Islam itself, some distorting history to make out that no good has come to India from the advent of Islam and practically all in proving that the Muslim community is incompetent and composed of no better material than the lowest classes of their untouchables." In fact some of the Hindu leaders have talked of driving out the Muslims from India as Spaniards expelled the Moors from Spain that

is unless they perform Suddhi and become Hindus or submit to their full political programme. Either of these alternatives would according to their calculation, lead to the other. We shall undoubtedly be a big mouthful for our friends to swallow."

Let us first know who, if any, have said these things and then it can be considered whether they are men of sufficient responsibility, worth, and standing in public life to be entitled to have their utterances seriously noticed. Personally, we are not aware of any responsible Hindu leader uttering nonsense like most of what Sir Abdur Rahim attributes to his opponents.

To convert Musalmans in millions into Hindus — if that be the declared object of any Hindu leader or association — stands on a different footing from the foolish things attributed to "a certain class of Hindu politicians", etc. There are large numbers of Christian and Moslem enthusiasts who believe in converting and hope to convert all mankind, not to speak of millions, to their respective faiths. Why should it then be considered an offence for Hindus to think of converting Muslims? Nor is conversion of non-Hindus to Hinduism a new thing.

In ancient times many non-Aryan tribes were Hinduised. Scythians and others became Hindus. Even some Greeks who had settled in India accepted Hinduism and became Hindus. Later, animistic tribes like Santals, Bhils, Oraons, etc. are becoming Hinduised, so that in Census Reports one finds Hindu Santals and animist Santals, etc., separately mentioned and enumerated. For information on the question of the Brahmanisation of the non-Aryan or casteless tribes, vide Census of India, 1911, Vol I, p 121, Sir Alfred Lyall's Essay on Missionary and non-Missionary Religions, Risley's Tribes and Castes of Bengal, Vol I, page XV, Assam Census Report for 1891, Vol I, pp 83-84, and Bengal Census Report for 1901, page 152.

Instances of reconversion of whole groups from Christianity and Islam to Hinduism within recent historical times have been given in Census Reports. We read in the Census of India 1911, Vol I, page 121 —

Apart from these recent efforts it appears that here and there small communities of Christian and Muhammadan converts have drifted back into Hinduism. The Urap and Varap Agris of the Thana district of Bombay are said to have reverted to Hinduism from Christianity less than a century ago. The Kirpal Bhandaris of the same district were forcibly converted to Christianity by the Portuguese

But were afterwards accepted back into Hinduism. The Maha Kumbh and Sheikhdas of Bombay have been referred to in paragraph 156. Regarding those of Baroda the local superintendent writes that they became Muhammadans about three centuries ago but have gradually abandoned their Muhammadan practices, and many of them were recently admitted into the Vaishnava sects of Ramanand and Swami Narayan.

There is an old Sanskrit *smṛiti* called *Devala Smṛiti* which prescribes the expiatory rites to be performed for re-converting Musalmans and other non Hindus into Hinduism.

Sir Abdur Rahim is not accurate in stating that the Hindu movements he con-demns "were trying to convert Mohammedans back to Hinduism to swell the ranks of untouchables." The Malkana Rajputs of Agra district, who have been reconverted to Hinduism in hundreds, are not untouchables. Nor have other converts to Hinduism become untouchables. Of course, they are not classed with Brahmins. But Moslem converts also are not classed with Saiyids.

It might be said that these movements were organized in self-defence. What was the occasion for such defence and against whom? Was it against Englishmen? It was not said so.

The reference to defence against Englishmen is a contemptible effort to gain their favour. But supposing Hindus want to defend themselves against the encroachments of Englishmen and get back their own what is there wrong in it? The Hindu movement, which Sir Abdur reviles, may be quite justly meant to defend the Hindu community against the Christian and Muslim communities in the sense of preventing or decreasing conversion from Hinduism to Christianity and Islam. As it has been found that Muslim leaders generally have a communal outlook and demand more than their just share of political representation, the Hindu Mahasabha can rightly try to defend just Hindu rights against Muslim encroachment. Further, during riots, the comparatively greater solidarity of Muslims gives them an advantage over the Hindus. That may have led Hindus to think of acquiring greater solidarity by various means. It has also become necessary to take steps to protect Hindu widows and other Hindu women against the brutalities of some men who are a disgrace to the Muslim community and who have no idea of the true and higher teachings of Islam.

In Sir Abdur Rahim's opinion, Shuddhi and other Hindu movements are the causes of riots. Possibly that is so only in

some few instances, owing to the misunderstanding and misinterpretation of their objects. But why did riots occur every now and then long before the Sangathan and the Mahasabha movements came into being?

Sir Abdur claims to have *always* fought for the advance of the nation as a whole. We have no desire to deprive him of the consolation of thinking that he has. He indirectly accuses Hindus, in many passages of having a narrow outlook, and boasts of the Muslim "international outlook." Let us take a few facts into consideration.

An international outlook does not exclude the welfare of one's own community. But whenever famines, floods, cyclones, earthquakes and epidemics ravage East and North Bengal where Muslims form a majority of the population the Muslims do very little for the relief of their own co-religionists. That is done by the narrow-minded Hindus. The Khadi Pratisthan, a predominantly Hindu movement, benefits at least as many Muslims as Hindus. In the second annual report of the Abhaya Ashram of Camilla, it is stated that 1173 persons received help from its outdoor dispensary, of whom 2390 were Muslims. In the school maintained by this Ashram, out of 120 pupils, 72 are Musalmans. The workers and conductors are all Hindus, who observe no caste distinction in principle and in practice. In the fifteenth annual Report of the Society for the Improvement of the Backward Classes of Bengal and Assam we find that it maintains 406 schools in 20 districts of Bengal and Assam. "Of the total number of children, both boys and girls, receiving tuition in these schools, viz., 16389, the largest number, 5454, come from the Namastudra community, and the next largest number, 3023, from the Muhammadan community." But among its subscribers we find the names of only two Musalman gentlemen, not of Sir Abdur Rahim or of any of his fiery followers.

Will Sir Abdur Rahim kindly name any entirely or predominantly Muslim organization which benefits Hindus to the extent that Hindu efforts benefit Muslims? We will then admit his claim to have a wider outlook than the Hindus.

As for Muslim "international outlook," it is not really international, but it is a communal outlook spread over countries which have a Muslim population and is interested only in the fortunes and fate of the Muslims there. Real internationalism is interested

the welfare of all peoples of all countries, irrespective of their creed

But even as regards the qualified credal internationalism of the Muslims, may we ask that Sir Abdur Rahim and his fellow-flatterers of Englishmen were doing when the Khalifat was in danger and the Turks were fighting for freedom? Were they not either in the enjoyment of power and pelf or seeking for the same, whilst the narrow-minded Hindus under the leadership of Mahatma Gandhi stood shoulder to shoulder with the Moslems and gave what moral and other support they could to the Turks?

Sir Abdur Rahim

emphasized the fact that the Mohammedans of India could not be ignored in any political advance that was in store for India without doing the greatest harm to the nation itself

As if any responsible Hindu wanted to ignore or ever opposed just Muslim claims! So far as he is himself personally concerned, has he forgotten that Hindu organs and associations amongst others protested against the suppression of his claims to the officiating governorship of Bengal? And does he not know that it is mainly Hindus and other non-Muslims who bowed and men like him came afterwards to claim a share in the harvest?

Says the Midnapore knight:—

We Muslims must tell these politicians frankly and explicitly that their claim that India belongs solely to the Hindus is preposterous and unfounded and is unjust to India itself.

Sir Abdur may be safely challenged to name any sane Hindu politician who has put forward such a claim

As a matter of fact, in the sense of material possession, India at present belongs neither to Hindus nor to Muslims nor to any other Indians, it belongs to the English. In any other sense it belongs to all natives of the soil

Rabindranath Tagore has tried repeatedly to impress on our minds the truth that India cannot belong to anybody by his simply being born in the country and living in it, it must be made one's own by one's self-sacrificing labours for making it an ideal country to live in. Part of what the poet said in reply to the address presented to him at Abhaya Ashram, Comilla, has been thus roughly translated —

The country is not one's own by mere accident of birth but becomes so by one's life's contribution. An animal has got its fur but man has got to spin and weave because what the animal has got it has got once for all and ready made. It is for man to

rearrange and reshuffle for his purposes materials he finds placed before him. That we were so long kept from realising India to her true self is due to the fact that we have not by daily endeavour created her moment by moment making her healthful and fruitful. Let us not cherish the dream that Swaraj can be ours by some extraneous happening. It can be ours in so far as we succeed in permeating our consciousness throughout the country by service.

It cannot be contended that Muslims have rendered this kind of service to the country to a greater extent than the Hindus or even to an equal extent

There is one proposition the truth of which even Sir Abdur Rahim cannot deny. It is that the Hindus belong to India and to India alone. Their pride of their past is concerned solely with India, their visions of the future are connected with India. Even of the Muslim period of India there are things in which Hindus take pride. A great Hindu like Ranade has described what India owes to the Muslims. In the living present Hindu idealists live for India and are prepared to die for it. It is different with Indian Muslims. They are not proud of ancient Indian culture. Their eyes are turned towards some foreign countries in Asia. They can think of an independent India only on conditions. They can bear to think of a fresh successful invasion of India by foreign Muslims. In certain circumstances, nay, they would even desire it in those circumstances.

In fact, Swaraj seems to the generality of Muslim politicians the Hindu's concern. Muslims would agree to it as an act of concession on their part on certain exorbitant conditions to be accepted by the Hindus. So that, in reality, instead of the Hindus thinking that India belongs solely to them, it is the Muslims who by their conduct make it appear as if the country belonged only to the Hindus and its fate, therefore, concerned the Hindus exclusively or more than the Muslims. The latter would much rather think and dream of Turkey (not now), Arabia, Morocco, etc., and send their money there, instead of to famine- or flood-stricken East Bengal Moslems 'ryots and labourers,' of whose 'interests' Sir Abdur glibly speaks but to whom no famous Muslim leader, from the Aga Khan downwards, ever gave a morsel of food during famine. The arrangement is that they are to be kept alive by the narrow-minded Hindus in such times in order that afterwards the vastness of their numbers may be exploited by Sir Abdur and men of his ilk!

When a man who has been all along fighting freedom's battle finds fault with the unwise and unpractical revolutionaries, some of whom are even criminals, it is easy to bear with him and even support him. But when a man of a different stamp sneers at the revolutionaries, one can only pity him for his incapacity to imagine the existence of that ardent love of freedom which sometimes unfortunately leads impatient youth to imprudent, unpractical and even criminal courses. There should be certainly condemnation for such youth but also pity—never sneering remarks from men who never made any sacrifices for the country or suffered for it and are incapable of any noble idealism.

Says Sir Abdur Rahim—

These politicians who would eliminate the English from India, allege that in such a contingency we Muslims would rather see a foreign Muslim power rule in this country. That is true in the sense that the Muslims would not like the Hindus, any more than the Hindus would like the Muslims to rule in the place of the British.

The Muslims, though a silent community are not blind to what is going on. I say emphatically however that it is not true that we Muslims would not like to see a self governing India, provided the Government of the country is made as much responsible to the Muslims as to the Hindus.

Sir Abdur Rahim stands self accused. No one who loves his motherland would like or want any foreign nation to conquer or rule it, whatever the religion of that nation. The Chinese Christian General of whom we have heard so much has never said or decreed that unless Chinese Christians obtained some conditions from non-Christian Chinese they would much rather see the country invaded and conquered by some foreign Christian power. Chinese Moslems also do not stipulate that unless they have a certain share in the government of the country they would rather see China conquered by the Muslim Turks or Arabs or Afghans or Persians. Because to both Chinese Christians and Chinese Moslems other Chinese are nearer than any foreign Christians or foreign Muslims. But Indian Muslims like Sir Abdur Rahim consider foreign Muslims nearer to them than Indian Hindus.

But as Hindus do not want to monopolise the government of even an independent India Sir Abdur Rahim need not preoccupy himself with such a possibility.

Let us, however, consider his stipulation for patronisingly agreeing "to see a self governing India. He would have the government of the country made as much responsible to

the Muslims as to the Hindus. This can have two meanings. One is that, though the Muslims are a minority, they are to have as many posts in the public service as the Hindus, and also that they are to return to all representative bodies as many members of their own creed as the Hindus. This is a unfair and unjust condition which cannot be fulfilled and will never be fulfilled. If Muslims insist on this condition they may rest assured that India will have indigenous rule without fulfilling that condition but at the same time without depriving Muslims of any just rights. But Sir Abdur's words admit of a better interpretation. Self rule for India would mean rule by representative bodies, i. e. by political majorities in these bodies. These majorities would consist of members of various creeds and communities not in proportions fixed for ever, but varying from time to time, just as in the British Parliament the numbers of Baptists, Quakers, Roman Catholics, Jews, etc., are not definitely fixed. In India of the future it would be open for Muslims as for Hindus by their capacity and devotion to public good to form as large a part of these political majorities, from time to time as they can. There would be no disabilities imposed on Muslims or any other communities on account of their creed. Similarly as regards posts in the public service Muslims and all other sects would be free to have as many as they may be entitled to by their superior merit. But, as the Hindus are the vast majority it is unlikely that, unless they greatly degenerate or diminish in number, their share of the paid and unpaid services in the country would not exceed that of the Muslims. But as in India of the future people will think and act nationally rather than communally such a state of things will not be a grievance.

We agree with Sir Abdur Rahim in thinking that India's best future lies in giving all the different communities that live or work here the fullest scope to develop and express their distinctive political genius.

—
Swarajists and the President of the Bengal Council

The President of the Bengal Council was quite within his statutory rights in admitting without previous notice Sir Abdur Rahim's amendment to the resolution recommending communal representation of Muslims in proportion to their numerical strength. But in our opinion he did not make a right use

of the discretionary power vested in him. The king of England has the power to do many things, but he uses that power very sparingly and cautiously. Sir Abdur's amendment was a vote-catching affair, and as such ought not to have been allowed to be sprung on the Council.

But as the President has the power which he exercised, he did not act arbitrarily or in any worse manner attributed to him by the Swarajists. The conduct of the Swarajists was wrong and undignified. The motion for the removal of the President, which has been negatived, was an unwise move.

Rabindranath Tagore's Tour in East Bengal

The poet Rabindranath Tagore's visit to East Bengal has shown the public the hold that he has on the love and respect of Bengalis. It has also furnished occasions for lacing before the country high ideals of devoted service. It is to be hoped that these ideals will be lived up to by at least an appreciable portion of his vast audiences in the towns which he has visited.

Locarno Pacts

Sir Sivaswami Aiyar wanted an opportunity for discussing the Locarno treaties or pacts so far as they concerned India. But he and other legislators were denied that opportunity by the Viceroy. India may have to pay, to bleed, to make enemies of nations with whom she has no quarrel, but she must not have the right even to discuss the obligations placed on her by the British Government. Such is the "parliamentary" government we enjoy!

Press Congress of the World

There is every probability that the Press Congress of the world, which is referred to in the following pieces of news, will hold its next session in some place in Europe during next summer.

Columbia, Mo. —Dean Walter Williams president of the Press Congress of the World announced here the interim committee which will report at the next congress to be held in Europe.

Among the appointments are those of M. Charles Houssay, of the Agence Havas Paris to the committee on news and communications, and M.

Stephano Lanzanne of the *Matin*, Paris, on the committee on ethics, standards and practice.

The Indian press should be represented in it by some competent and leading Indian journalists, we mean journalists who are Indians by race and are not employees of foreign newspaper proprietors. There are Journalist's Associations in Calcutta and Bombay. These should immediately open communications with the President of the Press Congress for obtaining detailed information about it and sending to it worthy representatives. His address is Professor Walter Williams, Dean of the School of Journalism, University of Missouri, Columbia, Mo., USA.

A Victory of the Defeated

When the World War ended in the defeat of the Central Powers the Allied Powers, fearful of the possible recovery of the Central Powers, particularly Germany, took various steps for the disarmament of the latter. One of these steps placed serious restrictions on military aviation. Germany had to bow to the dictates of her victorious enemies, but to day she, with patience and persistence, is trying to transform her defeat into a victory. She has turned her attention to commercial aviation, and in this field she has no equal in the world. In this connection the following news item will be of great interest —

A strenuous struggle is reported ensuing between French and German aeroplane interests in the Teheran to capture Persia's interior air mail service. Indications are that the Junkers will win due to the fact that they have given air demonstrations throughout Persia for a period of two years and to the fact that the government favors German machines.

The Junkers also propose to establish service between London and Peking via Turkey, Persia and Afghanistan. The consent of these countries having been secured. With Teheran as a central station they propose to manufacture machines and undertake repair work for the district of Persia.

India can learn much from the defeated and disarmed Germany striving to acquire again a dominating position in world affairs, particularly in commerce and industries. To gain the desired goal of freedom, Indian leaders will have to follow the path by which all defeated and disarmed nations secured their rightful place among free nations. Indians will have to assert themselves in spite of all obstacles placed by her alien rulers, in all fields of human activities. India, above

all things will have to throw off the shackles of intellectual commercial and political isolation

I D

Afghanistan and Great Britain

Afghanistan marches on towards progress and the Afghan Government is determined to create a place for itself in the international world as the following news item shows —

The Minister of Afghanistan has purchased for official purposes the freehold in Kensington No 31 Prince's-gate, at the corner of Exhibition road and facing Hyde Park Messrs. Wilson and Co (Mount Street) and Messrs. Ford and Salberg (Clarges street) were jointly concerned in negotiating the sale.

Afghanistan is a free and independent State and it has important relations with Russia, Turkey Persia as well as Great Britain. To safeguard Afghan national interests within the British Empire the Afghan minister in London has purchased new and suitable quarters.

Will nationalist India see to it that India's interests in foreign countries are safeguarded unofficially for the present?

The Minto Professor of Economics on Indian Currency

The Minto Professor of Economics to the University of Calcutta Dr Prsmathanath Bannerjee has contributed an excellent article on 'A Sound Currency System for India' to the February number of the University's organ *the Calcutta Review*. Due probably to the difficulty of picking his ideas on the troublesome subject into a few thousand words the learned professor has left certain things rather vague and unless these are properly explained there is a chance that the article will give rise to misconceptions.

Let it be made quite clear that we are fundamentally in complete agreement with Dr Bannerjee. We think alike with him when he says about a managed currency, as opposed to a natural and automatic one that

Management is not a bad thing in itself but it can prove a success only when the persons entrusted with the work are possessed of perfect wisdom and the highest degree of honesty.

But where is perfect wisdom in this world of frail human beings? Economics

is still an imperfect science its data are often amorphous generally doubtful and seldom complete. Hence we have no faith in management of currency as a normal economic policy. And as we can reject management on the strength of the above we need not examine the honesty, (and its height) of the spiritual heirs to the Honble East India Company. Dr Bannerjee is right when he says that there is a suspicion in the public mind that Indian currency is often manipulated in the interests of England. He is also right when he says —

For the present, however the adoption by India of the gold standard seems to be the only solution of her currency problems.

For the present, because among the various hopes of humanity, such as those of disarmament perfect free trade and a single language for all peoples, the hope of establishing an international agency for stabilising the purchasing power of money in the different money areas of the world is the most alive. Dr Bannerjee supports the adoption of the gold standard because it makes the largest measure of automatic regulation possible" and he thinks

that the adoption of the gold standard is an economic, social and political necessity.

In so far as he advocates the fundamental issues, one understands Dr Bannerjee quite clearly. But there are certain other things which help one to get muddled. We shall take these one by one.

Dr Bannerjee says towards the beginning of his article that,

The comparative importance of stability in internal prices and in foreign exchanges need not worry us overmuch. The internal trade of India is many times as large as her external trade. Therefore looked at from the stand point of volume of transactions stability in internal prices seems to be more important than stability in foreign exchanges. But absolutely considered, the foreign trade of India is large enough to merit serious attention. If there is one thing more than another which disturbs the course of commercial and industrial activity it is uncertainty of exchange. It should be remembered in this connection that there is not only no conflict between stability in internal prices and stability in foreign exchanges but that the two are to a considerable extent closely interrelated.

Does Dr Bannerjee mean to say that by stabilising the exchange at all costs we shall also be able to stabilise internal prices? There may not be any conflict between the two kinds of stabilisation but the two being two and not one it is possible to neglect

one by being too emphatic on the other. Will Dr Bannerjee contradict the assertion that currency manipulations have taken place in this country with a view to influence the exchange without any notice being taken of their effect on internal prices? Will he deny that the coinage of rupees and the printing of currency notes have been carried on in this country to keep pace with exchange manipulations? Will he also deny that such manipulations have an evil effect on internal prices and hence detract from the country's well being? In view of the above what is it that makes him so generous towards the exchanges? Why does he judge the importance of the exchanges from an absolute point of view and not consider it comparative with internal stability of prices? Are we to understand that Dr Bannerjee thinks the undisturbed progress of what he calls commercial and industrial activity is of more importance in India's well being than the smooth running of that section of India's economy which has little to do with foreign trade? In the paragraph quoted above the learned professor of the Calcutta University has slurred over a question of vital importance. We hope he does not mean to suggest that we should concentrate more on the stabilisation of the exchange than on that of the internal price level. The other alternative is that he thinks that if we take care of the exchange the internal price level will take care of itself. But this is something which never happens. Modern economic thought will not support such a view. If Dr Bannerjee holds such an opinion he should make clear his reasons for doing so.

At another place in his article Dr Bannerjee says

The question which presents itself at the present moment is not so much the stabilisation of the rupee as the adoption of a sound currency system.

The meaning is not clear. Is not setting up a sound currency system a permanent way to stabilisation and is not a stable rupee a part of a sound currency system? We believe Dr Bannerjee means that a patch work remedy is not our objective or something to that effect.

We come now to the most important point. Dr Bannerjee is supporting a gold standard. This means that the standard of value of the future currency of India will be a certain quantity of gold of a given purity in the shape of a coin or a paper note representing a claim upon the Govern-

ment to the extent of the same amount of gold. The silver rupee will be a mere token coin legal tender up to a given sum and bearing a fixed relation to the gold standard coin. There must be an arrangement for a more or less free inflow and outflow of gold into and out of the body of the Indian currency and this will keep exchange fluctuations within the gold import and export points. There shall be no artificial support given to the exchange to keep it at any particular height. As to the ratio that the token coin or the limited legal tender the rupee shall bear to the standard gold coin the molar or whatever it may be called it would absolutely be a matter of internal currency management. Once we decide upon the ratio between the rupee and the gold coin we must keep it intact anyhow and this work of preserving the ratio between the standard coin and the tokens shall not in anyway be guided by the relative values of gold and silver. No more than the ratio of sixty-four pice to one rupee is conditioned by the value of copper in terms of silver at the present moment. The moment we talk of giving any importance to the silver in the rupee in our currency policy we shall begin to move towards dangerous grounds. Dr Bannerjee, discussing the ratio we should adopt in which the rupee shall exchange with the gold coin says

The relative price levels in India and other principal countries of the world are very nearly the same to-day as they were before the war. All these facts point to the conclusion that the 1s 4d rate seems to approximate closely to the natural ratio.

And he continues

If this rate be adopted measures may become necessary to check any downward tendency of the rate that may show itself. This can be secured by a cessation or restriction of the rupee coinage and a reduction in the volume of notes in circulation. In case these measures fail to maintain the ratio the Gold Standard Reserve will have to be drawn upon to make good any loss that may be incurred on this account.

Then he says in another place

The Gold Standard Reserve will in future be employed for maintaining the ratio between the Mohr and the rupee.

Now all this is very confusing. If we are establishing a gold standard why should the Union Professor of Economics look for any ratio between the rupee and the pound sterling 'natural ratio' or otherwise? The ratio between two Indian standard coin and the British sovereign will be determined by the relative weight and purity of their gold

content and not by comparing price levels or by legislation. The token rupee may bear any arbitrary relation with the standard coin so long as its silver value remains considerably below its face value. If ever, owing to a phenomenal rise in the gold value of silver, the rupee becomes an undervalued coin, then of course there will be time to think of combating the evil by debasing the rupee or by selling silver at a loss or by any other means. But so long as such an eventuality does not arise, as it is very unlikely to do in the near future with silver demonetised in India it is merely confusing the main issue to talk about the ratio that a silver coin should bear to a gold coin (the sovereign or the Mohur) and to discuss ways and means for keeping the ratio stable.

The profits accruing from the coinage of rupees should be kept as currency reserve in gold and be used to give the gold notes a firmer metallic foundation. As to the wisdom of undertaking to pay gold in exchange of rupees we have our doubts. Such payments may be made only to a certain extent but not as an obligation. Commencing to think of our exchange relations from the rupee end is to start at the wrong end. Dr Bannerjee also suggests that our notes should be made redeemable either in gold or in silver at the option of the government. This again violates the basic principles of a pure gold standard. It savours badly of bimetallism and should not have been suggested by the learned Professor after he had declared the adoption of the gold standard to be "an economic and political necessity. Of course the government would be acting within its rights if it encased notes in silver tokens only to the extent that such tokens were legal tender.

Dr Bannerjee may well say that he was discussing the relation between the gold coin of the future and the rupee when he wrote about establishing the 1s 4d ratio and that in view of the fact that the rupee has been our traditional standard of value and that qualities of it are at present in circulation throughout India, the question of ascertaining its value in the new system is of paramount importance. We do not deny that it is so. But Dr Bannerjee should not have gone about the work in a way which suggests an obsession for establishing a direct rupee-sterling ratio of exchange and for not altogether disassociating silver (as a store of value) from our

currency. Such a half-hearted gold standard will not serve any good purpose and that should be made quite clear.

There are two ways in which we can fix the value of the rupee in terms of our standard gold coin: (1) by referring to its purchasing power and (2) by evaluating its silver content. The second is out of the question as that would clash with the principles of a pure gold standard. Dr Bannerjee has therefore done right to attempt to find the value of the rupee in terms of gold by its purchasing power. The purchasing power of the rupee is much above the purchasing power of the 165 grs of silver which it contains and the fixing of a ratio of 15 : 1 between the rupee and the Indian equivalent of the sovereign we think, will satisfy all conditions of smooth running. Conditions of international trade are such at present that with the establishment of a gold standard in India (with the Indian Mohur or standard gold coin buying nearly 22½ shilling worth of goods in general) we can expect a heavy flow of gold towards India. This will greatly facilitate our establishment of the gold standard and the conditions which have made Dr Bannerjee too cautious to lose grip of silver altogether will probably disappear.

A C

Tagore Criticised

The *Englishman* has suddenly come out with an attack on Tagore's social philosophy or what has been alleged to be his social philosophy. It is an ancient game to misinterpret a thing and then prove that it is all wrong. The conservative organ of the established order, in which plantations and mills occupy the most important place, has made use of this particular method of attack and raved over its self-created grievance at length. We are told

Dr Rabindranath Tagore has been deploing the spread of organisation which in his opinion deprives people of the opportunity of cultivating themselves. He would have us return to the ideal of the Vedas when such occupations as commerce and fighting were restricted to certain castes. The poet-countrymen who insist that India should be allowed to defend herself and who argue that she is capable of raising millions of soldiers, will hardly endorse his views in this respect.

Nor will Dr Tagore's plea for the restriction of commercial activities appeal to those who look forward to the development of India's industries and commerce as providing new occupations for the

large army of unemployed. It is written that man shall not live by bread alone but it is nowhere suggested that he should go without bread altogether and we doubt whether even in the Golden Age of India the majority of the people had full freedom to cultivate their human personality. The majority as in day must have been mainly occupied in cultivating the soil and if commerce were restricted we imagine a large proportion of non agriculturists would be forced to become cultivators or starve. Dr TAGORE is so obsessed with the evils of an organised existence that he is blind to the enormous benefits of organisation.

It is a common fallacy that men of business are entirely absorbed in money making. Even if it were true it must be admitted that their activities help to make life easier and richer. Dr. TAGORE may despise material benefits but we cannot all be Tagores. Moreover business men are not entirely lacking in higher interests. Sir RAJENDRA NATH MUKHERJEE for example has found time to preside over the Asiatic Society. Mr ROCKEFELLER has just given a princely donation towards an Egyptian museum and British merchants have repeatedly contributed their energies and wealth to the promotion of moral and spiritual cause.

Tagore has no doubt often preached and written against a certain form of organisation and that kind of organisation certainly does deprive people of the opportunity of cultivating themselves. The *Englishman* would certainly not advocate the keeping up of this defective system on account of its defectiveness. If the *Englishman* could prove that this particular kind of organisation was the only kind and that the benefits yielded by it far outweighed its evils then of course we could see the *Englishman's* point in contradicting Tagore's views and deriding the Vedic Age without knowing anything about it. But the present day highly specialised and mammoth economic institutions are not the only possible forms that organised human effort can assume nor do they produce the highest possible human well being. Production is not the only measure of social happiness. As a matter of fact, it is hardly any measure at all. And it is human happiness that human endeavour strives after and not fuller warehouses. We must remember that.

Human beings are both ends in themselves and instruments of Production. On the one hand a man who is attuned to the beautiful in nature or in art whose character is simple and sincere, whose passions are controlled and sympathies developed is in himself an important element in the ethical value of the world the fulfilment of which he feels and thinks actually con-
tains a part of (social) Welfare (Pigou *Economics of Welfare*, p. 13).

So that it is not the acme of economic wisdom to consider human labour as a mere factor of production and employ it with only

maximum production in view. As Dickens says in his *Letters of John Channing* describing England as seen by an Oriental spectator.

By your works you may be known. You triumph in the mechanical arts and the obverse of your failure in all that calls for spiritual insight. Machines of every kind you can make and use to perfection but you cannot build a house or write a poem or paint a picture. Still less can you worship or aspire. Everywhere mean nowhere an end. Society a huge engine and the engine itself out of gear. Such is the picture your civilisation presents to my imagination.

So that it is not Tagore alone whose view of social life may displease the *Englishman*. Organisation which despoils man of his own excellence and production which deprives man of the richest of emotions cannot compensate him by giving him more food, clothing, housing, transport and so on and so forth for man to be really happy must have a fuller grasp of the True the Beautiful and the Good. This is Western Philosophy and the writer in the *Englishman* may have come across it in his youth. A cooperative organisation of industry and the retention of the family system of life intact are ideals not only of Eastern dreamers but also of Western economists. And Tagore has always supported such forms of organised life. His own educational farm at Surul Bengal has always attempted to foster co-operation in every department of life. He is against the large scale factory system and an exaggerated city life and in this he is supported by the most modern economic thinkers. With the development of electricity economists everywhere are looking forward to the day when nobody will have to go out of one's home atmosphere to work. This will improve the general tone of man's life as factory work impairs the same.

The second point in the *Englishman's* criticism is that the breaking up of the existing system will render it impossible for Indians to raise huge armies. As Tagore is working also against militarism we do not see why he should worry about this. If by doing away with intensive organisation we can also do away with militarism by making it impossible to raise huge armies should we complain?—though we do not think it an impossibility to raise armies for defensive purposes from among Indians who live in healthy villages and produce goods on a cooperative basis.

The development of India's village life with a view to greater self containedness should reduce unemployment much more than the

development of mechanical production in factories. Why the *Englishman* thinks other wise defies comprehension. The unemployment, rampant to day in the villages in India, is due to the fact that agriculturists exchange their goods with goods produced by, let us say, Lancashire labourers and not by their own compatriots in the villages. In a scheme of society, in which the village (or at least Indian) workers will be enabled to exchange goods and services with the main body of India's productive workers, there would be less field for unemployment than there is to day with society based on what amounts to a boycott of one's own countrymen in favour of foreigners. The *Englishman's* fear that "if commerce were restricted, a further crowd of Indians would be thrown on the land is based on an ignorance of the ordinary principles of economics, and needs no comment.

Lastly, we are informed of the existence of a "common fallacy that men of business are entirely absorbed in money making and told that the activities of the money makers 'make life easier and richer. For whom? Themselves? The fact that wealthy men sometimes go in for cultural things proves nothing. Nobody ever denies that some great businessmen contribute largely to the advancement of culture. The fact that the *Englishman* brings forward this as an argument in favour of the money makers only proves that even the *Englishman* values the quality of life higher than the quantity of money at one's disposal. But the point is not whether some business men are men of culture, but whether or not modern business fosters culture. The fact that Sir Rajendra or Mr Rockefeller has contributed to the higher life of man has not made the employees of the same gentlemen feel and think 'in a way' which constitutes a part of (India's) Welfare."

A C

The Frontispiece

"On the Slopes of the Desolate River" is the artistic projection of a mood of life Gloom and de-olation and unknown possibilities that sway the soul with dark forebodings are well depicted with an impressive monotony of colour effect. The dress of the woman in the foreground, the looming shape of the distant trees and the haze beyond the river, which suggests motion but not towards the land of light—all go to heighten the dreariness of the situation. It is a difficult thing to express a purely subjective state in lines and patches of colour, but Mr Roopkrishna of

Lahore has gone a long way towards success in his picture

'Calcutta University Convocation'

Lord Lytton is Chancellor of the Calcutta University. He stated the pros and cons of making Bengal the vehicle of instruction in high schools pretty fairly. The arguments in favour of the step are irresistible. The difficulties of Assam are no doubt, real difficulties. But Bengal might not to suffer for Assam. In Great Britain there are still a good many persons who speak only Gaelic or Welsh. But schools in Great Britain do not on that account refrain from giving English its rightful place in educational institutions. In America, there are thousands of persons whose mother-tongue is not or was not English. Still, English is the medium of instruction there. Let Assam be accommodated as far as practicable but let not the vital reform of making the vernacular of the province its medium of instruction be put off any longer. Assam was once successfully made the cat's paw for destroying the chances of University reform in Bengal. Let it not be allowed to be used again for a similar purpose.

Mr Justice Greaves, the Vice Chancellor, gave a long list of the researches made in the Post graduate Departments of Science and Arts. The time and space devoted to the enumeration of any researches are, no doubt, not safe criteria of their quality and importance. Nevertheless, it must be said that in the Vice Chancellor's lists the science department made a braver show. Therefore, we presume, it has all along got less money than the other department. We are really glad however, that though the average amount of knowledge and intelligence required for passing Calcutta University examinations has become less than before, research continues to flourish. We do not claim any intellectual pre-eminence for Bengal. But it is an undeniable fact that, barring what the few plagiarists have done, both the quality and the volume of research carried on in the Calcutta University will stand favourable comparison with those of other Indian Universities.

We agree with the Vice Chancellor that the proposed Secondary Education Board should be an independent body, that its creation should not affect the financial stability of the University and that the Matriculation examination should continue to be a University examination.

LEARN TO WRITE

—AND—

Earn by your Pen

Successful Writers are earning enormous sums All papers pay highly for the right kind of article The only thing is you must know how to write Saleable articles and where to sell them

"COMPLETE GUIDE TO WRITING FOR THE PAPERS"

by R RAWFIELD M.A. (Ready for Sale on 31st March) will give you exhaustive and expert guidance

Price Rs 58 Orders registered before 31st March at Rs 4 only

OPINIONS

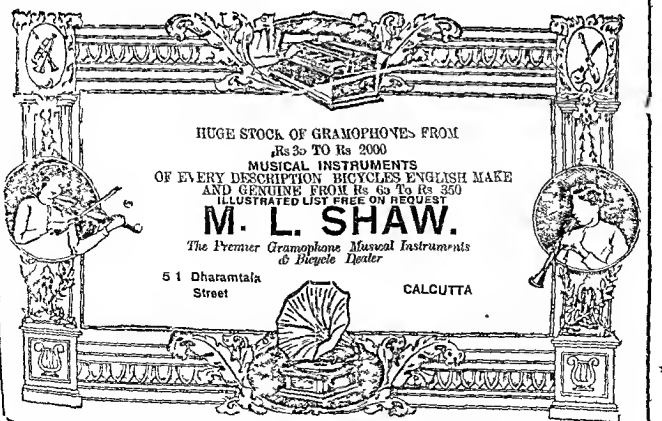
"Discloses the secrets of successful writers — *A Journalist*

"A series of clear practical and interesting lessons to the beginners — *A Writer*

"A beginner can begin to earn in a fortnight with the help of this excellent treatise — *An Editor*

ART BOOK PUBLISHING COMPANY,

P.O. Teppakulam Madras P



HUGE STOCK OF GRAMOPHONES FROM
Rs 30 TO Rs 2000
MUSICAL INSTRUMENTS
OF EVERY DESCRIPTION BICYCLES ENGLISH MAKE
AND GENUINE FROM Rs 65 To Rs 350
ILLUSTRATED LIST FREE ON REQUEST

M. L. SHAW.

The Premier Gramophone Musical Instruments
& Bicycle Dealer

51 Dharamtala
Street

CALCUTTA

সচিত্র আরব্যোপন্যাস

১ম, ২য় ও ৩য় ভাগ। উৎকৃষ্ট ছাপা ও বাধান। সঙ্গের হাতে বেওয়ার উপযুক্ত। আরব্যোপন্যাস
গল্পের মত গল্প আর হয় না। ঐরামানন্দ চট্টোপাধ্যায় সম্পাদিত। মূল্য প্রতি ভাগ ১০, ডাকমাণ্ডল বত্বর।

নিরেট গুরুর কাহিনী

শ্রী সীতা দেবী প্রণীত শিশুপাঠ্য নব্বার বই। মূল্য ১০, ডাকমাণ্ডল বত্বর।

সচিত্র আত্মচরিত

অপুষ্টিত শিবনাথ শাস্ত্রী রচিত। বাথলো নামেবই অবশ্য পাঠ্য। মূল্য ০২, ডাকমাণ্ডল বত্বর।
ইহা বাথলোর ইতিহাসের এক অংশ বঙ্গিলেও অমুক্তি হয় না।

সচিত্র বর্ণপরিচয়

১ম ও ২য় ভাগ। বর্ণ পরিচয় করাইবার পক্ষে শ্রেষ্ঠ পুস্তক। মূল্য প্রতি ভাগ ১০, ডাকমাণ্ডল
প্রত্যেকখানির দুই পয়সা। ঐরামানন্দ চট্টোপাধ্যায় এন্ড এ প্রণীত।

কৃতিবাস রচিত সচিত্র সপ্তকাণ্ড রামায়ণ

ঐরামানন্দ চট্টোপাধ্যায় সম্পাদিত।

মূল্য কাপড়ে বাধান ৩ (চামড়ায় বাধান ৪) ডাকমাণ্ডল বত্বর।
ছাপা, ছবি, বাধান ইত্যাদি সকল বিষয়ে রামায়ণের এই স অল্প বাজারে সর্বশ্রেষ্ঠ।

চ্যার্টার্ডজর পিক্চার এল্‌বাম

১৭ খণ্ড বাহির হইয়াছে। প্রতি খণ্ডে অন্ততঃ ১৬ বানি বছবর্বে ছাপা চিত্র আছে।
চিত্রগুলি ভারতের শ্রেষ্ঠ চিত্রকরদিগের অঙ্কিত। বাধাইয়া ঘরে
টানাইয়া রাখিবার উপযুক্ত।
মূল্য প্রতি খণ্ড ২২, ডাকমাণ্ডল বত্বর।

প্রবাসী-কার্যালয়

৯১নং আপার মার্কুলার রোড, কলিকাতা।

For Three Years

"Welfare" has been trying to Draw National Attention towards the Practical Problems which India must solve, before she can attain Perfect Nationhood.

What About
?

Our Education
Our Health
Our Economic Strength
Our Women
Our Children

"Welfare" is the only journal in India which takes a comprehensive view of **National Welfare** and tries to stimulate it in its many aspects.

"WELFARE" DESERVES AND NEEDS YOUR SUPPORT.

SUBSCRIBE IT NOW ↓

Annual Subscription Rs 6 (Foreign Rs 7 8) Single Copy As 8 (Complete set of each back year Rs 5) By VPP As 4 extra in each case

**91, Upper Circular Road,
CALCUTTA.**

ফাল্গুনের প্রবাসীতে আছে

ছবি

- রঙীন—(১) বিখ্যাত শিল্পী শ্রী ক্ষিতীন্দ্র নন্দনদারের “পরশ”
 —(২) শিল্পী শ্রী জ্ঞানদাকান্ত গুপ্তের “ওমর খৈয়াম”
 এক রঙ (৩) ব্যাফেলের একখানি বিখ্যাত ছবি (৪) স্বর্গীয় দ্বিজেন্দ্রনাথ ঠাকুর প্রবন্ধ

- (১) শ্রী ববীন্দ্রনাথ ঠাকুরের “শুভ ইচ্ছা”
- (২) অধ্যক্ষ শ্রী বিশ্বশেখর শাস্ত্রীর “দ্বিজেন্দ্রনাথ”
- (৩) অধ্যাপক শ্রী অমৃতলাল শীলের “রামোদর ঐতিহাসিকতা”
- (৪) বিখ্যাত সমালোচক শতাব্দীর দাসের বিশ্লেষণ মূলক আলোচনা “কাব্যকথা”
- (৫) অধ্যাপক কাজী আবদুল ওহুদেব “ববীন্দ্র প্রতিভা”র পরিচয়
- (৬) দার্শনিক পণ্ডিত মহেশচন্দ্র ঘোষের “বুদ্ধ ও সোক্রাটস”এর জীবনী ও আলোচনা
- (৭) শ্রী অশোক চট্টোপাধ্যায়ের খেতকায়ের ভারতবিদ্যে বিষয়ক সচিত্র প্রবন্ধ “প্রবেশ নিমেষ”
- (৮) “ধন-বিজ্ঞান, মানব ও সামাজিক বিজ্ঞান” শ্রী হরীকেশ ত্রিপাঠির হৃদয়স্থিত প্রবন্ধ
- (৯) শাস্তিনিকেতনের গ্রন্থাগারিক শ্রী প্রভাতকুমার মুখোপাধ্যায় “চীনে ভারতীয় সাহিত্যে” এই দুই মহাদেশের যোগাযোগ দেখাইয়াছেন।
- (১০) শ্রী চাকচন্দ্র দাসগুপ্ত লিখিত “পাটচাষীদের সমবায়” অনেক ভাবিবাব কথা আছে
- (১১) শ্রী হেমেন্দ্রলাল রায়েব “বঙ্গশিল্পের হাতিয়াব”

গল্প

- (১) কুড়ুলবাম রচিত ও চৌকীবাম বিচিত্রিত সচিত্র হস্তরনায়ক গল্প “হস্ত তবফদার”
- (২) হুলেখক গোপাল হালদার লিখিত “কালের কোণ”
- (৩) শ্রী স্বর্ধারা দেবী লিখিত “ভাগ্যচক্র”

উপন্যাস

বিখ্যাত ঔপন্যাসিক অধ্যাপক চারু বন্দ্যোপাধ্যায়ের উপন্যাস “নটচন্দ্র”

কবিতা

- ৮ দ্বিজেন্দ্রনাথের অপ্রকাশিত এবং মৃত্যুর দিনে স্বহস্তে সংশোধিত “দ্বিজের ত্রিজঙ্ঘ” প্রবৃতি কবিতা
 শ্রী অরীন্দ্রজিৎ মুখোপাধ্যায়ের “কৃষক”
 কবি-অধ্যাপক জাহাঙ্গীর বকীলের কবিতা “নিভূতে”
 স্বকবি প্রিয়দর্শী দেবার দুইটি কবিতা
 শ্রী পবেশনাথ চৌধুরীর “বিদ্যায়ের ক্ষণে”

ইহা ভিন্ন

প্রবাসীতে বৈচিত্র্য বহুচিত্র সংকলিত “বিবিধ প্রদর্শন” “পঞ্চশত” “দেশ-বিদেশের কথা” “কষ্টি-পাথর” “আলোচনা” “পুস্তক-পরিচয়” ইত্যাদি আরও অনেক সুপাঠ্য লেখা আছে।

দৃশ্য ১০ মাত্র—সংগ্রহ বুক টেল ও ২১ আপনার সাহুলার মোড়, প্রবাসী আফিসে প্রাপ্য।

বাঙ্গালার এবং বাঙ্গালার বাহিরে, বাঙ্গালীর ঘরে ঘরে আপনার

বিক্রেয় দ্রব্যের প্রচার করিতে হইলে—

বিজ্ঞাপন দিতে হইবে

বাঙ্গালা দেশের শ্রেষ্ঠ মাসিক পত্রিকা

“প্রবাসী”তে।

শিক্ষিত এবং অবস্থাপন্ন সকল বাঙ্গালীই প্রবাসীর পাঠক।

ম্যানেজারকে পত্র দিন।

প্রবাসী প্রেস

কাজ সুন্দর করিয়া সময়মত দেওয়া হয়।

সকল রকম ছাপার কাজই করা হয়।

ম্যানেজারকে পত্র লিখিলে

সকল বিষয় জানিতে পারিবেন।

৯১, আপাব মার্কাব রোড, কলিকাতা।

ANNUAL CLEARANCE SALE

UP TO THE 29TH MARCH 1926

A FRESH CONSIGNMENT OF 700 SUPERIOR POCKET SAFETY RAZOR



At Rock-bottom Price

Well balanced handle neatly finished Shaves stiff or soft beard with ease and comfort Does not cut the skin and does not irritate any hair Strongly recommended to travellers students and all gentlemen for a quick and beautiful shave Makes the face smooth and handsome

Original price Rs 20 Half price Rs 10 with one dozen blades Extra blade As 8 per Dozen

If only extra blades are required not less than 2 Dozens will be sent separately by V P

WITH YOUR ORDER AT ONCE TO—

STERLING IMPORT Co, (Dept. M. R.) Post Box 515 Calcutta

The oldest and cheapest House for Guns, Rifles, Revolvers Etc.

K. C BISWAS & Co.

GUN MAKERS

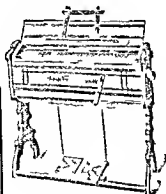
1 CHOWRINGHAT ROAD CALCUTTA

Phone—4010 Cal

Telegrams—Armoury Cal



N B Write for free illustrated Catalogue



MULLICK'S

Genuine Japanese Folding Organs

FRESH CONSIGNMENT JUST LANDED

Unrivalled for sweetness of tone & facility of playing

Style No 1 Single reed 39 keys—Rs 90

Style No 2 Single reed 41 keys—Rs 100

Style No 3 Double reed 49 keys—Rs 110

Style No 4 Double reed 61 keys—Rs 210

LIMITED STOCK

OBTAINABLE FROM—

ORDER SHAP

MULLICK BROTHERS

182, Dharamtola Street, Calcutta.

Manufacturers and Importers of Harmoniums & Organs

Telegraph Phonograph Cal

Telephone Cal 2877

BIG MONEY IN SOAP

Let's teach Soap in a day
My teaching is easy and gay
My fee is really small
One within reach of all
Just write for details
By the earliest Mail
PROF G N MITTU Ludhiana.

FREE A FREE

MEDICAL BOOK OF 116 PAGE

IT IS A TUTOR FOR YOUTH

Rajvard Narayanji Keshavji,

177 (M.R.) Harrison Road CALCUTTA

कवीन्द्र रवीन्द्रनाथकी अमर लेखनीका

चमत्कार संसार-भरमे प्रसिद्ध है

उनके विषय विख्यात "गल्पगुच्छ" के प्रथम खंड का यह शुद्ध

हिन्दी अनुवाद पहले ही पहले प्रकाशित हुआ है

हिन्दी-साहित्य-प्रेमियोंके लिए यह सुवर्ण-सुयोग है !

‘गल्पगुच्छ’

पहला
भाग

‘आर्यमित्र’ की सम्मति

“‘गल्पगुच्छ’ (पहला भाग) — कविसम्राट् रवीन्द्रनाथ ठाकुरका परिचय देना सूर्यका दीपकसे दिखाना है। आधुनिक युगमें आपकी कृत्रिमता संसारमें जितना आनंद दिया है, उतना कदाचित् किसीका नहीं किया। ‘गल्पगुच्छ’ कवि-सम्राट्की १८ कहानियोंका सुन्दर संग्रह है, जिसे ‘विशाल-भारत’ पुस्तकालयमें प्रकाशित किया है। लेखकने मूल कहानियाँ वगैरे भाषामें लिखी थीं। इन्हींका अनुवाद श्री धन्यदुमार जैनने प्रस्तुत पुस्तकके रूपमें हिन्दी-संसारको भेंट किया है। जैन महाराज बंगालसे हिन्दी अनुवाद करनेमें सिद्धहस्त हैं। आप मूलके भाषाकी रक्षा बड़ी सुन्दरतासे करते हैं। अनुवाद पढ़नेमें मौलिक पोथीके पाठका-सा आनन्द अनुभव होता है। आपकी “मंडियापसान” नामक पुस्तकके अनुवादकी जनतामें बहुत कद्र हुई है। हमारा खयाल है कि इस ‘गल्पगुच्छ’की कहानियोंको भी लोग बड़े चावसे पढ़ेंगे। ‘गल्पगुच्छ’की सभी कहानियाँ पढ़ने-योग्य हैं। उनसे जहाँ मनोरंजन होता है, वहाँ शिक्षा भी रूपा मिलती है। जो हिन्दी-पाठक कवीन्द्रकी प्रतिभाशक्तिका चमत्कार देखकर अपने मनको प्रसन्न करना चाहते हैं, उन्हें यह ‘गल्पगुच्छ’ अवश्य पढ़ना चाहिए।”

दूसरा भाग छप रहा है। तीसरा, चौथा, पाचवाँ और छठा भाग क्रमशः प्रकाशित होंगे।

प्रष्ठ २२२, कपड़ेकी सुन्दर और मजबूत जिल्द, मूल्य १।।, डाक खर्च १।

हैं, — माधमें ‘भेडियाधमान’ भी गंगा तीरिचे, पोस्टेजकी वचन होगी, मूल्य १।।)

पता : — ‘विशाल-भारत’ पुस्तकालय, १२०१२, अपर सरकूलर रोड, कलकत्ता

कलकत्ताके सोल एजेंट — चाँद-गुरु-डिपो, १६५१, हरिसन रोड, कलकत्ता ॥

हिन्दुस्तानी एकेडेमी संयुक्तप्रान्त

प्रयाग

प्रकाशित ग्रन्थ

- (१) मध्यकालीन भारतकी सामाजिक अवस्था—
लेखक, मिस्टर अब्दुल्लाह युसुफ अली, एम० ए०,
एल-एल० एम० । सुन्दर छपाई, बढिया कागज,
कपडे की जिल्द, रायल साइज के १०० पृष्ठ,
उर्दू या हिन्दी संस्करण—मूल्य ११)
- (२) मध्यकालीन भारतीय संस्कृति—लेखक, राय-
बहादुर महामहोपाध्याय ए० गौरीशंकर हीराचंद
बोभा । सुन्दर छपाई, बढिया कागज, कपडे की
जिल्द, रायल साइज के २३० पृष्ठ तथा २४
हाइकोल चित्र, मूल्य ३)
- (३) कवि-रहस्य—लेखक, डा० गगनाधर झा ।
सजिल्द, रायल साइज के ११३ पृष्ठ, मूल्य ११)
- (४) चर्म पताने के सिद्धान्त—लेखक, बाबू देवीदत्त
अरोग, बी० एस-सी० । सचित्र, आयवरी
फिनिश पपर, कपडे की जिल्द, रायल साइज के
३०४ पृष्ठ, मूल्य ३)
- (५) हिन्दी सर्वे कमेटी की रिपोर्ट—लेखक, राय-
बहादुर लाला सीताराम, बी० ए० । मूल्य १॥)
- (६) जन्तु-जगत—लेखक, बाबू प्रवेशनहादुर, बी० ए०,
एल-एल० बी० । सचित्र, मूल्य ६॥)

ये पुस्तकें उप रही है—

- (१) हिन्दुस्तान की पुरानी सभ्यता—लेखक, डा०
बेनीप्रसाद, एम० ए०, डी० एस सी० ।
- (२) वेलि प्रिंसन रुक्रमणी री राठोडराज प्रिथ्वीराज री
कही—संपादक, श्रीयुक्त सूर्यकरण पारीक ।
- (३) अरब और भारत के मन्ध—लेखक, मौलाना
सय्यद सुलेमान साहब नदवी । अनुवादक, डा०
रामचंद्र वर्मा । मू० ४)

नाटकों के अनुवाद—

- (४) घोसा-घडी—(Skin Game, by J Gals-
worthy)—अनुवादक, पंडित ललितानंदसाद
शुक्ल, एम० ए० ।
- (५) चांदी की डिब्बिया—(Silver Box, by J
Galsworthy)—अनुवादक, बाबू प्रेमचंद,
बी० ए० मूल्य १॥)
- (६) न्याय—(Justice, by J Galsworthy)—
अनुवादक, बाबू प्रेमचन्द, बी० ए० ।

मिलनेका पता—

हिन्दुस्तानी एकेडेमी यू. पी.
इलाहाबाद

मनमुग्धकारि—

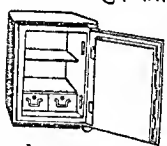
जुगुप्सु

—एसेस—



क्या आपको

आगसे सुरक्षित तिजोरियोंकी



आवश्यकता है ?

या लोहेके दराजोकी ?

या लोहेकी अलमारियोंके

तालोकी ?

तो कृपया तुरन्त ही इस पत्रपर चिट्ठी भेजिये—

गोडरेज वायस मैनुफैक-

चरिंग कम्पनी,

११, लाइव स्ट्रीट, कलकत्ता ।

फोन न० १४०७ कलकत्ता ।

हड आक्सि, —सम्बर्द्ध ।

स्त्रियों उत्तम वस्तुओंको पसन्द करती हैं

श्रीमती अना चण्डी, एम० ए० (आनर्स)

सम्पादिका

“ श्रीमती ” कोशायन

लिखती हैं—

“मैंने आपका ‘लोभ्रा’ व्यवहार किया और देखा कि यह

समस्त मासिक घम-सम्बन्धी रोगोंके लिए अत्यन्त दवा है ।

इसके मांसे स्वाद और बिना परहेजके भोजनसे इसका व्यवहार और भी अधिक मधुर हो जाता है ।’

दवापरोगोंसे या निम्न पत्रपर पृच्छिये—

पता —

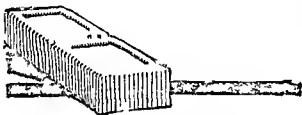
केसरी कुटीरम

इंडियन केमिस्ट्रि एंड ड्रगिस्ट

दमोदर, मद्रास ।

निर्मलिन

स्नान करने तथा ऊनी, रेशमी
और सूती कपड़ा धोनेके
लिए आदर्श साबुन



भारतवर्षी प्रमुख सोप-फैक्टरी
कलकत्ता सोप वर्क्स

ववासीर
की
अक्सीर दवा



‘हेडेन्सा’

खाज, खुजली, विखाज और
सब प्रकारके
चर्म-रोगोंकी
अक्सीर दवा



‘लिचेन्सा’

ऊपर दिय गये चित्र समारक ६८ दवामें—सर्वत्र सब दुकानोंमें मिलते हैं।

“कैसी आफत है !”

व्यय यह तफ़्तीफ़ क्यों ? आज ही ‘एवर रेडी’ सफ़्टी उरना गरीबिय । थोड़ा समयम आरामसे और निता खचक हज़ामन जना सकन ।



एवर रेडी'
वर्ल्डोम भी
त्रिशोपना है



C B सट १ ब्लेड सहित
“गयलआउट फिट” मू० ॥२० आना
दो ब्लेड सहित गोल्ड प्लेन्ड सन
(लाल बक्सम) मू० ॥२० आना
दो ब्लेड सहित “पापुलर” सट
मूल्य—॥१॥ आना

अमेरिकन सेप्टी रेजर वर्पो० लि०

पोम्ब बक्सम न २८, कनकला

बंगाल केमिकलकी दो अत्यन्त आवश्यक और नई औषधियां

काडलिवर ग्रायल इमालशन

प्रिय हाइपाक्सफाइट्स

मन तरहक फफुडक रोगोंमें, साधारण
दुबलतामें और अस्थि कैल्शियम
इसका सवन करना चाहिए।

ओन्मकी प्रोनल्म मिलना है

‘कसपिन’

काफिन-ऐस्पिरिन टेबलेट

हर तरहके दर्दकी दवा

सिर दर्द, दातका दर्द, घानका दर्द,
इन्फ्लूएन्जा इत्यादिमें शीघ्र फलदायक
सभी बड़े डॉक्टरखानामें मिलता है।

बंगाल केमिकल :: कलकत्ता

कविराज श्रीललितमोहन सेन, बी० ए०, काव्यतीर्थका

सर्व प्रकार शिर रोग दूर करनेवाला तथा दृष्टिमें सहायक
शाम्भ सम्पन्न मुरझित तथा

‘अशोका’

(मर्मप्रकार खनिज पदार्थसे रहित)

श्रीनिकेतन आयुर्वेद भवन,

२१, माणिकतल्ला स्तर, कलकत्ता ।

“मीरा” दूध ब्राश

“MIRA” REGD.

‘मीरा’ दूध ब्राश ऐसे अच्छे ढंगसे दाँतोंका मेल साफ करता है कि इससे दाँत मात्रनेसे दाँत असमयमें नष्ट होनेकी कोई आशंका नहीं रहती। यह ऐसे ढंगसे बनाया गया है कि यह बड़ी आसानीसे दाँतोंकी संधियोंसे हिलगी हुई जड़ोंको निकाल कर दाँतोंको साफ कर देता है। यही कारण है कि दाँतका श्लेष्म करने-वाले डाक्टर लोग इस ब्राशको इस्तेमाल करनेके लिए कहते हैं।



यही उचित मूल्यमें सबसे अच्छा ब्राश है

यह कड़ा, मसौला और कोमल—तीनों तरहका मिलता है।

बनानेवाले — मेर्सर मायरइफ ऐंड सांड० ए० जी०;—कैसल, जर्मनी।

भारत और वहाँके सोल एजेंट्स—

टी० एम० ठकर ऐंड को०

> नं०, चबूतरे स्ट्रीट, फोर्ड, बम्बई।

ब्रांच— कलकत्ता
पोष्ट बक्स नं०—११६

मद्रास
२४६

काशी
११४

लाहौर
१३४

“विशाल-भारत”

आप मुफ्तमें कैसे पढ़ सकते हैं ?

तरक़ीब सुनिए—

चार माहक बनाकर मूल्य ०४) रुपये भिजवा दीजिये—

साल भर तक आप मुफ्तमें ‘विशाल-भारत’ लीजिये।

दो माहक बनाकर मूल्य १२) रुपये भिजवा दीजिये—

छ महीने तक आप ‘विशाल भारत’ मुफ्तमें लीजिये।

‘विशाल भारत’ का वार्षिक मूल्य १) है। रुपये आप मनी ऑर्डरसे न भिजवा सकें, तो हम वी० पी० द्वारा भेजलकी आज्ञा दीजिये। उन सज्जनाक माहक बन जानपर हम आपको उक्त शतक अनुसार ‘विशाल-भारत’ मुफ्त भेजेंगे।

मैनेजर—‘विशाल-भारत’, १२०१२, अपर सरकुलर रोड, कलकत्ता

शरीरको

सुन्दर, लाल,
सुगठित, शीशा

सा

दमकानेवाला :-

डामर

“द्राक्षारिष्ट”

— ०: —

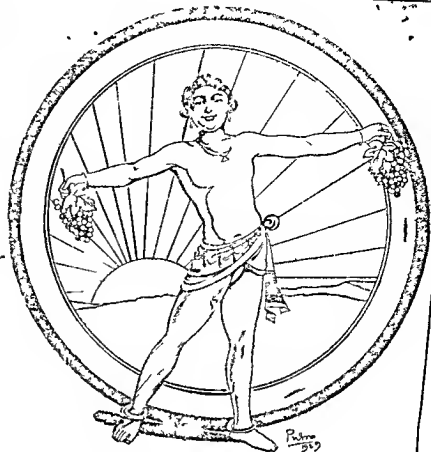
इसके सेवनसे शरीर पुष्ट होकर
घल-शीयकी मृदु वृद्धि होती है

— ०: —

मूल्य—आध सेरकी बोतल १॥)

डा० म० ॥॥=)

— ०: —



थोड़ा परिश्रम करनेसे अधिक धकावट आ जाना,
हिसो काममें उत्साहपूर्वक चित्त न लगना,
धारणाशक्ति (याददाश्त) ठीक न रहना, नेत्रोंक
आगे अन्धकार आकर चक्कर-सा आ जाना
आदि शमन हो जाता है।

— ०: —

बड़ाबाजार ब्रांच, नं० २०१, हरीसन रोड कलकत्ता

डा० एस.के. वर्मन, (विभाग न ७०) नं० ४, ताराचन्द दत्त प्लॉट, कलकत्ता

विशाल-भारत में विज्ञापन

छपाकर लाभ उठाइये

एक बारके विज्ञापन द्वाराईके दाम

साधारण पृष्ठ	...	...	...	२०)
आधा पृष्ठ	...	...	...	१३)
आधा कालम	...	...	...	७)
चौथाई कालम	...	...	...	५)
कारके द्वितीय पृष्ठके सामनेका पृष्ठ	...	...	...	३०)
कारके तृतीय पृष्ठके सामनेका पृष्ठ	...	...	...	२५)
अन्तिम पादप पृष्ठके सामनेका पृष्ठ	...	...	...	५०)
पिचवन्तकी याददा अथवा सामनेका पृष्ठ	...	...	...	२५)
" " आधा पृष्ठ	...	...	...	१५)
मुख्य विज्ञापन सामनेका पृष्ठ	...	...	...	४५)
" " आधा पृष्ठ	...	...	...	२५)
कारका द्वितीय पृष्ठ	...	...	...	३५)
कारका तृतीय पृष्ठ	...	...	...	३०)
कारका चतुर्थ पृष्ठ (द्वारा)	...	...	...	१००)

कोइपल

'विशाल-भारत' के आकारका

[विज्ञापनदस्ता-द्वारा छपा हुआ] ।

८ पृष्ठ	...	...	...	८०)
४ पृष्ठ	...	...	...	४५)
२ पृष्ठ	...	...	...	२५)

प्रत्येक पृष्ठका दाम :-

मैनेजर—'विशाल-भारत'

१९१२, अपर सरहदर रोड, कलकत्ता
फोन नं० ३२५१, B B

रवीन्द्रनाथ ठाकुरका

विलकुल नया उपन्यास

“कुमुदिनी”

छप गया !!

मूल्य ३) ६०

भारत-संस्कारसे रजिस्टर्ड कराया है

राजीव
मौर

श्लेम, हैजा, म्योमोम्या, कफ, खांसी, दमा, मूल, संघर्षी,
बालकोंके हरे-पीले दस्त वा दूध पचकना आदि रोगोंकी तीस
सालकी परीक्षित आयु तक दवा है। दाम १ शीशी II), डाक खर्च
छोटा; दर्जन ५) मय डाक खर्च।

प्रभाकर
भास्कर

अद्भुत आयुर्वेदिक औषधियोंसे तय्यार किया हुआ यह
तेल राम दर्द-बका खाना दिमागी घकावट आदि का दूर
करके टंडक, चाराम वा पुष्टिदायक वेद करता हुआ बालोंकी
मुलायम चमकदार लम्बे घा भँवरोंके समान लम्बा करता है।
इसकी मनोहर सुगन्धकी तो कदना ही पड़ेगा कि यह द्रव्य
है। दाम १० शीशीकी कुप्पी II), डाक खर्च III), छोटा ६
शीशीकी III-), डाक-खर्च II-)

आधुना

चेहरेके काले वा मले दाग-चर्चने दूर करके सुहका रंग
गोरा मुलायम वा मूल बना देतो है, सुहसे मनोहर सुगन्ध
कराकर रात-दिन २४ घंटे आती है। दाम १ शीशी १, डाक-
खर्च II), तीनका मय डाक खर्च ३), कारखाने रखनेके
मुष्टिदार काठ III) दर्जन।

प्रतिरान्जक

स्त्रियोंके सन प्रसरक प्रदर वा आसिक धर्मकी लगावो,
कमजोरी, कमर, पेट, पैरोंका दर्द आदिको दूर कर शरीरको
सन्तुलित, ताकतवर कुत्तोवा ध पुष्टिदायक बनाकर विशेष
शौलाद वेदा करने योग्य बनाता है। दाम १ शीशी II),
डाक खर्च II), तीन शीशी ५) मय डाक खर्च।

न्यायादालके लिये बका सूचीपत्र भगाइये।

मरत १९१५

स्वामी प्रेमानन्द आश्रम

“स्वामीजी की आश्चर्यजनक शक्ति”

सत्तार प्रसिद्ध उद्वान्ती स्वामी प्रेमानन्दजी बताई हुई योगसाधन विधिसे जीवनका रहस्य—वर्तमान, भूति, भविष्यत, आदि बताया जाता है। इसकी वजह, आश्रम अनु-प्रदेश, पञ्जाब, मल्ला, लंका आदिके समाचार पत्रों तथा भारतवर्षके गद्यमान व्यक्तियोंने भूरि-भूरि प्रशंसा की है। यह आश्रम सन् १९१६ से स्थापित है। पाँच प्रयोगोंका उच्चर फेशल में दिया जाता है, वर्ष फन, मासिक व्योरे सहित ५ में, सप्ताहिक बशरे सहित ५ में सम्पूर्ण परीक्षाके लिए जीवन फन ५ में और विस्तृत जीवन फल १० में। यी० यी० का खर्च अलग होगा। प्रत्येकका जन्म-तिथि, वा लग भग आयु अथवा बिड़ी लिखनेका समय लिखना चाहिये। फय—व्यवहार केवल अपनेजीमें ही होना चाहिये।

पता—प्रो० एस० एन० बोस, बी० ए०

स्वामी प्रेमानन्द जी आश्रम,

पो० वाफ्स ११४१८, कलकत्ता

श्वेत कुटी की फकीरी जड़ी

श्वेत पाठकग, एक रोज़कः सिर्फ़ तीन ही बारके सेपते सफ़ेद दूध पदम आश्रम न हा, तो दूध मूल्य वापस। जी चाँद एक आनेका टिक भेजकर प्रतिष्ठा-पत्र लिखा लें। मूल्य २) रु०

पता—वैद्यनर पं० कन्हैया मिश्र,

बिहार औपधालय,

नं० ११, मधुबनी, जि० दरभंगा।

आर्ट वाइंडर्स

(कलापूर्ण जिल्द-बैण्ड)

हमारे यहाँ आर्टवाओं, मेगज़ीनों तथा पुस्तकोंकी सब प्रकारकी सिलाई (Stitching), बटाई और जिल्द साज़ीका काम बड़ी सफ़ाई और तत्परतासे कियावत दरपर किया जाता है।

आर्ट वाइंडर्स

१२१, पटवर दगान रोड, कलकत्ता

“विहारीकी सतसई”

(भूमिका भाग) मूल्य २)

(संजीवन भाष्य) मूल्य २॥)

प्रकाशित हो गया

विहारीकी सतसईके लेखक

परिचित पद्मसिंह शर्माके लेखोंका संग्रह

‘पद्म-पराग’

“प्रबन्ध-मेजरी”

पं० हृषीकेश भट्टाचार्यके

संस्कृत निबन्धोंका अपूर्व संग्रह

मूल्य १॥) उट्ट रुपया

“पद्म-पराग”की प्रतियाँ थोड़ी ही छपी हैं, जल्दी कीजिए। मूल्य २॥)

“हम इस पुस्तकका दिल खोलकर स्वागत करते हैं। परसोंके बाद हमें ऐसे छन्द प्रन्थकी पढ़नेका सौभाग्य प्राप्त हुआ है।” “पद्म-पराग” एक बड़ा चीज है, जिसको लेकर हम अन्त प्रान्तके साहित्य सेविषोंके सामने उन्नत सर और अभिमानसे कह सकते हैं कि बराबर आपके साहित्यमें भी इससे बढ़कर कोई ग्रन्थ रख है। इसका गद्य अद्भुतनीय है। तुलनाके लिए हिन्दी साहित्यक्षेत्रमें आपके कोई दूसरा ग्रन्थ न मिलेगा। “पद्म-पराग”की लेखनीयता उस धूर-दाहकी तरह है, जो खनसले सुनसि बना हो और जिसमें रग विरगे मन्त्रि-मोती टँके हों, जिसकी आभासे आँखें चकाचौंध हो जाती हैं, लेकिन जिसकी अनुगम छन्दरगके सामने आँखें भी यह दासल हो जाती है कि “इसल वने न देखिये, बिन देखे अकुलाहि।” “पद्म-पराग” में समहीत लेख पुरसे एक बढ़िया हैं—किते अच्छा कहें और किते अच्छा न कहें। इस ग्रन्थकी जितनी प्रशंसा की जाय, वह थोड़ी है। हमारे पास सन्दर्भ नहीं कि हम इसका समुचित आदर कर सकें।”

—“भारत”, ५ मई, सन् १९३०

पता—रामनाथ शर्मा, C/o. पं० काशीनाथ शर्मा काव्यतीर्थ, काव्य-कुटीर-कार्यालय,

गाँव—नायकनगला, पो० चांदपुर (बिजनौर, यू० पी०)

विलायतीके बदले देशी दवा

अपने दशको धनो हुई चीजें इस्तेमाल करनेसे देश और देशवासियोंकी उन्नति होती है। हमारी हर एक इजेक्शनकी दवा गुणमे विलायती दवासे अच्छी है, कारण वह स्थानीय उपादानोंसे बनाई गई है और ताजी है। सन तरहकी इजेक्शनकी ताजी दवा हमारे यहाँ मिलती है।

हमारी कई एक प्रसिद्ध दवाएँ:—

१—आरसिनो-टायफाइड (Arseno typhoid), काइरेरियाके लिए।

२—लैक्टोलेन (Lactolan) स्त्रियोंके Matrices, Pndometritis, Salpingitis आदि रोगोंमे तत्काल फल देता है।

३—दमा, पचिश, काबैकल, सूतिष्का और वातके लिये Selective Vaccine अत्यन्त फलप्रद है।

डाक्टर और दवाखानोंके लिए खास इन्तजाम है। नियमावली और सूचीपत्रके लिए चिट्ठी लिखिये।

गवर्मेन्ट-आफ् बेंगल, बिहार एंड उडिष्या तथा यू० पी०, फलकता कापारेसन और अन्यान्य इम्युनिसेपिडिटियाँ, ई० आई० रेल्वे, ई० बी० रेल्वे, बी० एन० रेल्वे, गवर्मेन्ट हासपिटल्स, चा दगान इत्यादिके लिए हम ही Vaccines सप्लाय करते हैं।

पता:—दि कलकटा रिसर्च ऐसोसियेशन लि०

६०-११-९, हरिसन रोड, कलकता।

लेबोरेटरी—कालेज स्ट्रीट मार्केट. कलकत्ता

Telephone —B B 1010

Telegrams —"Foundation", C

[कार्तिक १९८७—अश्विन १९३०]

१	१८५	१९	२०
२	२०६	२०	२१
३	२१०	२१	२२
४	२१३	२२	२३
५	२२३	२३	२४
६	२२४	२४	२५
७	२२५	२५	२६
८	२२६	२६	२७
९	२२७	२७	२८
१०	२२८	२८	२९
११	२२९	२९	३०
१२	२३०	३०	३१
१३	२३१	३१	३२
१४	२३२	३२	३३
१५	२३३	३३	३४
१६	२३४	३४	३५
१७	२३५	३५	३६
१८	२३६	३६	३७
१९	२३७	३७	३८
२०	२३८	३८	३९
२१	२३९	३९	४०
२२	२४०	४०	४१
२३	२४१	४१	४२
२४	२४२	४२	४३
२५	२४३	४३	४४
२६	२४४	४४	४५
२७	२४५	४५	४६
२८	२४६	४६	४७
२९	२४७	४७	४८
३०	२४८	४८	४९
३१	२४९	४९	५०
३२	२५०	५०	५१
३३	२५१	५१	५२
३४	२५२	५२	५३
३५	२५३	५३	५४
३६	२५४	५४	५५
३७	२५५	५५	५६
३८	२५६	५६	५७
३९	२५७	५७	५८
४०	२५८	५८	५९
४१	२५९	५९	६०
४२	२६०	६०	६१
४३	२६१	६१	६२
४४	२६२	६२	६३
४५	२६३	६३	६४
४६	२६४	६४	६५
४७	२६५	६५	६६
४८	२६६	६६	६७
४९	२६७	६७	६८
५०	२६८	६८	६९
५१	२६९	६९	७०
५२	२७०	७०	७१
५३	२७१	७१	७२
५४	२७२	७२	७३
५५	२७३	७३	७४
५६	२७४	७४	७५
५७	२७५	७५	७६
५८	२७६	७६	७७
५९	२७७	७७	७८
६०	२७८	७८	७९
६१	२७९	७९	८०
६२	२८०	८०	८१
६३	२८१	८१	८२
६४	२८२	८२	८३
६५	२८३	८३	८४
६६	२८४	८४	८५
६७	२८५	८५	८६
६८	२८६	८६	८७
६९	२८७	८७	८८
७०	२८८	८८	८९
७१	२८९	८९	९०
७२	२९०	९०	९१
७३	२९१	९१	९२
७४	२९२	९२	९३
७५	२९३	९३	९४
७६	२९४	९४	९५
७७	२९५	९५	९६
७८	२९६	९६	९७
७९	२९७	९७	९८
८०	२९८	९८	९९
८१	२९९	९९	१००

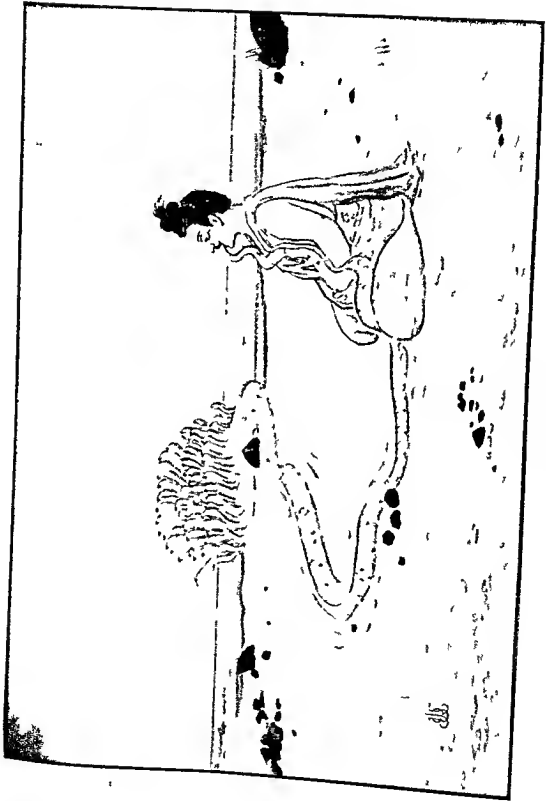
छपाईका काम

हिन्दी, बंगला, अंग्रेज़ी, सादे और रंगीन चित्र,
हर तरहकी छपाईका काम होता है

निनिरे वा पर-व्यमहार मीजिये:—

मैनेजर—प्रवासी प्रस,

१२०१२, धपर गरकृन्तर रोड, कलकत्ता ।

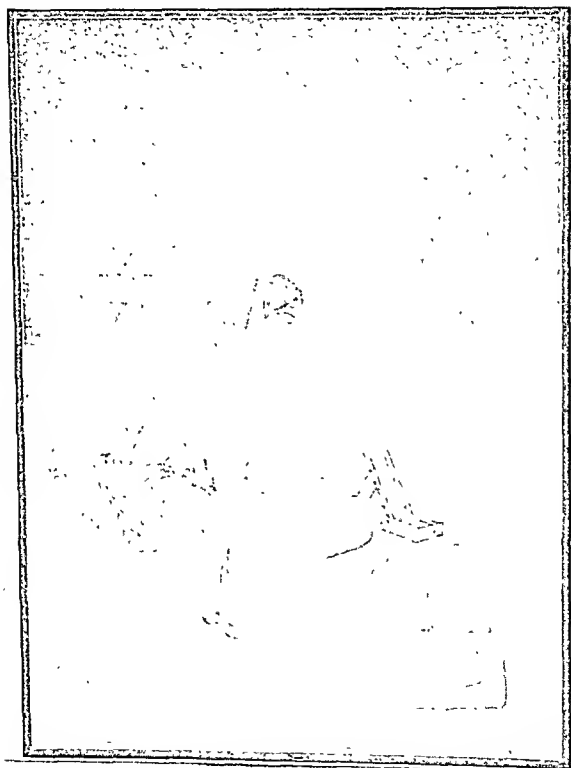


वलराम ॥ शरीर योग

विद्याराम—उपनिषद् र वायु गोपरी

‘मिशाल भारत’]

श्री रवीन्द्रनाथ ठाकुरका नया उपन्यास



“कुसुदिनी”

मूल्य ३) रु०

विश्वकवि श्री रवीन्द्रनाथ ठाकुरका विलकुल नया उपन्यास

छप गया !

‘कुमुदिनी’

छप गया !!

खूब बढ़िया मोटे एन्टिक कागज़पर और सुन्दर टाइपमें छपी हुई “कुमुदिनी” की सुन्दर एनहरी जिल्द जिस समय आप हाथमें लगे, उस वक्त सदास आपके मुहसे निकल पड़ेगा—“ओफ़ोह !”—“बड़ी सुन्दर है !” उपन्यासके भीतरी भागरी तारीफ़ करना व्यर्थ है ! जिन्होंने एक बार भी रवीन्द्रनाथका कोई उपन्यास या कहानी पढ़ी होगी, उन्हें समझानेकी जरूरत नहीं कि ‘इसमें क्या है।’ कविवरने स्वयं कहा है—

“इसमें मधुसूदन और कुमुदिनीका आध्यात्मिक असवर्ण विवाह हुआ है।” “कुमुदिनी” में दो भिन्न हृदय और भिन्न प्रकृतिक स्त्री-पुरुषोंका विवाह सम्बन्ध और उनका दाम्पत्य-जीवन प्रदर्शित किया गया है। अनुवादक, धन्यकुमार जैन । पृष्ठ ४०० । जिल्द सुन्दर और मजबूत । मूल्य ३१ तीन रुपये ।

‘भेड़ियाघसान’

ह स्प्यसाचार्य परशुराम-रचित

अनुवादक—धन्यकुमार जैन

हिन्दीमें यह एक अनोखी पुस्तक है, जिसमें आप ऊँचे दर्जेका हास्यरस पावेंगे। हँसते-हँसते छोट-पोट हो जायेंगे। बढ़िया एन्टिक कागज़पर सुन्दर टाइपमें छपी हुई, लगभग २०० पृष्ठ और ३५ व्यंग्य-चित्रोंसे सुसज्जित सुन्दर जिल्द !! मूल्य सिर्फ़ १॥ ४०, पो० ॥

‘गल्पगुच्छ’

पहला भाग

इसमें कविवर श्री रवीन्द्रनाथ ठाकुरकी कुछ अटल कहानियाँ हैं, जो हमारे समाजकी परिस्थितियों काशी प्रकाश डालती हैं। अनुवादक—धन्यकुमार जैन । कपड़ेकी सुन्दर और मजबूत जिल्द । मूल्य १॥ ४०, डाकछूट ॥ आना । [यह संस्करण कुछ छे भागोंमें समाप्त होगा । शेष भाग क्रमशः प्रकाशित होंगे]

सचित्र
मासिक पत्र

‘विशाल-भारत’

वार्षिक मूल्य ६)
छ माही ३॥

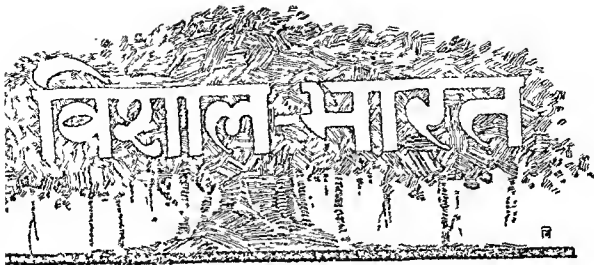
का

‘कला-ग्रंथ’ हिन्दी-संसारमें यहितीय वस्तु होगी

‘कला-ग्रंथ’ में शिल्प-कला और फाइन-आर्ट-विषयक उत्तम-उत्तम लेख रहेंगे। उसमें चित्र-कला, मूर्ति-कला, स्केचिंग-शिल्प, फाउन्-शिल्प, फाच-शिल्प, आदि समस्त प्रकारकी आर्टें (कला, सम्बन्धी वस्तुओंपर लेख और चित्र रहेंगे। इस ग्रंथमें रंगीन और सादे चित्र इतने अधिक होंगे कि यह ग्रंथ अच्छे चित्रोंका एक खासा ‘अलबम’ बन जायगा। मूल्य २॥ होगा।

पता—मैनेजर ‘विशाल-भारत’ कार्यालय, १२०।२, अपर सरकूलर रोड, कलकत्ता ।

कलकत्तेके एजेन्टः—चौधुरीजी, १६५।१, हरिमन रोड, बहाबाजार ।



‘ जेवम् सुन्दरम् ’ “ नायमारवा चलहीनेन लाभ ”

३ }

७ द्वाबर १९३० ; कार्तिक १९८७

{ अंक ४
पृष्ठांक २४

तरुण कलिकासे—

‘ एक भारतीया यात्रा ’

सजनि, वनराजिनी श्रींगार

समयक बल मालियोंकी कलमके वरदान,
चालिया—काटो भरी—क ऐ मृदुल अहसान,
सुग्ध मल्लोक्त नदयके मुँह तत्त्व अगाध,
चपल अलिनी परम सचित गूजनरी साथ,
एकी वागी हवाकी मानिनी पिलवाड,
हेनकर तरा मुझ इटला रहा है भाड,
खोल मत निज परिचोछ द्वार,
री सजनि, वनराजिनी श्रींगार ॥

भले आवे वायुवाही मित्रका नव राग,
तुलतुल गाव भले ही—‘जाग, प्यारी जाग’,
प्रेम प्यासे गीत गढ तरा सराह त्याग,
रागियोंका प्राण है, तरा अतुल असुराग,
मिन्तु वनदेवी, न सम्पुट खोल, तू मत जाग,
विश्वके राजारम मत बच मधुर पराग,
खुडी परछियाँ, कि तू व मोल ।
हाट है यह, तू हृदय मत खोल ॥

वृक्षके अन्तर-भवनकी री मृदुलतर शाक,
फलोंकी जतनी, सुगन्धोकी अमर अनुरक्ति,
छोड़,—तू वडभागिनी ये उभय छालच छोड़,
ठेडनी है री तुम्हें सिर फाटनेसी छोड़,
क्यों ? कि माना हिम-किरीटिनि माँगी है दान,
ले अमर ताहूय होना है तुम्हें करवान,
मिटेंगी ?—मिट जाय अगणित चाह,
सुदी रह, तू हो न देवि, तपाह ॥

हस रही है, और ? हँस लें मृग, तू मन बोल,
भोगियोंके हृदयको ममल न बनाकर मोल,—
तुच्छ-से अनुरागपर, बंध कर रही त्रे त्याग,
रागपर उनके बना अपमान भोगी नाथ,
चाह तेरी भी उन क्या नाशका गोदाम ?
समल अलिग्न छू न पाय पराग !
जिना भारत-भरखी मत जाग ॥
री सज्जिन, वनराजिनी अगार ।

साम्यवादका आचार्य कार्ल मार्क्स

श्री मथुरालाल शर्मा, १८७७

‘घृष्ट घृष्ट पुनरपि पुनश्च-इन चाक मन्धन्’

साम्यवाद कोई सत्ता नहीं है। यह एक विचारधारा है, जो अत्यन्त प्राचीन है और इसके अनेक भेद हैं। वर्तमान साम्यवादी किसी न किसी रूपमें निर्धन और धनवानका भेद मिटाकर मानव-समाजकी नवीन रचना करना चाहते हैं। इस विषयको हटानेमें किन साधनोंका प्रयोग किया जावे और समताकी स्थापना हो बुद्धिके बाद शासनका क्या स्वरूप हो, इस विषयमें अनेक मत हैं। उद्योगों उद्योगों वर्तमान संसारमें विषमता बढ़ती जाती है, क्योंकि उद्योग इसका विरोध भी प्रचल होता जाता है। पिछली शताब्दीके उत्तरार्द्धमें मशीनोंका आविष्कारक कारण व्यवसायी-जगत्में भारी उथल-पुथल मची, और दलोंकी पूँजी खिच-खिच पूँजीसिधियोंका पास इकट्ठी होने लगी। इनके परिणाम स्वरूप कुछ लोग अत्यन्त सम्पन्न तथा समृद्धिवाली बन गये, और अधिकांश लोगोंकी भरपूर भोजन तथा तन ढकनेकी वस्तु मिलना भी कठिन हो गया। इस भयङ्कर विषमताका लोगोंने विरोध करना आरम्भ किया और वर्तमान साम्यवादका प्रादुर्भाव हुआ। आजकलक समान तो नहीं, परन्तु फिर भी वैषम्य ‘समुच्चय समाज’ में देखते चला आता है और विचारशील पुरुषोंको यह हमेशा झलकता रहा है। अन्त्य

दलोंमें इनकी लोग समानता लक्षण समझते थे और नारनमें इसका मूल भावना विधान तथा कर्मका फल माना जाता था। ईसा और बुद्धने अपने अनुयायियोंमें सम्पत्ति जन्म विषमता मिटा दी थी, और भारतक सब आचार्योंने वास्तविक सुखकी प्राप्ति लिए सर्वस्व त्यागका उपदेश दिया है। खलीफा अबूबकर और उसमान राजकी ब्राह्मणों सब सुखलमानोंमें विभक्त कर दिया करते थे। बाणव्यने अपने ग्रंथशास्त्रमें सम्पत्तिही उपज, खपत या विभाग तथा व्यवसायोंका प्रबन्ध और बेकार तथा खी बच्चोंका पालन राजाका कर्तव्य बतलाया है। मोपम, होसिया, इसाया, सन्त अगस्तिन, सेकोने रोला आदि पारब्राह्मण धर्मपदश्रमणि भी सम्पत्ति वैषम्यको हटानेकी शिक्षा दी थी। प्रसिद्ध दार्शनिक पेट्रो निर्धनता तथा समृद्धिवाला दोनोंका विपरीत था। वह समादम्था चाहता था। टोमस मूरने अपने ‘उटोपिया’ नामक ग्रन्थमें सम्पत्तिका समविभाग आदर्श सुख संपन्नता लक्षण बतलाया है। अठारहवीं शताब्दीक अन्तमें एक अमेज़ संघ भोजनन अपने घरखानेक काम करनेवाले मजदूरोंक साथ आदर्श व्यवहार करना आरम्भ किया था और उनको उन्नत तथा सुखी बनानेका प्रयत्न किया था। फिर भी यह सब वास्तविक साम्यवाद नहीं था। साम्यवादका आरम्भ वास्तवमें उनसे

राष्ट्र-राष्ट्रों के मध्यमें हुआ था, जब विज्ञान के कारण दशोंकी पूँजी कुछ इन गिन लोगोंके हाथमें एकत्र होने लगी और श्रमजीवी, जो वास्तवमें उस पूँजीको उत्पन्न करनेवाले थे, श्रमाधिक और निर्धनताम तग आ गया। पूँजीवादक उन्धेरिणाम, भावी विनाशकी प्रतलता और मानव समाजकी नवीन रचनाकी मोर कार्ल मार्क्सने ससारका न्यान सर्वप्रथम प्रार्थित किया। उसको साम्यवादका आचार्य कहना चाहिए। कार्ल मार्क्सने साम्यवादी विचारोंको ससारक रामन स्वरिथत तथा एतिहासिक रूपम रखा और सन्ताराग्रय साम्यवादी आन्दोलनका सुलपात किया जो त अर्थ साना-रीस अधिनाधिक विस्तृत होता जाता है।

मार्क्सका जन्म ५ मार्च सन् १८१८ को जर्मनीक दक्षिण पूर्वा भागमें ट्रीर नामक स्थानमें हुआ था। उसका पिता अध्वरी था, पर उसने नाममात्रको ईसाई मत स्वीकार कर लिया था। १७ वर्षकी आयुमें कार्ल मार्क्सने योन विश्वविद्यालय में प्रवेश किया। उसने दर्शनशास्त्र तथा अन्य सामयिक विषयोंका विस्तृत और गहन अध्ययन किया। इस समय यूरोपका राजनैतिक, सामाजिक तथा भौतिक जीवन प्रदन्त चुम्ब था। नीचरी सत्ता-रीसके आरम्भमें नपोलियनक निरंतर तथा सर्वमहारक युद्धोंसे तग आकर जनता सन्निह तथा स्वरुसक लिए आतुर हो रही थी। इस अवस्थास लाभ उठाकर आस्ट्रियाक कूनीतिज्ञ मेटात्थने उन राजवर्गोंको, जो नपोलियनक समय मिहासन-युत कर दिय गये थे, विपनाकी काप्रसमें पुन अपनी अपनी गद्दीपर विधानका प्रस्ताव किया, और सय विजयी राजोंक प्रतिनिधियोंन उनको स्वीकार कर लिया। इस प्रकार कुछ समयक लिए निरकुश शासक पुन सिंहासनारुह हो गये, परन्तु ज्यों ही जनताकी बुद्ध धरान सिंगी, त्यों ही निरहसनाय निगोव होन लगा और फ्रांस राज्य सन्निह विचारपुनर्चित हो गये। साथ ही श्रमजीवियोंमें भी भारी हल खल हाने लगी। सम्पत्तिपस्यकी विहरलताको मजदूर लोग अनुभव

करने लगे और उसका हटानेके साधन ढूँढने लगे। कार्ल मार्क्सका पिता उसको बकाल बनाना चाहता था, पर वह केवल कानूनके अध्ययनसे सन्तुष्ट नहीं हुआ। उसने दर्शन इतिहास साहित्य, कला तथा न्यायशास्त्रका तलीनताक साथ अध्ययन करना आरम्भ किया और इन विषयोंमें प्रगतम पाठित्य प्राप्त कर लिया। उस समय हंगल अपने दार्शनिक विचारोंके कारण यूरोपमें अत्यन्त प्रसिद्ध हो रहा था। कार्ल मार्क्सने उसीक सिद्धान्तोंका अध्ययन किया और उनका उत्तर गहरा प्रभाव पड़ा। दार्शनिक हंगलके समान उसकी भी यही धारणा हो गई कि ससारमें एक स्थितिक परवात् दूसरी स्थिति विकास द्वारा नहीं, किन्तु कान्ति-द्वारा उपस्थित होती है। वह मानने लगा कि मानव समाजके विचारोंमें जो परिवर्तन होता है, वह विकासका फल नहीं है बल्कि कान्तिक वर्गोंका परिणाम है।

कार्ल मार्क्स मनक विषयोंका पारगति विद्वान् था, और यदि उसको अध्यापक बननका अवसर मिलता, तो वह बड़ी प्रसिद्धि प्राप्त कर लता, परन्तु अपने परपरा विपरीत विचारोंके कारण उस कटकारीपूर्ण मार्गका अनुसरण करना पड़ा। वह न बकाल बना, न अध्यापक, बल्कि सामयिक पत्रोंमें अपने विचार प्रकट करने लगा। सन् १८४२ में जब उसकी आयु केवल चौबीस वर्षकी थी, वह एक अच्छे जर्मन पत्रका सम्पादक नियत हुआ। सम्पादन कालमें कई आर्थिक विषयोंपर सम्मति प्रकट करनेकी आवश्यकता पड़ी। कार्ल मार्क्स केवल ऊपरी पाठि श्रम सन्तुष्ट होनेवाला व्यक्ति नहीं था। जब तक वह किसी विषयके अन्तस्तत्त्वमें डुबकी न लगा ले, अपना मत प्रकट नहीं किया करता था, अपने उसने अध्यापक के रूप में अध्ययन किया और उसमें सब गहरा प्रवेश किया। इस अध्ययनका फल यह हुआ कि वह साम्यवादी बन गया। उस और कान्तिवारी सम्पादकीय विचारोंके कारण उसका पत्र सरसरान बन्द करवा दिया और वह फ्रांस चला गया।

फ्रांसमें आकर उसने फीरियर, प्राउधन, सन्त साइमन

भादि प्र-निवादिशैली प्र-बोध प्र-व्यय दिया। य लोप एक प्रकारके साम्यवादी थे, परन्तु इनका फुलव प्रसिद्ध भराजस्ताकी मोर था। फ्रान्सीसी राज्यशास्त्रिक विचारोंका वह व्यक्तित्व रूप था। फ्रान्समें कार्ल मार्क्सकी एगलस भट हुई। यह एक जर्मन था, जो इंग्लैंडमें व्यापार करता था, परन्तु विचारोंमें सम्यवादी था। इसका दस धर्म-मार्क्सवादी प्रसिद्धी साम्यवादस भी परिचय हो गया। सन् १८४५ में उसकी फ्रान्स निकाल दिया गया, और वह अपने मित एगलस साथ दूसरों नगमें जाकर रहने लगा। यहाँ उसने जर्मन धर्म-विचारोंका एक सच स्थापित किया, और उनकी मोरस एक पत्रा सम्पादन करने लगा। इस समय मार्क्सकी प्रसिद्धि जर्मनी, फ्रान्स और बलजियममें सर्वत्र फैल चुकी थी। सन् १८४७ में परिवर्ती जर्मन साम्यवादी लीगने उसको तथा एगलसको निम्नित किया, और लीगकी मोरस एक घोषणापत्र तैयार करनेकी प्रार्थना की, जो १८४८ में प्रकाशित हुआ। इसमें भगल वप जर्मनी तथा फ्रान्समें शान्ति होने लगी। बलजियम सरकारको यह प्य हुआ कि कहीं कार्ल मार्क्स उनके देशमें उत्पात न करावे इसलिए उसने लूल्सस भी निकाल दिया गया। इस समय जर्मनीमें शान्ति का समय था, और लोकबलने सच राजनियम सिधिल कर डाले थे, इसलिए कार्ल मार्क्स अपने दूसरे वापस चला गया। वहाँ, जाकर उसने पुनः एक पत्र सम्पादन करना प्रारम्भ किया, और शान्तिकारी विचारोंकी धारा प्रबल प्रवाहस दशमें फैलने लगी। सन् १८४९ में उसका पत्र सरकारने जप्त कर लिया और उसको दसस निकाल दिया गया। तदनन्तर वह इंग्लैंडमें जा बसा, और सन् १८८२ में उसका दहान्त हुआ, सब तक वह प्रायः यहाँ रहा। केवल आन्दोलन कार्यके लिए वह रूसी-रूसी यूरोपमें भागा जाता करता था।

कार्ल मार्क्सका अधिकांश समय 'यूजी' नामक ग्रन्थकी रचना में व्यतीत हुआ था। यह तीन खंडोंमें १८८०-८१ में एक ग्रन्थ है, जिसमें प्रथम उपखंड जीवन शालमें

मोर जग दो उसका मरगोपरांत प्रकाशित हुए थे। इसके अतिरिक्त 'विशाल परिवार' 'मरगोपरा-नीमास', 'प्रान्सकी शान्ति', 'धर्म, वतन और यूजी' भादि कई ग्रन्थ भी उसने लिखे हैं। पेरिसकी साम्यवादी जर्मन लीगकी मोरस वतन जो घोषणापत्र प्रकाशित किया था, वह भी साम्यवादी साहित्यमें एतिहासिक दृष्टिसे एक मूल्य ग्रन्थ है। वास्तवमें 'यूजी' और 'घोषणापत्र' में कार्ल मार्क्सक मर्मपूर्ण सिद्धान्तोंका समावेश होता है, परन्तु कार्ल मार्क्सक मूल ग्रन्थोंका अध्ययन और मनन बड़ी टेढ़ी खीर है। उसके ग्रन्थोंका मर्मज्ञ अनुवाद अवश्य हो गया है, परन्तु फिर भी उसकी शैली इतनी क्लिष्ट और विषम, भाषा दुर्बल, मीमांसा सूक्ष्म और विचारधारा इतनी गहन है कि यदि पाठकका अध्ययन गहन और धैर्य भराधारण नहीं है तो वह कार्ल मार्क्सक ग्रन्थोंक सौ पचास पृष्ठ पढ़कर ही छोड़ देगा।

मुख्यतः का नामक तीन सिद्धान्त हैं, प्रथम इतिहासकी भौतिक व्याख्या, द्वितीय 'यूजी'-मर्मदृष्टि नियम और तृतीय समूह विमर्श। इन तीनों सिद्धान्तोंकी उपर्युक्त भवन ग्रन्थोंमें विवाद व्याख्या की है, और इनके प्रतिपादन तथा व्यवहारक कारण उसको आजन्म यातनाएँ भोगनी पड़ीं। कार्ल मार्क्स मृत्यु पश्चात् इतना प्रबल प्रेमी था और अपनी अन्तरात्माका इतना आशाकारी था कि अपने सिद्धान्तोंको व्यापक सुखपूर्वक जीवन निर्वाह करनेक बजाय उसने अपने सिद्धान्तोंका प्रचार करत हुए आजन्म कष्ट भोगना ही अच्छा समझा। उसी प्रकार वर्तमान मानव विचारोंपर उसके सिद्धान्तोंकी गहरी छाप है। आधुनिक इतिहासको समझनेके लिए कार्ल मार्क्सस परिचय होना अत्यन्त आवश्यक है। वह वर्तमान संस्कृतिका एक अंशमें निर्माता कहा जा सकता है। इस सक्षिप्त लेखमें उसके सिद्धान्तोंकी मोर सक्त मात्र ही किया जा सकता है।

इतिहासकी भौतिक व्याख्या

कार्ल मार्क्सका मत है कि इतिहास जो संपूर्ण, उथल-पुथल, विरास भादि होता है, उन सबका मुख्य कारण मारिक्स

दशा है। उसके मतानुसार साम्राज्योका उत्थान और पतन, संस्कृतियोंका विकास, धर्मोका प्रादुर्भाव और प्रचार सब आर्थिक कारणोंसे होता है। कार्ल मार्क्स अन्य कारणोंको उपेक्षा नहीं करता, पर आर्थिक कारणोंको प्रधान मानता है। उसका कहना है कि प्रत्यक्षमें हमको मालूम नहीं पड़ता, पर वास्तवमें मानव-चरित और मानव-विचार आर्थिक परिस्थितिके फल हैं। कार्ल मार्क्सकी धारणा है कि इतिहासमें आर्थिक स्थितिके अनुसार विचारका विकास होता रहता है। सामाजिक, धार्मिक, राजनैतिक तथा भौद्योगिक संस्थाएँ इस विचारके भिन्न भिन्न साकार स्वरूप हैं। विचार-विद्यसमें एक ऐसा समय आ जाता है, जब क्रान्ति अनिवार्य हो जाती है। विकासके विरोधी कारणोंको नष्ट करके क्रान्ति विचार-प्रगतिके मार्गको निश्चिन्त बनाती है। फिर आर्थिक कारणोंसे विचार-विकासमें रोक लगने लगती है और उनको हटानेके लिए फिर क्रान्ति होती है। इस प्रकार संसारमें स्वतन्त्रताका विकास हो रहा है। मार्क्स विज्ञेताओंको, भूस्वामियोंको या पूँजीपतिओंको उनके दुल्मोंके लिए दोषी नहीं ठहराता। उसका कहना है कि विशेष आर्थिक व्यवस्थाके कारण उनका कठोर होना और स्वार्थी बनना स्वाभाविक ही है। साथ ही उसके मतानुसार शासकों, भूस्वामियों तथा पूँजीपतियोंके विरुद्ध किसानों या श्रमजीवियों द्वारा क्रान्ति उत्पन्न करना भी स्वाभाविक बात है। अपने मतकी पुष्टिके लिए मार्क्स दो क्रान्तियोंका उदाहरण देता है; एक भूत और दूसरी भविष्यत्। जब शासकों और जागीरदारोंने ऊपकोंको कुचल-कुचलकर अपने सुख और विलासके सामानोंकी वृद्धि की और उनको भय और वक्के लिए भी मुहताज कर दिया, जब ऊपकोंकी अधिकता कमाई भूस्वामियोंकी गम्भीर बन गई, शासक या उसके सामन्तोंके मित्र अन्य सब हीन और मनादरणीय माने जाने लग, तो अन्तमें फ्रान्सकी राज्यक्रान्ति हुई, और उसके बाद उन्नीसवीं शताब्दीमें सर्वत्र क्रान्तिकारी विचार फैल गये। कार्ल मार्क्सके समय फ्रान्सके क्रान्तिकारी विचार वयपि कुछ

समयके लिए दब गये थे, परन्तु शीघ्र ही उन्होंने सम्पूर्ण यूरोपको अपनी विचारधारासे भाग्लावित करना आरम्भ कर



साम्यवादका आचार्य कार्ल मार्क्स

दिया था। मार्क्सका मत है कि स्वाधीनताके विकासमें फ्रान्सकी राज्यक्रान्ति अनिवार्य घटना थी। लुई सोलहवाँ, उसकी मददगारों, पिरावों, दलतन, मरत और रोबसपीयर तथा अन्य असंख्य लोग जो इस क्रान्तिमें सम्मिलित थे, वे सब अर्थद्वेषके हाथकी कटपुतलियाँ थे। स्वातन्त्र्य-विकास नाटकमें ये लोग अपनी-अपनी भूमिका निभाने दिखाने भाग्य थे। यह क्रान्ति स्वाधीनताका पूर्वार्द्ध था। उत्तरार्द्ध भय होनेवाला है। कार्ल मार्क्सके समयमें मशीनोंके आविष्कारके कारण पूँजीपतियोंकी सत्ता बढ़ने लग गई थी, और मजदूरोंकी दशा सोचनीय होती जाती थी। इस स्थितिके वह भावी क्रान्तिकी प्रस्तावना समझता था। वह कहता था कि पूँजीपतियोंकी पूँजी और श्रमजीवियोंकी निर्धनता बढ़ती

जावेगी और जब यह विपत्ति प्रमत्त हो उठेगी, तो मजदूर लोग कान्ति करंगे। जिसका फल यह होगा कि राक्षसिक सत्ता मजदूरोंके हाथमें आ जावेगी और सम्पत्ति का राण्ड-बंडा भेद मिट जावेगा। उस नये ससारमें पूँजी किसी विशेष व्यक्ति या समुदायकी मिल्कत नहीं मानी जावेगी, बल्कि मनुष्य-मात्तः उसपर अधिकार होगा। कार्ल मार्क्स पूँजीपतियोंको उनकी सभ्य-प्रभुतिके लिए दोषी नहीं दृष्टता। वह कहता है कि जब तक वर्तमान आर्थिक व्यवस्था चली दुई दे तब तक पूँजीपतियोंकी सत्ता आदि समृद्धि बढ़ना तथा उनका स्वार्थपरायण होना स्वाभाविक बात है। फिर वह कहता है कि स्वाधीनताके विकासमें यह व्यवस्था विपरीत रूप है इसलिए एक दिन इसका अन्त होना भी स्वाभाविक बात है। स्वाधीनताके विकासमें जैसे फ्रांसकी राज्यकान्ति अनिराध थी, उसी प्रकार यह द्वितीय क्रांति भी अनिराध तथा अवश्यम्भावी है। कार्ल मार्क्स स्वतन्त्रताके अग्रतिष्ठ प्रमाणा वर्णन करता है। इतिहासकी व्याख्यामें वह केवल यह बतलाता है कि क्या हो रहा है और क्या होनेवाला है। क्या होना चाहिए, वह वह नहीं कहता।

पूँजी समग्रका नियम

कार्ल मार्क्स प्रथमशतक अध्येयनसे इस नतीजपर पहुँचा था कि दूरएक प्रकारके धनधेका विस्तार और पूँजी बढ़ती जाती है। जो धनधा पहले अल्प मनुष्योंके हाथमें था, वह अब इस बीच कम्पनियोंके हाथमें आ गया है। उद्योगों धनधेका विस्तार बढ़ता जाता है, क्योंकि कम्पनियोंकी पूँजी भी बढ़ती जाती है। जब पूँजीपतियोंको पास पूँजी बढ़ती है, तो उसको वह फिर धनधेमें लगते हैं। इस प्रकार लोगोंकी सम्पत्ति खिच-खिचकर कुछ गिनतीके लोगोंके पास एकत्र होती जाती है। जिनके पास कम पूँजी है, वह कोई बड़ा लाभकारी धनधा चला नहीं सकते, इसलिए वह कम्पनियोंके हिस्से खरीद लेते हैं, परन्तु कुछ कालमें कम्पनीकी पूँजी इतनी बढ़ जाती है कि उसको बाहरसे रुपयेकी आवश्यकता नहीं रहती। इस प्रकार सब धनधा कुछ धनधेकोंके हाथमें

चला जाता है। कार्ल मार्क्सका कहना था कि एक ही प्रकारका धनधा रखनेवाली कई कम्पनियोंमें आपसमें मिलकर उस धनधेको चलानेकी भी प्रवृत्ति है। इससे वह उपज और खर्चको अपने यहाँ रखकर मनमाना लाभ उठा सकती है। इस प्रकार छोटी कम्पनियोंका यही कम्पनियों मिल जावेगी और पूँजीपतियोंको सफा कम होती जावेगी। होते होत ससारकी पूँजी अल्पमध्यक पूँजीपतियोंके कोषोंमें जमा हो जावेगी। जमींदारोंके विषयमें भी मार्क्सका यही मत है।

मनुष्य-विग्रह

मार्क्स पूँजीपति और धर्मजीवीको परस्पर घोर विरोधी मानता है। उसकी रचना है कि कुछ अर्थमें ससारके सम्पूर्ण मनुष्य पूँजीपति और धर्मजीवी इन दो समूहोंमें विभक्त हो जायेंगे। निर्धन मजदूरोंको अनकुवर चूसते हैं और चूसते जायेंगे। उद्योग-उद्योग पूँजीवाद बढ़ेगा, क्योंकि इसी इन दोनों समूहोंका विरोध भी अधिकधिक प्रबल होता जायगा। मात्स-रक्षाके लिए धर्मजीवी लोग संगठित होने लगेंगे। पहिले यह संगठन स्थानीय होगा, फिर देशव्यापी और अन्तमें अन्तर्राष्ट्रीय। जब अन्तर्राष्ट्रीय संगठन पूर्ण और दृढ़ हो जायगा, तब धर्मजीवीको विजय अवश्य होगी। तब यह नियम बनेगा कि पूँजी और धर्मपर सबका समान अधिकार हो। उस समय रक्षोपण्य धन्द हो जायगा। उस नवीन ससारमें सम्पत्तिवैषम्यका दुःख किसीको नहीं सतायगा। सब मनुष्य समान होंगे, न कोई राजा न रक, न चावर न ठाकुर, न अमीर न फकीर।

“पूँजी” नामक अपने महामन्थमें कार्ल मार्क्सने इन उपर्युक्त सिद्धान्तोंकी—इस रत्नसूची—विशद व्याख्या की है। अपने लेखोंमें भी वह वर्तमान परिस्थितिकी व्याख्या मात्त करता था। उसी यह व्याख्या ही अब मनुष्यका सन्दर्श था और मजदूरोंके लिए एक प्रकारका राण निमन्त्रण था। साम्यवादी सचकी मोरसे उसने जो घोषणापत्र प्रकाशित किया था, उसमें भी अजीम्बारी सचों द्वारा इन तीन सिद्धान्तोंका

वर्णन दिया था। यह ऐतिहासिक व्याख्या वास्तवमें
आद्वान्त काम देती थी। यही कारण था कि फ्रान्स,
जर्मनी तथा वचनविषयकी सरकारें उसको अत्यन्त भयानक
व्यक्ति समझने लगी थीं और अपने राज्यमें नहीं टिकने देती
थीं। घोषणापत्र वास्तवमें इतना क्रान्तिकारी, मर्मस्पर्शी
और भोजपूर्ण था कि “सरकारोंकी प्रस्तुत होना ही चाहिए
था। उसमें लिखा था—मानव समाज अधिग्रहण दो
समूहोंमें विभक्त होता जाता है—पूज्यपति और धर्मवीर।
धर्मवीरोंको अपने उदरपूर्ति भरके वेतन मिलता है और
पूज्यपति मालामाल होता जाता है। धर्मजीवियोंके
दल जो कारखानोंमें भर रहते हैं, वे पूज्यपतिके सैनिक हैं।
य लाग पूज्यपतिके ही नहीं, बल्कि मनीषिक भी दास
बनते जाते हैं। इसके बाद घोषणापत्रमें साम्यवादकी
व्याख्या की गई है, और उसकी अवगम्यभावितपर जोर
दिया गया है। अन्तमें कहा है—“साम्यवादी लोग अपने
विचारों तथा उद्देश्योंको द्विपानस घुणा करते हैं। वे इस
नातकी स्वरूप रहते हैं कि उनके उद्देश्यकी पूर्ति तभी होगी
जब वर्तमान आर्थिक अवस्थाओंका बलपूर्वक अन्त कर दिया
जावेगा। साम्यवादी क्रान्तिके भयसे शासक समूह
उत्पादमान होता है, तो दो। मजदूरोंके पास उनकी दासत्व
प्रखलाओंके प्रतिरिक्त और है ही क्या, जो जायगा ?
विजय द्वारा प्राप्त करनेको उनके सामने सारा ससार है। सब
वशोंके धर्मजीवियों, एक हो जाओ।”

विद्रोही प्रवृत्त सत्ताहीन इतिहासने बतला दिया है कि कार्ल
मार्क्सके तीनों सिद्धान्त सर्वोपरि ता सत्य नहीं है, पर
उसके मतकी कोई उपज्ञा भी नहीं कर सकता। अक्रान्ति
और एशियामें यूरोपने जो प्रभुता स्थापित की है, उसके
कारण आर्थिक ही हैं। शक्ति विस्तार और विजयकी
आकांक्षा उसमें अत्यन्त कम है। चीन, भारत, ईरान,
तुर्की और मिस्र आदि देशोंमें जो जाग्रति हुई है और
स्वातन्त्र्य सपना हुआ है, उनको भी गहन तलमें आर्थिक कारण
हैं। यूरोपीय महासमरका एक मुख्य कारण यह था कि

सब समृद्ध राष्ट्र अधिक समृद्ध होना चाहते थे और अपने
मालकी खपतके लिए पिछड़े हुए देशोंके बाजारोंकी खोजमें



उग्र साम्यवादी नेता कार्ल मार्क्स
साम्यवादके प्रवर्तकोंमें कार्ल मार्क्सके बाद
यही बड़े नेता मरने जाते हैं।

य। प्राचीन और मध्यकालीन इतिहास भी कार्ल मार्क्सकी
भौतिक व्याख्याकी पुष्टि करता है। गंगा, नील, दजला
और फुलत तथा यागरी सिक्यॉनकी घाटियोंमें आदि
सभ्यताओंका विकास होना, मध्य एशिया या जो कोई भी
मर्यादा आदि स्थान हो उसको पास और अनेक प्रभावसे
छोड़कर आर्थिक जातिवा एशिया तथा यूरोपमें फैलना, रोम राज्यका
पतन होना, भारतपर अनेक जातियोंके आक्रमण आदि
घटनाएँ इस बातकी साक्ष्य हैं कि आर्थिक परिस्थितिका
मानव इतिहासपर किनारा प्रभाव पड़ता है, परन्तु मानव-
हृदयकी उन्नति और नीचता, उसकी नैसर्गिक आध्यात्मिक
प्यास, कला-प्रेम आदिको भी गौण नहीं समझना चाहिए।
और वह सचता है कि तपस्या, ताजमहल-निर्माण

राकाट्रैल, ईसाका प्रेम, रोमविश्वरके नाटक—ये सब आर्थिक वृत्तके फल हैं। इतिहासमें राजनैतिक या आर्थिक स्वातन्त्र्यकी धारा ही अप्रतिहत वेगसे भागे नहीं बढ़ रही है, मानसिक और आध्यात्मिक स्वातन्त्र्यकी धाराका प्रवाह भी उस जैसा ही है, मरः काल मार्सकी भौतिक व्याख्या केवल भ्रमन, ठीक है, अधिभार या सर्वांगमें नहीं।

कार्ल मार्सके पूजी सप्रद-सिद्धान्तकी इतिहाससे अधिक उट्टि हुई है, पर उसका यह सिद्धान्त भी निर्दिष्ट नहीं है। शरछानोंके मालिक अधिराधिक धनवान तो भवश्यक होते जाते हैं, पर कारखानोंकी मर्यादा कार्ल मार्सके कथनानुसार पड़ नहीं रही है। इन कारखानोंमें हिस्सेदार भी बहुत होते हैं। पूँजीपतियोंकी संख्या भी कम नहीं हो रही है। समूह-विग्रहके विषयमें कार्ल मार्सकी भविष्यवाणी प्रायः ठीक निकली है। हममें विग्रह हो गया, और जिस समाज रचनाकी मानसने स्वरूपना की थी वह भी हो गई। इसके अतिरिक्त रात दिन जो कारखानोंमें हड़ताल हुआ करती है, वह भी समूह-विग्रह ही है। मजदूरोंका अन्तर्राष्ट्रीय संगठनकी ओर भी ध्यान भवश्यक है, पर राष्ट्रीयता और कार्ल गोरिका भेद-भाव भी संसारमें खूब फैल गया है। इंग्लैण्डका मजदूर पहले अपने राष्ट्रीय हितकी रक्षा करता है और फिर फ्रान्सके मजदूर भाईकी चिन्ता। गोर मजदूरोंकी काले मजदूरोंका सम्पर्क भी पसन्द नहीं है, और उनको वे अपने देशोंमें तो क्या, उन देशोंमें भी नहीं घुसने देते, जहाँ वे स्वयं परवर्ती हैं। इंग्लैण्डका मजदूर-पल कुछ लोगोंको छोड़कर गैर सब एक प्रकारसे साम्राज्यवादी है। ऐसी अवस्थामें मजदूरोंके अन्तर्राष्ट्रीय संगठन और उसके द्वारा सम्पत्ति-भेदका नाश तथा भादवी समाजकी स्थापना केवल स्वप्न नहीं तो क्या है? साम्यवादका प्रत्येक देशमें जोर बढ़ता जाता है, पर राष्ट्रीयता भी उनका साथ-साथ लगी रहती है। अपने-अपने देशोंमें सब मजदूर-सभाओं अपने-अपने हितमें लेना चाहते हैं, परन्तु जब अपने

अधिकृत देशोंका प्रश्न उपस्थित होता है, तो वे साम्यवादकी भूल जाते हैं और साम्राज्यवादी बन बैठते हैं। इस समय केवल रूस ही एक ऐसा देश है, जो राष्ट्रीयता और साम्राज्यवादकी बीमारीसे बचा हुआ है। जब मर्यादके सम्पूर्ण देश स्वतंत्र हो चुकेंगे, तो राष्ट्र प्रत्येक देशमें मजदूर-पल ही प्रबल होकर सत्ता अपने हाथमें लेगा, पर इसके लिए यह आवश्यक नहीं है कि हमकी भाँति क्रान्ति हो। जिन देशोंमें प्रतिनिधि-शासन है, वहाँ मजदूर लोग पार्लामेन्टमें अपना पक्ष प्रबल बनाकर गनाहो अपने हितमें ले सकते हैं। ऐसा जान पड़ता है कि भविष्यमें साम्यवादका जोर तो भवश्यक बढ़ेगा, पर इसपर भिन्न भिन्न देशोंकी राष्ट्रीयताका रंग बड़े धिना न रहेगा, और देश तथा कालके अनुसार यह भिन्न-भिन्न स्वरूप धारण करेगा। इस समय फ्रान्स, जर्मनी, अमेरिका, इंग्लैण्ड, रूस आदि राष्ट्रीय साम्यवादमें गहरा प्रवृत्त हैं। स्थूलतः इसका सिद्धान्त एक है, पर तो भी इसके साधन, उद्देश्य और सत्ता प्रत्येक देशमें भिन्न-भिन्न हैं। कार्ल मार्सके पथात् इन पचास वर्षोंमें साम्यवादके कई सम्प्रदाय बन चुके हैं, जिनमें सेन्टोकेलिज्म (हड़तालवाद), 'स्टेट सोशियलिज्म' (राज्य-साम्यवाद), 'गिल्ड सोशियलिज्म' (गण साम्यवाद) और 'बोलशेविज्म' मुख्य हैं। वैसे साम्यवादके इस समय १५ भेद माने जाते हैं। जो मत सम्पूर्ण संसारमें फैलना चाहता है, उसको स्थानीय परिस्थिति और सांस्कृतिक अनुकूल भवना रूप बनाना पड़ता है। यहाँ साम्यवादके भविष्य या भेद प्रभेदों पर विचार करना मुख्य विषय नहीं है।

कार्ल मार्सके सिद्धान्त चाहे निर्धिवाद न हों, पर पिछले पचास वर्षोंके इतिहासने यह भवश्यक सिद्ध कर दिया कि वह सचमद्रष्टा था। जिस समूह-विग्रह और तज्जन्य समताका उमने मन्देश दिया था, वह ठीक उसी रूपमें नहीं तो किसी न किसी रूपमें भवश्यक पड़ती हुई दिखाई देती है, इसलिए वर्तमान इतिहासको समझनेके लिए कार्ल मार्सके सिद्धान्तोंसे कुछ परिचय तो भवश्यक होगा चाहिए।

विदेशी रेल

श्री हरिसंकर शर्मा

अजी दज़रत ! क्या पूछते हो, मौलाना शौकत थानवीकी तरह हम 'स्वदेशी रेल' का 'सपना' थोड़े ही देख रहे हैं, जो कोरी कल्पनाके कवूतर उड़ाने बैठ जायें। 'स्वदेशी रेल' तो जब बनेगी, तब बनेगी ; मगर तो माँखों देखा, हाँ, माँखों देखा, 'विदेशी रेल' का हाल सुन लो। सुन क्या लो, जानते हम खुद भी सब कुछ हो। 'विदेशी रेल' में बैठते-बैठते मधुपुङ्गव हो गये तो क्या फिर भी तुम्हें उमका वर्णन सुननेकी ज़रूरत है। मच्छा, सुनो, ध्यानसे सुनो। तबीयतका 'पेन्डुलम' धामरकर विदेशी रेलकी बात सुनो।

हाँ तो धरकें घेरें या पुरकी परिधि को पारकर एक दिन मरने रामके सिरमें भी छेरकी सनक सवार हुई। जीवन-भरकी गाड़ी कलाईसे जो थोड़ी-बहुत पूँजी जमा हुई थी, वह गाँठमें बाँधी और चल पड़े सीधे साहदेरकी मोर। हमारा उद्यम ही कौनसा लम्बा-चौड़ा था, जो मुक़द़र पूँजी एकल होती। रोज़ कुमाँ खोदना और रोज़ पानी पीना। फिर भी काट-कपटकर तीर्थयात्राके लिए सौ दो-सौ रुपये तो जमा हो ही गये थे। खैर, हमने पहले रेल कभी नहीं देखी थी, न स्टेशनसे पाला पड़ा था, हाँ, इतना मबरय सुन रहा था कि रेलमें बैठकर मदीनोंका मार्ग टोंमें तय हो जाता है, माराम भी खूब मिलता है। अपने कहा—मरती जाती दुनिया है, चलो हाथ-पैर चलते-फेरते एक बार तीर्थ-यात्रा तो कर लें। फिर न जाने या हो ? बस, बड़ी भावना मरने रामको रेल तक घसीट आई।

पूछते ग़ुल्ले स्टेशनपर पहुँचे। मुसाफिरखाना यात्रियोंसे चाखच भरा हुआ था। बहुतोंग माँखें फाड़-फाड़कर दबा, परन्तु कोई भी परिचित न दिखाई दिया। थोड़ी देरमें एक यात्री और आया। मैं सामने ही खड़ा था।

वसने मुझे झुककर प्रणाम किया, मैंने प्रसन्न होकर मारीबाद दिया।

'कहिये, विरववड़मजी, कहाँ जानेका इरादा है।' —मैंने उल्लुक्ता-पूर्वक पूछा।

"महाराज ! मैं प्रयाग जा रहा हूँ, हरद्वार तो कई बार खान किये, मक्की बार परमात्माकी दया हुई तो त्रिवेणीमें गोता लगानेका विचार है।" —उस परिचित यात्रीने बड़े विनीत भावसे कहा।

मैं भी घरसे प्रयागका ही स्वरूप करके चला था, अपना एक परिचित साथी पाकर मुझे बड़ी प्रसन्नता हुई। विशेषकर इसलिए कि मैं यात्रा करनेका अभ्यासी न था, मेरे लिए प्रयाग तक पहुँचना एक बड़ी भारी समस्या थी। जब विरववड़मजीने मेरे प्रयाग चलनेकी बात मालूम हुई, तो वे बड़े प्रसन्न हुए, और बोले—“मबरय चलिए पकितजी ! आपको किसी प्रकारकी तकलीफ न होगी।”

“मच्छा, प्रयागकी तरफ जानेवाली गाड़ी कब छूटती है ?”

“रातके साढ़े तीन बजे।”—विरववड़मजीने कहा।

‘रातके साढ़े तीन बजे’, चलो बड़ ठंडा बक्क होगा। दिनमें तो मरि गरमीके जी पहरा जाता है ; परन्तु कोई बात नहीं, घरसे निकलकर माराम तो है ही नहीं। फिर धर्मका मार्ग है, बड़ा ही कंटकाकीर्ण है।

× × ×

विरववड़मजी सो गये, मैं जागता रहा। मुझे यात्रा करनेकी मादत नहीं थी, उधर मुसाफिरखानेमें इतनी चख-चख थी कि नींद हगम हो गई। तीगरे दर्जेका मुसाफिरखाना। वहाँ भला पड़ीका क्या काम। ज़रा शान्ति होनेपर स्टेशनपर बजनेवाला घंटा युगई दिया। मालूम हुआ कि तीन-बज गये। एक मोरसे माराज़ माई—“पूर्वक जानेवालो ! चलो, टिकट बट रहा है।”

‘बट रहा’ शब्द सुनकर मैं चौंका। ‘बट’ क्या मुफ्त रहा है। सारी उम्र विचारियोंको सिद्धान्त-कौमुदी रचानेमें बीती, बात-बातमें व्याकरणके नियम नार्कंक भागे नाचते थे। परन्तु थोड़ी देरमें ही यह जानकर समाधान हो गया कि विदेशी रेलके टिकट बिका नहीं—‘बटा’ करते हैं। उनको बिकना कहना रेलका प्रपमान करना है।

मैंने विरववल्भको जगाया और कहा—“तैयार हो जामो, तीन बज गये।” वह भड़भड़ाकर उठे और मांखें मलते मलते बोले—“लाइये, टिकट-बिकट लावें।”

मैंने उन्हें गाँठमें से दाम खोलकर दिये, वह अपना और मेरा—दोनोंका टिकट खरीदनेको चल दिये।

रेलमें कठिनातासे बीस मिनट रह गये थे, खिड़कीपर मादमियोंकी भीड़ जमा थी। सब ‘टिकट-टिकट, बिल्ला रहे थे, परन्तु विदेशी रेलका ‘ऐंग्लो इण्डियन’ बावू सभी मासमकुर्सीपर पका-पका खराटे ही भर रहा था। पुलिसके तीन कानिस्टबिल टिकटपरसे बाहर गिदकी तरह मंझा रहे थे। लोगोंकी चीख-पुकार सुनकर टिकट-बावू जमा, और उसने खिड़की खोली। यात्री मुक्तिका द्वार उन्मुक्त हुआ देख वही स्फूर्तिसे टिकट खरीदनेको लपके। उधर सिपाही लोग भी चौकने हुए, चौकसीके लिए नहीं, यात्रियोंका उपकार करनेके विचारसे।

‘कहाँ जाओगे भाई! लामो, हम टिकट ला दे’ इत्यादि बातें कहकर सिपाहियोंने यात्रियोंसे पैसे ऐंठने शुरू किये। जिसने उनसे टिकट मँगवाया, उसे ही दो भांने और पुलिस-देवताकी भेंट चढ़ाने पड़े।

कुछ जवामर्द सीधे टिकट-बावू तक पहुँच गये, तो उन्हें निराश होकर लौटना पड़ा। बावूने फिड़ककर कहा—“कहाँका टिकट? सीधी तरह क्यों नहीं बताता? जाओ रुपयेकी रोजगारी नहीं है। नोटके रुपये लामो, तब टिकट मिलेगा।”

रेल भांनेमें पन्द्रह मिनट रह गये, परन्तु बावूकी चढ़ी इतने भीड़ न उतरी। वह बराबर सब यात्रियोंसे टर्किर

खोलता रहा। उधर कानिस्टबिलोंकी परोपकारिताका टिकाना न रहा। जिसने उन्हें दो भांने दे दिये, उसे ही दूसरे दरवाज़ेसे टिकट ला दिया गया। हमारे साथी विरववल्भने भी ऐसा ही किया, और भी बहुतसे यात्री इसी प्रकार टिकट खरीदनेमें कामयाब हुए। कितने ही यरीब भादमी जो गिने-चुने दाम लेकर चले थे, रह गये।

वही जहोजहदक बाद टिकट लेकर प्लाटफार्मपर पहुँचे। गाड़ी खड़ी थी, चौपइये मुसाफिरोसे ठसा-ठस भर हुए थे। बैठें तो कहाँ बैठें, और जायें तो किधर जायें। सारे डिब्बे देख लिय, परन्तु तिल धरनेको जगह न मिली। विरववल्भने गार्डसे कहा—“देखिये, साहब! गाड़ीमें बैठनेको बिलकुल”

“भो: पागलका माफ़क मत बोलो. माम कुछ नाई जानटा, जहनुममें जाओ. दटो! ट्रेन स्टार्ट होता है।”—गार्डने बड़ी घृणासे उत्तर दिया।

गार्डका सूखा जबाब पाकर हम लोग फिर गाड़ीकी ओर लपके। देव योगसे एक खाली डिब्बा दिखाई दिया। इसीमें सीप्रता-पूर्वक बैठ गये। इसमें दो देवियाँ, पाँच बालक और उनके तीन साथी पुरुष थे।

हमारे बैठते ही गाड़ी चलने लगी। हमने जगह मिल जानेके कारण परमात्माको धन्यवाद दिया और उन पचासों साथियोंकी दशापर तरस खाया, जो चेचारे जगह न मिलनेसे प्लाटफार्मपर ही लड़खड़ाते रह गये थे।

थोड़ी देरमें हाथरस जंक्शन स्टेशन आया। यहाँ टिकट-चेकरने अपनी हैंची हमारी खिड़कीसे खड़खड़ाई, और लेबिल देखकर बोला—“भो, दुस लोग इस डिब्बेसे उठरेगा, ये इन्डियनस्के वास्टे नाई हाय। देखो, For Europeans only लिखा हाय।”

“साहब। यह तो तीसरा दर्जा है, भंगेज़ लोग इसमें क्यों बैठेंगे? गाड़ीमें बिलकुल जगह नहीं है। हमें इसीमें बैठा रहने दीजिए। क्री-बच्चोंको तकलीफ़ होगी।”—यात्रियोंने बड़ी नम्रतासे कहा।

“नाई, वको माट, टोमको हज़ार बार ठटलना होगा, माम भावी पोलीस बोलाता है।”

अधगोर चैकरकी धमकीसे हम लोगोंने बड़ डिब्बा खाली कर दिया। ड्रेटफार्मपर असबाबका ढेर लग गया। सोते हुए वधे बड़े दुखी हुए; मगर क्या किया जाता, साहबका हुम्न था, उसकी तामील करनी ज़रूरी थी।

ज्यों ही उस गाड़ीमें जगद तलाश करनेके लिए हम लोग इधर-उधर देखने लगे, त्यों ही गाड़ी चल पड़ी। और सब हाथ मलते रह गये। हमारे देखते-देखते ट्रेन धड़धड़ाती हुई निकल गई।

वकी मुसीबत, सारा प्रोग्राम बिगड़ गया, दूसरी गाड़ी बारह बजे जायगी, अब उसकी प्रतीक्षा करनी चाहिए। मापसमें सलाह-मशवरा हुआ, अभी तो सवा पाँच घंटे बाटने हैं। कदा काटे जायें? इसी च्यूतेरपर या बाहर। इस सवालको सोच-विचार हो रहे थे कि अचानक पुलिस मैन आकर बड़ी उदड़तासे बोला—“कहाँ जाओगे? चलो बाहर, ये जगद तुम्हारे लिए नहीं है। मुसाफिरखानेमें वकी।”

कानिस्ट्रिबलके ये वाक्य सबकी बरछीकी तरह लगे असबाब बहुत था, मत: बिषयसलभने प्रसिस्टेन्ट स्टेशन-मास्टरसे पूछा—“आप इजाज़त दें दें, तो हम लोग कुछ देर तक यहीं पड़े रहें।”

“नहीं, तुम लोगोंको बाहर जाना ही होगा पुनीस इन लोगोंको इस जगसे हटायो।”—स्टेशन-मास्टरने कहा।

छैर, साहब। क्लिपोंको सुँद-मणि दाम देकर सब लोग मुसाफिरखानेमें पहुँचे। चारों ओरसे यही आवाज कानमें पड़ रही थी—माई, यहाँ चोरी बहुत होती है, रोज़ किसी न किसीका दूक गायब होता है। अभी तीन घंटे हुए एक मारवाड़ी अपने कैश बक्सके लिए रो रहा था।

राम-राम करके समय बिताया। गाड़ीका बफ़ होनेपर स्टेशन पहुँचे। ट्रेन भाई, इसमें भी भीड़का टिकाना न था। बड़ी मुशब्दमोक साथ ज्यों त्यों कर उभरें बैठे। जिन बेचपर जितने मादमी बैठने चाहिए, उससे ज्यों उसपर

बैठे थे। नीचेका फर्श तथा असबाब रखनेकी जेबें घिरी हुई थीं। मादमीसे मादमीका सिर टकराता जाता था। पसीनेके पनाले बह रहे थे। साँस लेनेमें मुसीबत मालूम होती थी। दम छुटा जाता था। इतने ही में गाई दिखाई दिया।

“गाट साहब! मरे जाते है, जगद नहीं है, और डिब्बा लगवाइये।”—मुसाफिरने कहा।

“भोः, पागलका माफक मठ बोलो, ट्रेन स्टार्ट होता है। अब कोछ होने शकटा नहीं।”—उस अधगोर कर्मचारीने बड़ी लापरवाहीसे उत्तर दिया।

गाड़ी अपनी पूरी रफ्तारसे चल पड़ी। लोग चीखते-पुकारते रह गये। बैसाखकी गरमीने सबका सार निचोड़ लिया। ‘पानी पानी’की पुकार मची; मगर पानी कहाँ? थोड़ी देरमें एक स्टेशन आया, ‘पानी, पानी’ ‘भो पानी’। मगर कोई पानीवाला नहीं। मालूम हुआ, यहाँ एक पानीवाला है तो सही, मगर वह सिर्फ रातकी गाड़ियोंपर कभी-कभी बाल्टी लिये देखा जाता है। पाकी बक्तरमें बाथुभोंकी गाय-भैंसोंको चारा खाने तथा ग्रन्थ सेवाभोंसे ही बसे फुरसत नहीं मिलती।

यहाँसे भी तात्पुं जीभ लगाकर प्राये बड़ना पड़ा, पानीका पता नहीं। फिर एक और स्टेशनपर गाड़ी ठहरी, यहाँ भी पानीपाड़े नदारद। भला हो सेवासमितिके स्वयंसेवकोंका, जिन्होंने बड़ी कुर्ती और मुस्तीदोसे पानी पिलाया। जिसने पानी पिया, उसने ही उन्हें माशीवादि दिया और सेवा-समितिका गुण गाया।

अधकर भीड़ और कटोर गरमीके कारण हमारे डिब्बेमें दो स्त्रियाँ और तीन बालक बेहोश हो गये। साबके लोगोंने लूके छूटने लगे। ऐसी घबराहटमें एक मुसाफिरको दया आई और उसने चट रेलकी जज़ीर खींच दी। गाड़ी ठहर गई। गाड मुस्सेमें आकर बोला—“किस बडमासने चैन खींचा, मोकदमा चलाया जायगा। पञ्च, नैम्सू (मगला) स्टेशन आने दो।”

“माहव । ये श्री-वन्धव गमोय परमानन्द हैं इनके लिए कुछ खींचिए, ये चेपार मरे जाते हैं । इमीनिए ज़ोर खींची गई है । भाप जो कुछ कर सकते हो, इनके लिए ‘हफ़र करे ।’—उम दिक्केत कुछ सुमाफिरिसे बहा ।

“हम कुछ नहीं जानता, मर जाने दो, भच्छा, येन दिमने खींचा ? तुमने ? भगना टिकिट लाओ ।”—गाहने निहायन मगदिलीसे बहा ।

इतना ‘कनैव्व-पालन’ करनेक मननर गाहने फिर सीटी बजाई, गाड़ी चली और भगने स्टेशनपर पहुँची ।

दबला पशुचक्र गमने पहले गाहने येन खींचनेशन सम्बन्धो पुलिसके हाथसे किया ।

यानी—“मैंने बोई येरुमान्नी काम नहीं किया, भाप मुझे क्यों इस ट्रेनसे उतारते हैं ? गुनरेक रक्त ज़ोर खींचना कोई तुम नहीं दे ।”

गाहने—“नहीं तुमने हमें तग करनेके लिए गाड़ीको गैर-जहरी तौरपर टहामा । कोई खतरा नहीं था ।”

यात्री—“भाप कैसे कहते हैं कि खतरा नहीं था । पाँच भादसी भीड़ और गमके कारण सब तक बंदोश है उनकी जानपर बीत रही है । इसमें ज्यादा भीर सतत क्या होता ?”

गाहने—“नहीं, ऐसी मामूली बातोंके लिए गाड़ी नहीं टहराई जाती । तुमने क्या तुम किया है । भच्छा, जो कुछ हो, भरातमें भगनी सफाई देना ।”

पुलिसने उस सम्बन्धो दूसरे उतार लिया । वह बेहोश साफिर भी उतार लिये गये । गाहने कहा—“उन्हें जा हुआ है, ऐसी हालतमें ट्रेनमें वे नहीं जा सकते ।” टेशन-मास्टरने भी गाहनेक उपनपर स्वाद कर दिया । शेष सुमाफिर और उनक साथी ट्रेनसे उतार लिये गये । और खींचनेवाले सज्जन पहले ही पुलिसक हाथसे हो चुके, परन्तु इसपर किसीने ध्यान न दिया कि ऐसी घोर रसीमें रेलमें इतनी अधिक भीड़ क्यों है ?

एक यात्री शीचकी हाजतसे घुरी तरह व्यथित था, वह भी खोलकर भन्दर बैठ गया, परन्तु पहले उसने यह न

देखा कि उम टहोइ नहमें पानी है कि नहीं । बहुतेरा नल खटखटाया, पर दो-चार घूँटके मलावा उमसे अधिक पानी न निकला । चपारकी बहा सुमाविसे जान । नला हा गम भियाँ महबल, जिन्दान मरने लोटमेंसे इग सुमाफिरकी पानी दिया, भीर तब वह बादर भानेक बाबिल हुआ । टहोइ यह हाजत यथार और बिगाड़ी तो हिम्मत ही नहीं हुई कि उपर मौचक लिए जानेकी गोचना । यह था उम कडाककी गरमाई टहोइ नलका दाग ।

योर, धार-धार गाड़ी इतना स्टेशनपर पहुँची । यहाँ प्रबोध केफियत उधनेमें आई । गाड़ीकी खड़खड़ तीस मिनट हो गये, परन्तु वह टमसे मग न हुई । कारण पूरनेपर मालूम हुआ कि एक स्पेशल ट्रेन आ रही है, इसलिए गाड़ी एक घंटे बाद चलेगी । स्टेशनपर पुलिसका बहा पररा था । गाहनेक एक एक दिक्केसे लगा हुआ एक-एक सिपाही खड़ा हुआ था । कोई सुमाफिर दिप-गुल न दबना था, भीर न कोई व्यक्ति ट्रेनमेंपर टहल सकता था । भगरी, पुलिसमेंनी भीर स्टेशनक रमेशारिषोक विवाय भीर कोई दिहाई न देना था । स्पेशलके भानेके कुछ ही मिनट पहले एक भीर लगना हुआ । हमरी ट्रेनकी सब सिफरिसे बन्द कर दी गई जियसे कोई स्पेशलकी सकल भी न उग सके । उम समय जो बहा पवरा रहा था, मगर किया क्या जाता ? भगने बसकी कुछ बात नहीं थी । योही देखेमें स्पेशल भङ्गभङ्गाती हुई निकल गई । बन्द गाड़ीमें हमें केवल इतना हात हुआ कि एक तूफान था, जो भाया भीर बला गया । उसके कारण एक घंटेका बृष्ट हम लोगकी भी भोगना पड़ा । स्पेशलके निकल जानेपर गाड़ीको गिरदिकियाँ मोलनेकी इजाजत मिली । जो त्यों पर पूरे डेढ़ घंटे बाद हमारी गाड़ी चली और भगने स्टेशनपर फिर टहर गई । क्यों ? जब तक प्रभाव-मेल न निकल जायगा, गाड़ी भाने न बढ़ेगी । खैर, पौन पड़े यहाँ भी इन्तजार किया । इस स्टेशनपर तो पानी-पाइके पना भी न था । लोग प्याससे घुरी तरह पवरा रहे थे । गाहने दस था ।

यह एक और माफ़त आई। टिकट-बेकरने टिकट दमना शुरू किया और सबके भ्रमभावको बड़ी ठंडी नज़रसे ताका। काटेपर उठा-उठाकर तीला। नेरे एक साथीसे बेकरने कहा—“तुम्हारा भ्रमभाव बहुत ज्यादा है, १॥८ लाभो ।”

“नहीं, नहीं साहब ! हम तो पहले ही नाप-तोलकर सामान लाये हैं। यह विस्तार के और वह खानेकी गठरी। इन टुकड़ों पहननेके कपड़े और कुछ किताबें हैं ।”

“नहीं नहीं, बड़ो मत । १॥८ जल्द लाभो, निकालो बरना पुलीसक सुपुर् कर दिया जायगा ।”

“नहीं, साहब ! आप तो ”

“नो नो ज़ादा मत बोलो दाम निकालो, दर होता है ।”

उस बेचारे सुमाफ़िरने दोपहारी बेकरानी धाकमें माकर एक रुपया निकाला ।”

“लौकिये, साहब ! एक रुपया है ।”

“बेल, चौदा भाना और दगा ।”

“साहब ! भब नहीं है। यही दरया बड़ी मुश्किलसे निकला है ।”

“नहीं, बकना है, पागलका माफ़क, मज्ज़ा, बारा भाने और निकालो ।”

बेचारे सुमाफ़िरने ज्यों त्योंकर मठा माने और दिये और कहा—“लाइये रसीद ।”

“कैसी रसीद मांगता है, रसीद तो पूरे १॥८ की दी जायगी। रसीद लेना है तो १॥८ और निकालो ।

शरीब सुमाफ़िर भ्रमना-सा मुँह लेकर बैठ गया, और फिर रभीदका नाम भी न लिया ।

एक नहीं, तम डेनमें कितने ही सुमाफ़िरोंक साथ ऐसी ही बीती। सबने कुछ न कुछ भेंट चढ़ाकर ‘बेकर-देवना’ की पूजा की और ज्यों-त्यों कर हुदकाया पाया ।

धोकी देर बाद कानपुरसे भाने एक छोटेसे जकरानपर गाड़ी खड़ी हुई। उसका नाम इस समय याद नहीं रहा ।

यहाँ पचीस मिनट ठहरनेका समय था, लेकिन जब गाड़ी रवाना होनेमें दस मिनट रह गये तब एक बाबू हमारे डिब्बेके पास आकर बोला—“हटो हटो, जल्दी हटो, इसमें डाकका दफ़्तर भायेगा, फौरन खाली करो ।”

“बाबू साहब ! आप क्या कहते हैं, भब हम कहाँ जायें ? गाड़ी चलनेवाली है। किसी और डिब्बेमें जगह नहीं है ।”

“हटो, हटो, हम नहीं जानते। सरकारी काम है। जल्द हटो। (कुलियोंसे) इनका भ्रमभाव निकालकर प्लेटफ़ार्मपर रख दो। इनकी हुज्जतमें कहीं डाक न रह जाय ।”

बातकी बातमें प्लेटफ़ार्मपर भ्रमभावका ढेर लग गया। पन्द्रह-बीस जितने सुमाफ़िर उस डिब्बेमें थे, सब उतार लिए गये ।

इतने ही में इजिनने सीटो दी और ट्रेन चल पड़ी ।

हम लोगोंको इतना भी भ्रमसर न मिला, जो दूसरे डिब्बेमें जगह भी देख सकते ।

“भब यहाँसे प्रयागको गाड़ी कब जायगी ?”—एक सुमाफ़िरने बाबूसे पूछा ।

“दो घंटे बाद ।”

“इससे पहले ?”

“कोई नहीं, मेल जायगा, उससे तुम लोग नहीं जा सकते, क्योंकि वह यहाँ खड़ा नहीं होता ।”

दो घंटे तक सुमाफ़िरछानेमें रहे-पड़े वक्त काटा। बड़ी मुश्किलसे गाड़ीका वक्त हुआ। फिर भेड़ बकरीकी तरह उसमें भरे जानेके लिए चले। गेटपर बाबूने टिकट दखने शुरू किये ।

“मो ! तुम्हारा टिकट भब काम नहीं दे सकता, उसकी मियाद बीत गई। इतना वक्त कहाँ लगाया सहादरेसे यहाँ तक पहुँचनेमें इस क्रूर दासम। नहीं, इससे तुम नहीं जा सकते ।”—बेकरने कहा ।

“बाबूजी, इसमें हमारा क्या दोष है ? हम तो भब तक

इलाहाबाद पहुँच गये होते। रेलवालोंने हमें कई जगह फिजूल क्यों उतारा ?”

“नहीं, हम कुछ नहीं जानते। तुम लोग दूसरा टिकट खरीदो, नहीं तो वापस जाओ। रास्ता छोड़ो, दूसरे मुसाफिरोँको माने दो।”

बहुत कहा-सुनी की, पर उस बाधूने एक न सुनी। क्या करते, हमने यहाँसे प्रयागका एक दूसरा टिकट और कटाया।

थोड़ी देरमें गाड़ी भाई, इसमें भी खूब भीड़ थी, परन्तु हम लोग कहा जी करके बैठ ही तो गये। मनमें कहा कि कब प्रयाग भावे और कब इस पापकाण्डसे मुक्ति मिले।

घोर प्रतीक्षा और सख्त मुसीबतक बाद मालूम हुआ कि प्रयाग अब केवल दस-बारह मील है। यह जानकर जानमें जान भाई। सोचा, चलो अब थोड़ी देरमें उस रेलके रगड़से छुट्टी मिलेगी।

इलाहाबाद स्टेशन आया, सब लोग गगकी जय बोलकर उठे और गेटकी ओर बढ़ने लगे। इतने हीमें एक पुलिस-मैनने भाकर कहा—‘तुम सब लोग यहीं रुक जाओ, इस गाड़ीमें एक मुसाफिरकी चोरी हो गई है। सबकी तलाशी ली जायगी।’

“जमादार साहब, हमें चोरीस क्या मतलब। गंगा नहाने भाये हैं, चले जायेंगे। हम तो अपने बिन्बेसे उठकर भी वहीं नहीं गये। हमें आप क्यों रोकते हैं ?”

“नहीं, चलो, थानेको, वहाँ दारोगाजीस जो कुछ कहना हो, कह लेना ; चलो, लौटो, उधर है रेलका घाना।”

“नहीं, जमादारजी ! हमारे लिए तो आप ही थानेदार हैं। हम लोग बहुत थके हुए हैं, रास्तेकी काफी मुसीबत बरदाश्त कर चुके हैं, अब और भाफ़तमें न दालिये। हमें त्रिवेणीमें गोता लगाने दो। आपकी भी पुण्य मिलेगा।”

“नहीं, पुत्र पुत्र हम नहीं जानते, उठाओ मसबाब और चलो थानेको।”

“अजी हवलदार, बखिय.....”

‘क्यों यकते हो, क्या ज़बरदस्ती जाना चाहते हो ?’

हम और हमारे साथी इस नई मुसीबतको देखकर बड़े पचराये। सग़ी मिश्रत-खुशामदका सिपाहीपर कुत्र मसर न हुआ, भन्तमें सबने मिलकर दस रुपये देकर इस व्यर्थकी भापत्तिसे पीड़ा छुटाया।

राम राम टाक स्टेशनसे बाहर निकल। यहाँ तंगिवाले, कुलियों और पटौने जो दुर्गति की, उसका वर्णन तो मनावरयक और मम्रासगिक है।

एक इक्केपर बैठकर सोधे त्रिवेणी पहुँचे। खूब नहाये-धोये और भगवानका स्मरण किया। तीर्थके पुण्य-प्रतापसे सारी हयारत उतर गई और तबीयत खुस हो गई। पूजा-पाठक बाद भोजन किया और फिर धर्मशालामें जाकर ऐसे सोये कि दूसरे दिन सुबह भाठ यजे माँखें खुलीं।

दूसरे दिन फिर त्रिवेणी-स्नानके लिए चल पड़े। रास्तेमें सुना कि कल गयासे भागे वह मुसाफिर-गाड़ी जिसमें हम भाये थे, एक मालगाड़ीसे टकरा गई। कारण पृष्ठनेपर मालूम हुआ कि उस गाड़ीके गाँव और झाड़र इतनी अधिक शराब पी गये थे कि ज़रूरतसे ज्यादा पागल बन गये, और नसेकी हालतमें उन्हें ‘डोकिन’ या ‘लाइन क्रियर’ का कुछ भी ध्यान न रहा। इलाक़ उसी लाइनकी ओर ट्रेन बढ़ाई, जिसपर मालगाड़ी खड़ी हुई थी। मालके तो इज्जत और बिन्बोंका ही नुक़सान हुआ होगा, परन्तु सवारी गाड़ीक कितने ही मुसाफिर मर गये और पचासोंके सख्त चोट भाई।

इस रेलकी दुर्घटनाको सुनकर अपने रामका दिल दहला गया। भगवानकी धन्यवाद दिया और त्रिवेणीमें बड़ी अर्द्धापूर्वक गोते लगाकर भक्ति भावसे कहा—

‘गये यद्दाराजी, तेरा ही प्रताप है जो आज रेलके रगड़से हमारे प्राण बच सके। देवि ! तू धन्य है, तेरा सुधरा इशालिए सारे ससारमें विख्यात है।’

देख चबल युद्ध-पट्ट-पदचार
लुटाता स्वर्ण राशि कनियार,
हृदय फूलों में लिए उदार
नर्म नर्मन्त्र सुगंध-मन्दार ।

तुम्हारी पी सुख वास तरंग
भाज बौरे भौरे सहकार,
चुनाती नित लवंग निज भग
तन्त्रि । तुम-सी बनने सुकुमार ।

लालिमा भर फूलों में, प्राण !
सीखती लाजवती युद्ध-लाज,
नाथवी करती भुक सम्मान
दख तुम में मधु क सब साज ।

नवेली बेला सर की द्वार
मोक्षिय मोती की सुसकान,
मोगरा कर्ण-कूल-सा स्फार
मंगुलियाँ मदन बान की बान ।

तुम्हारी तनु-नानिमा लघुभार
बनी युद्ध व्रतति प्रतति का जाल
युद्धलता सिरिस सुकुल कुकुमार
विपुल पुलकावलि बीना डाल ।

कुसुम में चल मलि, जल में नीन,
सरसि-वन में सरोज-मृग-बाल,
विटप में खजन चटल, प्रवीण,
नीलिमा नभ में नयन विशाल ।

प्रिये ! कलि कुसुम-कुसुम में भाज,
मधुरिमा मधु, मुखमा पु विक्रम,
तुम्हारी रोम-रोम कृषि न्याज
का गया मधुवन में मधुमास ।

(३)

वितरती यह वन मलय समीर
चाह, मुग्धि, स्वप्न, सुग्धि, सुख, गान,
मार केशर सार रोम समीर
हृदय हुलसित कर, पुलकित प्राण ।

बेलि-सी फैल फैल नयनजाल,
चपल, लघुपद, लहलह, सुकुमार,
लिपट, लगती मलयानिल गात
मूम, भुक भुक, सौरभ के भार ।

नील-नभ की सरसी में प्राप्त
खोल रेशम-दल, परिमल जाल,
फूटता मलयानिल जलजल-
प्राण ! चबल तर क मलि बाल ।

भाज तृण-द्वंद्व, खग मृग, पिक कीर,
कुसुम कलि, व्रतति विटप सोच्छवास,
मखिल माकुल, उत्कलित, मधीर,
मदनि, जल, मखिल, मनल, माकाश ।

भाज वन में पिक, पिक में गान,
विटप में कलि, कलि में सु विक्रम,
कुसुम में रज, रज में मधु, प्राण !
सलिल में लहर, लहर में लास ।

देह में पुलक, उरों में भार,
ध्रुवों में भंग, दगों में बान,
मधर में मधुन हृदय में प्यार,
गिरा में लाज, प्रणय में मान ।

तद्वप विटपों से लिपट सुजात
सिहरती ललिका मुकुलित गात,
सिहरती रह रह सुल स, प्राण !
लोम ललिका बन बोमल गात ।

गन्ध गुजित कुजों में भाज
दोषे बाँहों में छायालोक,
छाया युद्ध हरित छदों का छाज
खदे हुम, तुम को खड़ी विलोक ।

मिल रहे नवल जेलि लह, प्राण !
शुकी शुक्र, हृष हसिनी संग,
लहर-सर, सुग्धि-ममीर विदान,
मृगी मृग, कलि मलि, विरय पतंग ।

मिलें मधुरों स मधुर समान,
नयन से नयन, गात स गात,
पुलक स पुलक, प्राण स प्राण,
भुजों से भुज, कटिस कटिरात ।

भाज तन-तन, मन मन हो लीन,
प्राण ! सुख सुख, स्मृति-स्मृति चिर सात
एक क्षण—मखिल दिशा-बधि हीन
एक रस—नाम रूप मन्नात ।

श्रीयुत डा० शंकरलाल गुप्त, एम०बी०, बी०एस०

स्वास्थ्यशालाओंके उद्देश्य

यह सभी लोग मानते हैं कि किसी रोगके इलाजमें सफलता तभी प्राप्त हो सकती है, जब रोगीका विश्वास तथा सहयोग प्राप्त हो सके। जैसा जैसे रोगमें—जो बहुत दिनों तक चलता है—रोगीके विश्वास और सहयोगको प्राप्त कर भन्त तक स्थिर रखना बड़ा कठिन होता है, परन्तु बिना रोगीके सहयोगके रोगसे निश्चित होना भी उतना ही कठिन होता है।

यह पुराना विचार कि क्षयरोगमें आराम, पुष्ट भोजन और स्वच्छ वायुसे लाभ होता है, आज भी चरितार्थ होता है, परन्तु इनसे लाभ उसी हालतमें हो सकता है, जब उनका प्रत्येक रोगीकी आवश्यकतानुसार विधिवत्क प्रयोग किया जाय।

क्षयरोगीकी पूर्व दिनचर्या प्रायः दोषपूर्ण होती है। यदि ऐसा न हो, तो उसे क्षयरोग ही क्यों हो। इसलिए रोगीको स्यायीरूपसे लाभ पहुँचानेके लिए न केवल उसके बड़े निवारणकी ही आवश्यकता है, परन्तु उसकी जीवनचर्या सुधारकर उसके भावी जीवनको नियमित बनानेकी भी बड़ी प्रबल आवश्यकता होती है।

क्षयरोग एक संक्रामक रोग है, इसलिए रोगीकी देख-भाल और उसका इलाज इस ढंगसे होना चाहिए कि दूसरोंको, जो उसके पास रहते हैं, रोग न लग सके।

उपयुक्त उद्देश्योंको सामने रखते हुए कुछ कालसे क्षयरोगके इलाजके लिए और उससे बचने तथा क्षयरोग-सम्बन्धी अन्य समस्याओंके हल करनेके लिए हर देशमें कुछ संस्थाएँ स्थापित की गई हैं। इन संस्थाओंमें क्षयरोगी निरन्तर विशेषज्ञोंकी अध्यक्षतामें रहकर उनके आदेशानुसार चलते हैं, और इनको स्वास्थ्य-सम्बन्धी नियमोंके अनुसार चलानेकी कठोर व्यवस्था की जाती है। ऐसी

संस्थाओंको स्वास्थ्यशाला (Sanatorium) कहते हैं। ये बहुधा पहाड़ी तथा अन्य श्रेष्ठ जलवायुके प्रदेशोंमें स्थित होती हैं।

सबसे पहली स्वास्थ्यशाला डा० बोर्डिंगटनने सन् १८४० में खोली थी, परन्तु उसको सफलता प्राप्त नहीं हुई। सबसे पहली सफल स्वास्थ्यशाला सन् १८५६ में डा० श्रीमरने जर्मनीमें खोली थी। अमेरिकामें सबसे पहले सफल स्वास्थ्यशाला डा० टुडोने सन् १८८४ में स्थापित की थी। इसके बाद इन देशों तथा अन्य देशोंमें भी बहुत सी स्वास्थ्यशालाएँ खोली गईं। इस समय भारतवर्षमें लगभग दोस्र स्वास्थ्यशालाएँ हैं।

स्वास्थ्यशालाकी चिकित्सा-पद्धति

भिन्न-भिन्न स्वास्थ्यशालाओंमें उपयुक्त उद्देश्योंकी पूर्तिके लिए जिन जिन रीतिविधियों का प्रयोग किया जाता है, उनमें परस्पर कुछ अन्तर होता है, परन्तु उसूल सबका एक है। सब स्वास्थ्यशालाओंमें विशेषज्ञोंकी अध्यक्षतामें क्षयरोग-निवारणमें प्रधानतः स्वच्छ वायु, आराम या परिरक्षक और पुष्ट भोजनसे काम लिया जाता है।

स्वच्छ वायु—स्वास्थ्यशालाओंमें क्षयरोगके इलाजमें स्वच्छ वायुपर सबसे अधिक जोर दिया जाता है। स्वच्छ वायुसे क्षयरोगमें बहुत लाभ होता है। स्वास्थ्यशालाओंमें ऐसी व्यवस्था की जाती है कि क्षयरोगीको निरन्तर चौबीसों घंटे स्वच्छ वायु मिलती रहे। गर्मीकी ऋतुमें रोगीको लगभग चौबीस घंटे बाहर खुली हवामें रखा जाता है। शीतऋतुमें भी दिनमें रोगीको खुली जगह या बरामदेमें रखा जाता है, और यदि सर्दी अधिक न हो, तो रातको भी सोनेका प्रबन्ध बरामदेमें ही किया जाता है। रोगियोंके कपड़े इस ढंगसे बने होते हैं कि जिनमें धूप और हवा भली प्रकार जा सके।

आराम या परिश्रम—क्षयोपचारमें आराम या परिश्रम दोनों ही अपना स्थान रखते हैं। स्वास्थ्यशालाओंमें विशेषज्ञोंकी अध्यक्षतामें रोगीके भवस्वानुसार दोनोंका विधिपूर्वक प्रयोग किया जाता है। साधारणतः जब तक रोगियोंको ज्वर रहता है, उनकी नाड़ी तीव्रगामी बनी रहती है और उनका वजन नहीं बढ़ता, उनसे पूर्ण विश्रम कराया जाता है।

व्यायाम—जब रोगियोंका ज्वर छूट जाता है, तो उनसे व्यायाम कराया जाता है। 'मिन्न-मिन्न स्वास्थ्यशालाओंमें मिन्न-मिन्न व्यायाम-विधियोंका प्रयोग होता है।

परिश्रम—जब रोगी भली प्रकार व्यायाम करने लगता है, उसको कुछ काम करनेको दिया जाता है, और उस कामकी माता कमरा: रोगीके सामर्थ्यानुसार धीरे धीरे बढ़ाई जाती है। मिन्न-मिन्न स्वास्थ्यशालाओंमें परिश्रमकी पृथक् पृथक् विधियाँ होती हैं।

भोजन—स्वास्थ्यशालाओंमें रोगीके भोजनपर भी विशेष ध्यान दिया जाता है। भोजनका समय नियत होता है।

नियमित जीवन—स्वास्थ्यशालाओंके इलाजका मुख्य उद्देश्य रोगीके जीवनको नियमित बनाना है। इस सम्बन्धमें रोगियोंको केवल मौखिक शिक्षा ही नहीं दी जाती, परन्तु उनको नियमपूर्वक रहनेका अभ्यास भी कराया जाता है। रोगीके खाने-पीनेका, आरामका, काम करनेका, सोच इत्यादिका, हर एक छोटी छोटी बातका समय नियत होता है। अच्छी स्वास्थ्यशालाओंमें इन स्वास्थ्य-सम्बन्धी नियमोंके पालन करनेकी कठोर व्यवस्था होती है। वस्तुतः किसी स्वास्थ्यशालाके इलाजकी सफलता उसी सीमा तक सम्भो जा सकती है, जिस सीमा तक वहकि निकले हुए रोगी घरपर जाकर स्वास्थ्य-सम्बन्धी नियमोंका पालन करते हैं।

दूसरी शिक्षा स्वास्थ्यशालाओंमें क्षयरोगके बचनेके सम्बन्धमें दी जाती है और इससे रोगके उत्क्रमणसे बचनेके प्रकार-कार्यमें बड़ी सहायता मिलती है। स्वास्थ्यशालाओंमें रहकर

रोगीको पूर्ण विरवास हो जाता है कि क्षयरोग एक संक्रामक रोग है, जो रोगियोंके द्वारा एक जगह धूमने इत्यादिकी दुरी भादोंसे फैलता है, इसलिए वह केवल स्वयं ही इन दुरी भादोंको दूर करे, और अन्य पुरुषों भी इनको छोड़नेका अनुरोध करते हैं।

स्वास्थ्यशालाओंसे लाभ

स्वास्थ्यशालाओंसे निम्न-लिखित लाभ हो सकते हैं—

(१) विशेषज्ञकी अध्यक्षतामें रहनेसे रोगीको मन प्रसारके क्षयरोगके विशेष इलाज मिल सकते हैं।

(२) स्वास्थ्यशाला बहुधा किसी उत्तम जलवायुके प्रदेशमें स्थित होती है, इसलिए रोगीको उत्तम जलवायुका लाभ भी मिलता है।

(३) वहाँपर रोगी स्वच्छ और खुली वायुका सेवन करता है और सुनी वायुके गुणोंके सम्बन्धमें पूर्ण शिक्षा प्राप्त करता है।

(४) स्वास्थ्यशालाओंमें विशेषज्ञोंकी अध्यक्षतामें विश्राम और परिश्रमका यथाक्रम प्रयोग दिया जाता है।

(५) जीवनको नियमित बनानेकी शिक्षा मिलती है।

(६) क्षयरोगसे बचनेके उपाय सम्बन्धी शिक्षा दी जाती है।

(७) स्वास्थ्यशालाओंमें बहुतसे रोगियोंके एक साथ काम करते रहनेके कारण उनका चित्त प्रसन्न रहता है, और एक दूसरेको देखकर उनके हृदयोंमें उत्साह उत्पन्न होता है, जिससे रोग निवारणमें बड़ी सहायता मिलती है।

स्वास्थ्यशालाके इलाजमें कमी

जब स्वास्थ्यशालाओंका खुलना आरम्भ हुआ था, तो यह भासा की जानी थी कि इनके द्वारा क्षयरोगियोंके पृथक् होनेसे क्षयरोगके रहनेमें सहायता मिलेगी और विशेषज्ञोंकी अध्यक्षतामें विशेष इलाज होनेसे रोग-निवारणमें अधिक सफलता मिलेगी तथा उनके जीवनको नियमित बनानेमें बड़ी सहायता मिलेगी।

इन उद्देश्योंको सामने रखते हुए हर एक सम्य दशमें

बहुत कम खर्च करके ऐसी स्वास्थ्यशालाएँ खोली गईं। यह कई वर्षोंसे पश्चिमी देशोंमें क्षयरोगमें जो कमी हुई, वह स्वास्थ्यशालाओंकी उत्प्रेरक-शक्तिका प्रमाण समझा जाने लगा था और कमीका पूरा श्रेय स्वास्थ्यशालाओंको ही दिया जाता था, परन्तु अब कुछ दिनोंसे यह शका की जाने लगी है कि जितना श्रेय स्वास्थ्यशालाओंमें व्यय होता है, उतना लाभ नहीं होता।

यह प्रतीत होता है कि स्वास्थ्यशालाओंकी उपयोगिताक सम्बन्धमें जो निराशावाद भावकल प्रदर्शित हो रहा है, उसका यह कारण है कि लोग इन संस्थाओंसे अधिक माशा रखते थे। स्वास्थ्यशालाएँ क्षयरोगकी प्रमोष मौषधि नहीं हैं और न ये क्षयरोग-सम्बन्धी समस्याओंका हल करनेकी कुजी हैं। स्वास्थ्यशालाओंमें लाभ प्रारम्भ होता है, परन्तु सब क्षयरोगियोंको नहीं। इसके कई कारण हैं, जिनका वर्णन नीचे किया जाता है।

(१) स्वास्थ्यशालाओंकी संख्या अब भी बहुत कम है, और यह आशा भी नहीं की जा सकती कि कमी किसी देशमें इनकी संख्या पर्याप्त हो जायगी। भारतवर्षमें इस समय केवल बीस स्वास्थ्यशालाएँ हैं, जिनमें प्रति-सदस्य एक रोगीको भी स्थान नहीं मिल सकता। इतने थड़े-थोड़े रोगियोंके लायक स्वास्थ्यशालाएँ बनवानेमें प्रत्येक वर्षोंकी आवश्यकता होगी, और उनके चलानेमें वार्षिक करोड़ों रुपयेका व्यय होगा। इतना रुपया कहाँसे मा सकता है ?

(२) स्वास्थ्यशालाएँ बहुव्यय-साध्य होती हैं। एक रोगीका व्यय लगभग १००) मासिक होता है।

(३) वर्तमान प्रवृत्तिमें केवल धनिक और निर्धन ही स्वास्थ्यशालाओंमें रहकर अपना इलाज कर सकते हैं। वनिक पूरा व्यय कर सकते हैं और कुछ निर्धन बिना व्ययके ही भरती हो सकते हैं। परन्तु मध्यम प्रवृत्तिवाले न पूरा खर्च उठा सकते हैं और न गरीबोंकी भाँति भरती होना ही पसन्द करते हैं।

(४) रोगकी उपशान्त अवस्थामें रोगियोंको स्वास्थ्यशालाओंमें भरती होनेके लिए राजी करना बड़ा कठिन होता है, क्योंकि वे समझते हैं कि उनकी दशा बहुत अच्छी है और उनको बीमारोंके साथ न रहना चाहिए। स्वास्थ्यशालाके कठिन नियमोंके पालनसे भी लोग घबराते हैं, और जहाँ तक हो सकता है, वहाँ जानेसे बचनेकी चेष्टा करते हैं। प्रारम्भिक अवस्थामें बहुतसे लोग इस आशकासे नहीं भरती होना चाहते कि ऐसा करनेसे उनको क्षयो होनेका कलक लग जायगा और वहाँसे लौटनेपर नौकरी इत्यादिके मिलनेमें बाधा पड़ेगी।

(५) स्वास्थ्यशालाओंमें जीवनचर्या-सम्बन्धी जो अच्छी शिक्षा मिलती है, उसके अनुसार लोग बहुधा घर लौटनेपर नहीं चल पाते। इसलिए स्वास्थ्यशालाओंमें नियमित जीवनसे जो कुछ लाभ होता है, वह प्रायः घरपर लौटकर सब नष्ट हो जाता है, और रोगका प्रत्यागमन हो जाता है।

किन्तु रोगियोंको स्वास्थ्यशालाओंके इलासे

लाभ होना है

बहुतसे धनी रोगियोंका कई कारणोंसे घरपर रहकर इलाज नहीं हो सकता। यदि उनको किसी अन्य ऐसे स्थानपर भेज दिया जाय, जहाँ उनको निगरानी न हो सके, तो और भी अधिक हानि होती है। बहुतसे धनी पुरुषोंमें आत्मसम्पन्न नहीं होता। ऐसे रोगियोंको किसी स्वास्थ्यशालाओंमें भेजनेसे बहुत लाभ होता है।

बहुतसे रोगी इतने निर्धन होते हैं कि घरपर रहकर अपना इलाज नहीं कर सकते, यद्यपि उनका रोग प्रारम्भिक अवस्थामें और अच्छा होने-योग्य होता है। ऐसे रोगियोंको यदि किसी सार्वजनिक स्वास्थ्यशालाओंमें भेज दिया जाय, तो उनकी जिन्दगी बच सकती है।

बहुतसे क्षयरोगियोंकी इच्छासक्ति इतनी निर्बल होती है कि घरपर रहकर चिकित्सकके आदेशानुसार नहीं चल सकते और अपने आपको शहरकी बिलासितासे नहीं बचा

सकते। ऐसे रोगियोंको स्वास्थ्यशालामें भेजनेसे बहुत लाभ होता है।

मोमसुतुमें घरपर रहनेमें रोगीको कष्ट होता है और गरमीसे ज्वररोगीको हानि भी होती है, इसलिए गरमीके दिनोंमें रोगीको ठंडी जलवायुके प्रदेश (पहाड़) में भेजनेकी आवश्यकता होती है। इस दशामें यदि रोगीको ब्राह्म भेजना हो, तो जहाँ तक हो सके, किसी स्वास्थ्यशालामें ही भेजना चाहिए; क्योंकि वहाँपर जलवायुके भित्तिरिक्त विशेष इलाज आदि अन्य लाभ भी उपलब्ध होते हैं।

स्वास्थ्यशालाके उपयोग्य रोगी

लोगोंका और बहुतसे चिकित्सकोंका यह विचार है कि हरएक ज्वररोगी स्वास्थ्यशालामें भेजा जा सकता है, और हरएक रोगीको वहाँ जानेसे लाभ होता है। यह उनकी बड़ी भूल है। यह दखा गया है कि प्रतिवर्ष कितने ही रोगी जो स्वास्थ्यशाला जाने योग्य नहीं होते, वहाँ भेज दिये जाते हैं। इसका परिणाम यह होता है कि लाभकी

संपत्ता उनकी हानि अधिक पहुँच जाती है, और बहुत धन व्यर्थ व्यय करके, रोगकी दवा विगाड़कर उनकी धन लौटना पड़ता है। प्रत्येक स्वास्थ्यशालाकी नियमावलीमें स्पष्ट लिखा होता है कि किस प्रकारके रोगियोंको स्वास्थ्यशालामें भर्ती होनेसे लाभ होता है, परन्तु खेद है कि लोग उन नियमोंकी और किंचित-मात्र भी ध्यान नहीं देते।

कभी कभी यह भी देखा गया है कि भरती होनेके लिए रोगीकी वास्तविक अवस्थाको छिपाकर प्रवेश-पत्र स्वीकार करा लिया जाता है, परन्तु जब रोगीको लेकर वहाँ रखते हैं, तो देखते हैं कि लाभके स्थानपर उसे हानि होती है।

जिन रोगियोंको उच्च अधिक हो, (ताप परिमाण १०१° फ०से अधिक हो,) जो निर्वल हो, जो निर्वल हों, जिनका रवात फूलता हो, जिनके होठ और नखोंपर नीलापन हो, जिनकी पतले दस्त होते हों, जिनको स्वर-भंग हो, जो जीर्ण हो गये हों, जिनके पैरोंपर सूजन आ गई हो अथवा जिनके कफक साथ एक गिरता हो, उनको बाहर बढ़ाया न जाना चाहिए।

मेरी जीवन-स्मृतियाँ

माननीय श्रीयुत श्रीनिवास शारंगी

मैं भारत-सेवा-समितिके किस प्रकार सम्मिलित हुआ
वीस वर्ष पहले मैं एक सुखी मनुष्य था। मेरा सरीर स्वस्थ था। अपने गृह-जीवनका पूरा सुख मुझे प्राप्त था। जिस पाठशालामें मैं पढ़ाया करता था, उसके विद्यार्थियोंका स्नेह मैंने प्राप्त कर लिया। मेरे साध्याधिक मनमें मेरे प्रति आदर और विद्वत्ता था। सन् १९०५ की बात है। एक दिन मि० नटेश्वरने मेरे दायमें एक छोटासा ट्रेनट द दिया, उसपर 'वांफोर्ड-शाल' गन्द लिखा था। उसे देखकर मेरा स-सौप सागर विचुल हो गया। यह छोटी सी पुस्तिका भारत-सेवा-समिति (सर्वेंट आफ इन्डिया सोसाइटी) के नियमोंकी थी। उसके अन्दर

समितिके कार्यचक्रकी रूपरेखाएँ प्रकट थीं, उसके आदर्श लिखे हुए थे। उन आदर्शोंका तथा उसमें लिखे भावोंका मेरे हृदयपर बहुत प्रभाव पड़ा। मुझे ऐसा प्रतीत हुआ, मानो इस पुस्तिकामें लिखे हुए विचार मेरे निजके ही हैं।

सन् १९०५ की राष्ट्रीय महासभामें सम्मिलित होनेके लिए मैं बनारस गया। मेरे साथ मेरे मित्र प्रोफेसर रामनाथन और थोल्दसी नरु भी थे। उनके हाथोंमें मैंने उक्त पुस्तिका दी। उन्होंने उसे पढ़ा और उसकी खूब प्रशंसा की। उन्होंने यह भी कहा—“मन्त्रालयसे एक योग्य व्यक्ति सर्वेन्द्र भाग इच्छित सोसाइटीमें जाय तो क्या ही अच्छा हो।”

मैंने अपने हृदयकी बात उनसे नहीं कही, परन्तु मैंने अपना विचार दृढ़ कर लिया। महासनाके मण्डपमें बैठकर ही मैंने प्रार्थना-पत्र लिखा—

“मैं दिग्विक्रमका एक स्कूल-मास्टर हूँ। मेरी तौकरी १७ वर्षकी है। सन् १८८८ में मैंने बी० ए० पास किया था। मेरी उम्र ३७ वर्षकी है। मुझे इस बातका भय है कि मेरी उम्र इसमें बाधक न हो, क्योंकि अब इतनी उम्रमें मैं देशकी अधिक समय तक सेवा नहीं कर सकूँगा। मुझे अपनेमें विश्वास नहीं है कि मेरी जिन्दगीके जो पंद्रह साल बाकी हैं, उनमें मैं कोई विशेष सेवा कर सकूँगा या नहीं। मैं जैसा हूँ, वैसा ही आपको प्रेषित करता हूँ, और माशा करता हूँ कि आप मुझे स्वीकार करेंगे। यह पत्र मैंने क्षणिक भावनामें भाकर नहीं लिखा है। ये विचार मेरे हृदयमें लम्बे भरसे घुल रहे हैं। अपने इन विचारोंको मनमलमें लानेके इरादसे ही मैं इतनी दूर तक प्रतिनिधिक रूपमें आया हूँ।”

कावरीके द्वारे सप्ताहमें मुझे मि० गोखलेका पत्र प्राप्त हुआ। पत्रका भाषा भाग इन बातोंसे भरा हुआ था कि मुझे उत्तर देनेमें विलम्ब क्यों हुआ। विलम्बके कारण उसमें लिखे थे। पीछे मुझे मालूम हुआ कि यह उनका स्वभाव ही हो गया था। उन्होंने मुझे अपने साथ रहनेके लिए पूना बुलाया। मार्चके शुरूमें पूना गया, और योड़े दिनोंके पन्द्रह ही मैं उनके बरीनूत हो गया। मैंने उनको बचन दिया कि उनके विलायतसे वापस आ जानेपर सितम्बर महीनेमें मैं सोसायटीमें सम्मिलित हो जाऊँगा। सोसायटीके उम्मेदवार समासदक रूपमें मैं ट्रिकीन आ गया।

दिग्विक्रमके स्कूलके सचालक सत्रके मध्यमें ही मुझे छोड़नेके लिए राजी न थे, इसलिए वर्षकी समाप्ति तक मुझे वहाँ रहना पड़ा। इन महीनेके प्रभुत्वसे मैं इस परिणामपर पहुँचा हूँ कि ऐसी उमेदवारीकी स्थितिमें किसी भी व्यक्तिको लम्बे अवधि तक रहना ठीक नहीं है।

मित्र और सगे सम्बन्धीजन ऐसा मान लेते हैं कि ‘उस समय कलिंगा, कहनेसे निश्चय ढीला पड़ जायगा। मेरे मित्र भी ऐसे ही थे, वे कहते थे कि तुम इतने निर्दुर तो हो ही नहीं कि हम सबको माशाको तोड़कर चले जाओगे। इसलिए वे जानेकी बात छेड़ते ही नहीं थे, और कल अपना काम करेंगे, यह माशा बाँधकर चुपचाप बैठे रहते थे। मुझे किसीकी मोरसे प्रोत्साहन नहीं मिला था। हाँ, मेरे विद्यार्थियोंकी तरफसे कुछ प्रोत्साहन प्रवृत्त मिला था। एक प्रपणी महाभुभाव तो यह समझने लगे कि जब वे स्वयं उपस्थित है, तब मैं गुरुकी खोजमें पूना क्यों जा रहा हूँ? एक अन्य महोदयने मुझे हमराज करायी कि ३७वें वर्षमें वायव्य-माश्रम लेनेका विधान अपने शास्त्रोंमें नहीं लिखा है। एक तीसरे महाभुभावेने मुझे शिक्षा दनी प्रारम्भ की कि जो मनुष्य अपने परिवारका विचार नहीं करता, वह देशकी क्या सेवा करेगा?

एक महाशय कहने लगे—“शिक्षणका धन्धा न्याय-संस्था नहीं है? तुम्हारी योग्यता इतनी अधिक है, फिर भी तुम इतना छोड़ा बेंतन लेते हो, यह क्या कम हस्या है? तुम्हें यदि कीर्तिकी अभिलाषा हो, तो वह इस शिक्षणक धन्धेसे भी प्राप्त हो जायगी।” दूसरोंने भविष्यका विचार करनेको कहा—“कदाचित् सोसायटी बन्द हो जाय, या संकटमें पड़ जाय, तब तुम्हारा क्या होगा? तुम्हारे बाल-बच्चोंका क्या होगा?” आदि अनेक कल्पित भय मेरे सामने खड़े किये गये। किसीने मेरी पोटर थपकी दी हो या मेरे विचारके साथ सहानुभूति प्रदर्शनी की हो, ऐसा कोई भी नहीं था—यह मुझे आज तक स्मरण है।

किसीको मेरे साथ सहानुभूति हुई हो या मेरे विचार पसन्द आये हों, तो भी उन्होंने उस सहानुभूतिकी ज्ञान तो मुझे नहीं होने दिया था। मेरे मित्र श्री कृष्णस्वामी मय्यर इसी पक्षमें थे। उनको मेरे विचार सूर पसन्द आये थे, उन्होंने अपनी पसन्दगी अपनी पत्नीको कह भी दी थी; परन्तु उनकी पत्नीको ये विचार पसन्द नहीं थे,

मौर इसीलिए पति पत्नीक बीचमें कलह जाग्रत हो गया। इस विषयकी चर्चाकी तीव्रतामें उनकी पत्नीने उनको यहाँ सुना दिया—“अपनेमें तो साधु बननेकी शक्ति नहीं है, दूसरेको साधु बनानेको तैयार हुए है।” श्रीकृष्णस्वामी निश्चर हो गये। उनकी पत्नीने दूसरे दिन कहा—“श्रीनिवास तुम्हारा कहना मान लेगा, तुम उसको समझाओ, उसके सारे कृदम्बका माशीर्वाद तुमको प्राप्त होगा।” श्रीकृष्णस्वामीने इसका उत्तर दिया—“यह मुझसे नहीं हो सकता, कोई मच्छा काम हो रहा हो, तब उसमें शाबाश न कहना यही कठिन है। उस कार्यके करनेवालेको रोचना, यह तो पाप है। मुझसे यह पाप नहीं हो सकता।”

किसीने बात उड़ाई कि गोखलेने तो मुझे कभीका बुना रखा था, परन्तु अपनी गरीबीके कारण मैं अपने दिन बिताता रहा हूँ और जब श्री कृष्णस्वामी मयूरने दस हजार रुपया गुप्त रूपमें मुझे देना स्वीकार कर लिया है, तब कहीं जाकर मैंने सोसायटीमें जाना स्वीकार किया है। यह बात मद्रासमें ज़ोरसे फैल गई, और बहुतोंने इसे सत्य भी माना। अग्रजोंमें यह छापा गया कि यह बात बनावटी और तर्कवादी भूठी है, परन्तु गप्प फैलानेवालेको इतनेसे भी सन्तोष न हुआ। उसने कहा—“मेरे भाई, जरा देखते जामो, माने क्या क्या होता है! मिस्टर के० के० बिल (वसीयतनामे) में यह रकम लिखी हुई है।”

सन् १९२१में मैंने इम्पीरियल कॉन्फरेन्समें शरीक होनेके लिए लन्दनको प्रयाण किया। उस समय श्री कृष्ण स्वामीका अवसान हुए दस वर्ष बीत चुके थे, तथापि इस दबी हुई बातको किसीने फिरसे उल्लासकर समाचारपत्रोंमें प्रकाशित कर दिया। आज इतने समयके बाद मैं सूचित करना हूँ कि हम तीन भादमियोंकी मित्रताको कलकित करनेके लिए उठाई गई इस अफवाहको माननेके लिए इतने मोदमी तैयार हैं, इससे मुझे आश्चर्य और खेद होता है।

मुझे यह बताते हुए गर्व होता है कि मेरी विदाईके समय मेरी माता और पत्नीने किसी प्रकारका आग्रह नही

किया। मेरा विदोष उन्होंने अनिवार्य समझकर सहन कर लिया। वे जानती थीं कि मेरा निधय अचल है। उनको सबसे बड़ा नय तो इस बातका था कि मैं संन्यासी हो जानेवाला हूँ और परिवारके साधका सम्बन्ध छोड़ देनेवाला हूँ। उगका यह भय निर्मूल है, यह विश्राम दिलवानेके लिए मैंने अपनी पत्नीको अपने साथ ही पूना ले जाने और साथ ही रहनेको कहा। इसमें उसका वियोग-दुःख बहुत दलका हो गया।

मेरी पाठशालाकी विदाई मुझे बहुत दुःखद प्रतीत हुई। अपने प्रिय शिष्यों और स्नेही साथियोंको छोड़ते हुए मेरा हृदय लुब्ध हो गया। मेरा सन्देह-दूक-दूक होकर निकलने लगा। मैंने कहा—“मुझे देरानुरागका रोग हुआ है।” मैंने भागे न बोल सका और मेरा हृदय भर भाया। थोड़ा समय बीतनेके बाद मैंने अपने राजनैतिक सन्धासका तथा अपने दशमें इसकी नवीनता एवं इसके दुःखों और विपत्तियोंका निर्देश किया। मैंने कहा—“इन दुःखों और इन विपत्तियोंके सामने मेरी इस नवीन कार्यमें रही हुई भ्रमा ही बाल रूपसे विद्यमान है। वनवासके लिए जाते समय माता यौत्सल्याने रामचन्द्रको जो माशीर्वाद दिया था, इस समय मुझे वही याद आता है—

“य पालयसि धर्मं त्वं श्रुत्वा च नियमेन च।

स ते राघवशार्ङ्गं, धर्मस्त्वामभि रक्षतु ॥”

इसके बाद भी यह श्लोक अपने जीवनके अनेक प्रसंगोंपर मुझे याद आता रहा है, और इससे मेरी अन्तरात्माको सान्ति मिलती रही है। जब सारी दुनिया हमसे विमुख हो जाती है और सदा हृदयको घेर लेती है, उस समय अपने अन्दर रहनेवाली वाणीकी ओर हम झुकते हैं और इस आन्तरिक वाणीका यदि हम अपने जीवनमें अनुसरण करें, तो इसके द्वारा हमारे हृदयको परम सान्तिदा अनुभव होता है।

सन् १९०६ में श्री दादाभाई नवरोजीक सभापतित्वमें कलकत्ता नगरमें होनेवाली राष्ट्रीय मंड.सभामें उपस्थित होनेके

लिए मि० गोउलेने मुझे सूचना दी। मैंने उनसे इस माझाका तत्काल ही गालव किया। धीयुत गोखलेने भारत-सेवा-समितिके अन्य समानार्थी साथ मेरा परिचय भी श्रीदादाभाईको कराया। महासभाका जल्दा समाप्त होनेके पश्चात् १५ वीं जनवरीमें मैं नियमपूर्वक सोसाइटीका समासद बन गया। बेनीगजकी रोलेण्ड रोडपर स्थित एक मकानकी दूसरी मजिलपर यह प्रवेश तिथि हुई। प्रभातका समय था, मैं स्नान करके तैयार हो गया। मेरे हृदयपर पवित्रताकी ज्ञाया बरस रही थी। श्री गोउले बहुत ही सत्य और गम्भीर-सुख-सुखा बनाये बैठे थे, इसका भी

मेरे मनपर खूब प्रभाव पड़ा। इसके उपरान्त मैं ज्यो-ज्यो प्रतिज्ञाका वाक्य बोलता गया, त्यों-त्यों मेरे मनमें अनेक प्रकारकी सफाई होने लगी, कि ये प्रतिज्ञाएँ मुझसे पाली जायँगी या नहीं। इससे मैं कम्पित हो उठा, परन्तु थोड़ी देरमें ही यह विधि पूर्ण हो गई। मेरी कपकपी कम हुई, और कुछ दिनोंके बाद मैं जैसा था, वैसा ही हो गया। प्रभुकी कृपासे मेरी कसौटी पूरी हुई और मैं उसमें उत्तीर्ण हो गया।

('हिन्दू' (मराठा) के वार्षिक अङ्कसे)

—राकरदेव विद्यालका

ब्रिटिश सहयोग-समितियोंका आन्दोलन

श्रीयुत मिलफ्रेड वेल्सों, एम० पी०

इंग्लैण्डकी सहयोगी समितियोंका आन्दोलन वस्तुतः मजदूर-प्रेमीका आन्दोलन है। उसे नो ट्रेड-यूनिन आन्दोलन, मजदूर-आन्दोलन और साम्यवादी आन्दोलनकी बराबरीका स्थान मिलना चाहिए। ये सब आन्दोलन उस महान् सामाजिक सपनेके भरा हैं, जिनके द्वारा मजदूर महाजनो औद्योगिकों और सुखोरेके दलसे—जो अभी तक उनपर अपना प्रभुत्व जमाकर उन्मत्त दासतामें बधि हुए हैं—आर्थिक स्वतन्त्रता प्राप्त करनेकी प्रार्थना रखते हैं।

श्री-माफरेटिय (सहयोगी समितियोंका) आन्दोलन इस प्रकार सबसे बड़ा व्यापारिक सपना है। यह इतना सफिकारी है कि अन्य व्यापारियोंको इसके कार्यो और इसकी नीतिका ध्यान रखनेके लिए मजबूर होना पड़ता है। यह अब इतना सफिकारी हो गया है कि कुछ विरोध चीजोंका निरन्तर चरक उनका मूल्य निर्धारित कर सकता है। गत दो वर्षोंसे सहयोगी समितियों ने दृढ़ता प्रकाशित की बजाकर बिल-यसमें दृढ़ता भावने बढेनेसे रोक रखा है। इसी प्रकारकी घटनाओंको देखकर अब ब्रिटिश पब्लिककी

आँखें खुली हैं, उसे मालूम हो गया है कि एक पूर्ण विकसित सहयोगी सपनेमें जनसाधारणकी भागीदारी धरनेकी कितनी बड़ी शक्ति है।

मैंने कहा है कि सहयोगी समितियोंका आन्दोलन मजदूर-प्रेमीका आन्दोलन है। इस कथनसे मेरा मतलब यह है कि इसकी उत्पत्ति मजदूरोंसे ही हुई और इसके जन्मसे अब तक इसके प्रधान समर्थक भी मजदूर ही रहे हैं। यह तो अभी हाल ही से हुआ है कि धनी श्रेणीवाले भी इसकी ओर कुछ ध्यान देने लगे हैं। बन्तुओंका मूल्य नीचा रखना, ऊँचे दरजेका माल रखना और विश्वासनीय सर्विस कायम रखना आदि चाने ऐसी हैं जिन्हें देखकर धनियोंका रुख भी सहयोगी समितियोंकी ओरसे बदला है। कुछ ही दिन पहले तक प्रभो-होमके लोग सहयोग-समितियों की ओर उनके समर्थकोंपर उसी प्रकार नाक बरसौं सिकोड़ते थे, जैसे मजदूर-दल और ट्रेड यूनियनोंपर। परन्तु जिस प्रकार मजदूर-दल और ट्रेड यूनियनोंकी लोकप्रियता और शक्ति बढानेसे साथ-साथ उनकी प्रतिष्ठा भी बढ गई है, उसी प्रकार सहयोगी

पॉइसे ऊपरचा है। वे अपने स्टोरेज के लिए प्रतिवर्ष २०००,००,००० पौंडका माल खरीदती हैं। उनके कर्मचारियोंकी संख्या १,४८,००० है, जिनमें से अधिकांश अपनी-अपनी समितियोंके सदस्य भी हैं। ग्रेट ब्रिटेन और आयरलैण्डकी समस्त खरीददार समितियों (Consumer's Societies) तथा सम्मिलित समितियों (Federal Societies) में काम करनेवालोंकी संख्या २,२४,००० है।

सन् १९२७ में मूलधनपर सूद-सहित २,३४,२४,००० पौंड मुनाफा पचास लाख सदस्योंमें बाँटा गया। यह बात भी ध्यानमें रखनी चाहिए कि कोई एक व्यक्ति दो सौ पौंडसे अधिकके हिस्से नहीं खरीद सकता। उपर्युक्त रकममें से ४०,००,००० पौंड मूलधनपर सूद दिया गया और प्राय १,८०,००,००० पौंड खरीदी हुई चीज़ोंपर मुनाफा बाँटा गया।

इंग्लैण्ड और स्कॉटलैण्डकी सी० डब्ल्यू० एस० प्रजेक्ट समितियोंकी सम्मिलित संस्थाएँ हैं। पहलेकी संख्या १११४ है, और दूसरेकी २६० है।

इन सम्मिलित समितियोंका सदस्य कोई व्यक्ति नहीं होना, समितियाँ होती हैं। इन समितियोंके पास सब मिलाकर ३३,००० एकड़ भूमि भारतवर्ष और लंदनमें हैं, जहाँ वे चाय पैदा करती हैं।

ममज़ी सी० डब्ल्यू० एस० ने सन् १९२७ में सम्मिलित समितियोंकी थोककी दरसे ८,६८,३७६ पौंडका माल सप्लाई किया। इस रकममें से २,८६,०३१ पौंडका माल—पूर्ण रूपसे या अंशतः—समितिके अपने कारखानोंमें तैयार हुआ था। इसी सम्बन्धमें स्कॉटलैण्डके माइड १,७७,२०,६२० पौंड और ६०,२६,०८४ पौंड थे। इसके साथ ही लोकल समितियोंने ३,४८,६६,८४४ पौंड भीमतकी इस प्रकारकी चीज़ें, जैसे रोटी आदि, उत्पन्न कीं।

सन् १९२७ में खरीददार-समितियोंके हिस्सोंका मूलधन ६,२०,००,००० पौंडमें अधिक था। साथ-ही इस धनमें से अधिकांश लोगोंको अपनी खरीदपर मिला हुआ मुनाफ़ा दे

जिसे उन्होंने समितिके ज़ायर खरीदकर उसीमें लगा दिया है।

सन् १९२७ में सी० डब्ल्यू० एस० बैंकमें दन लेनकी रकमका टोटल ७०,००,००,००० पौंडसे ऊपर था।

इस महाकाय संस्था या मानदोलनकी बुनियाद एकदम लोकतन्त्रके सिद्धान्तोंपर है। हम देख चुके हैं कि इसका आर्थिक आधार लोकतान्त्रिक (Democratic) नींवपर स्थित है। ऊपर बताई हुई वड़ी-वड़ी रकमें मज़दूर धेणोंके हिस्सेदारोंको छोटी छोटी रकमोंके एकत्रित होनेमें बनी है। इससे सहयोगकी मूलन्याय प्रकट होती है। इस मानदोलनकी नीति और प्रवृत्ति भी लोकतान्त्रिक आधारपर है। प्रत्येक स्थानकी प्रत्येक समिति अपनी त्रैमासिक और वार्षिक मीटिंग किया करती है। इन मीटिंगोंमें समितिके अधिकारियोंका, प्रबन्धक कमेटीका तथा अन्य कमेटीयोंका चुनाव होता है, समितिकी नीतिपर विचार होता है और निश्चायतें घेस की जाती हैं। इसके अतिरिक्त ये समितियाँ प्रादेशिक शानपरेन्सोंके लिए और समस्त को-ऑपरेटिवकी वार्षिक नेशनल कांग्रेसके लिए प्रतिनिधि चुनती हैं, जहाँ मुख्य नीतिपर विचार होता है।

ये वर्ष पूर्व इसी कांग्रेसमें को-ऑपरेटिव मानदोलनने अपनेको मज़दूर-दलसे सम्बन्ध करनेका निर्णय किया था। कुछ वर्ष पूर्व उसने राजनीतिमें प्रवेश करके पार्लामेंटके लिए अपने प्रत्येक सदस्य को करनेका निश्चय किया था। पिछली पार्लामेंटमें पाँच को-ऑपरेटिव सदस्य थे और वर्तमानमें चौ हैं। अनुभवसे ज्ञान हुआ कि प्रत्येक विषयमें को-ऑपरेटिव सदस्योंने मज़दूर दलकी ओर ही वोट दिये। अतः सम्पूर्णरूपमें को-ऑपरेटिव मानदोलनको यह बात स्वीकार करनी पड़ी कि को-ऑपरेटिव मानदोलन उस महान् सगठनका ही एक अंग है, जिसका उद्देश्य महाजनों, साहूकारों, पूँजीपतियों और बड़े बड़े उद्योग धंधोंके मालिकोंके दबाव और भ्रष्टाचारसे मज़दूरोंकी रक्षा करना है। पार्लामेंटके को-ऑपरेटिव सदस्योंमें कमसे कम चार सदस्य वर्तमान मज़दूर-सरकारमें पदाधिकारी हैं, और

उनमेंसे एक मि० एलेग्जैन्डर तो फर्स्ट लार्ड आफ एडमिरेल्टी है और इस प्रकार क्विनटक भी मेम्बर है।

गत वर्ष को-मापरेटिवमें एक और भी नया विकास हुआ। को-मापरेटिवने एक प्राचीन प्रतिष्ठित समाचारपत्र 'रेनार्ल्ड्स वीरली' को—जो प्रति रविवारको प्रकाशित होता है—खरीद लिया। इन राष्ट्रीय समाचारपत्रोंका प्रचार बहुत होना है, परन्तु उनका परिचालन इतना महंगा होता है कि केवल धनी सगठन या शक्तिशाली गुट ही उन्हें चलानेसा व्यय वहन कर सकते हैं। इस पत्रके खरीद लेनेसे ब्रिटिश को-मापरेटिव मन्दोलनमें एक नया चेत ही गुल जाता है।

इन सब विसासोंका सर्वसाधारणपर गहरा प्रभाव पड़ा है, और हालके कुछ वर्षोंमें को-मापरेटिवकी रुद्धि देखकर व्यवसायीगण भी थरां छेते हैं। वे जानत हैं कि केवल व्यवसाय चेतमें ही को मापरेटिव उनका प्रतिद्वन्द्वी नहीं है, बल्कि उसमें एक ऐसा तत्त्व है, जिसका वे कभी मुकाबला ही

नहीं कर सकते। यह तत्त्व है भादर्शवाद। वे अन् जान गये हैं कि यह प्रश्न एक दुकानके विरुद्ध दूसरी दुकानका नहीं है, बल्कि यह प्रश्न एक सिद्धान्तके विरुद्ध दूसरे सिद्धान्तका है। और इस मामलेमें को मापरेटिव मन्दोलन भी सम्पूर्ण मजदूर-मन्दोलन और साम्यवादी मन्दोलनकी पक्ति ही में है, परन्तु बड़ी लड़ाई तो जीती जा चुकी है, मन्दोलन स्थायी रूपसे स्थापित हो चुका है। अब तो नये-नये क्षेत्रोंमें लम्बे लम्बे ढग रखनेका समय है। इसमें सन्देह नहीं कि हमले कुछ ही वर्षोंमें को-मापरेटिव को कुछ भी उन्नति करेगा, वह बहुत लम्बी चौड़ी होगी। इसके प्रतिरिक्त भविष्यकी मजदूर सरकारें यह समझगी कि जो उच्च भादर्श मजदूर और साम्यवादी मन्दोलनोंके ध्येय है, उनकी पूर्तिके लिए उन्हें को-मापरेटिव सगठनक साथ सहयोग करना ही चाहिए।

प्राचीन और अर्वाचीन उज्जैन

श्रीगुत गणेशदत्त शर्मा गौड़ 'इन्द्र'

प्राचीन

जिस नगरको आज उज्जैन कहते हैं, उसे प्राचीन समयमें भवन्तिका कहा जाता था। पुराणोंमें तथा प्राचीन ऐतिहासिक ग्रन्थोंमें इस नगरको भवन्तिका लिखा है। यह भारतकी प्राचीन सप्तपुरियोंमें से एक पवित्र पुरी मानी जाती थी। भाज भी मनेक हिन्दू 'भयोध्यामधुरामाया, काशी काशी भवन्तिका' इत्यादि श्लोक स्नान-ध्यानके समय पाठ ररते सुनाई पड़ते हैं।

यह नगरी बहुत ही पुरानी है। यह नहीं कहा जा सकता कि इसका बसानेवाला मारि पुरुष कौन था। इसकी तुलना दित्रोसे की जा सकती है। इन्द्रप्रस्थ, हस्तिनापुर दित्रो (दहली) क पाँच हजार वर्षपुराने नाम है। इसी तरह उज्जैनका प्राचीन नाम 'भवन्तिका' है। इसके

भासपासकी विस्तृत सीमा भवन्तिका चेतके नामसे पुराणोंमें वर्णित है। दित्री न जाने पहले कहाँ बसी हुई थी, और अब न जाने कहाँसे कहाँ पहुँच गई। यही दशा उज्जैनकी है। यह हमने प्राचीन भादि स्थानपर नहीं है, और जहाँ अब है वहाँ भी रह सकेगी या नहीं इसमें भी सन्देह ही है। आजसे पाँच हजार वर्ष पहले यह भवन्तिका भारतकी एक प्रसिद्ध नगरी थी। उन दिनों किसी नगरकी प्रसिद्धि व्यापार, जलकल, विजली, फैक्टरी भादिके कारण नहीं नानी जाती थी, बल्कि जितने भी नगर प्रसिद्ध थे, वे विद्या और ज्ञानके ही कारण। ज्ञानके पिपासु प्यासे गृहणी तरह उस ओर दौड़ते थे, जिस ओर ज्ञानियोंका निवास सुनत थे। भवन्तिका उन दिनों काशीसे—जिस के 'वाराणसी' भी कहते थे—कुछ कदम भाग थी। इसका सबसे प्रबल प्रमाण

सूब जोरस कपड़ेस दब कर निरालनपर भी बदरूस सिर दर्द होने लगता और जी उमटने लगता है ।

प्राचीन कालमें व्यापारियोंकी दुकानें रत्नोंस भरी रहती थीं किन्तु आज दुकानोंमें ध्यानस दखिय, भारतकी बनी वस्तुएँ दृष्टि नहीं आती । सारा बाज़ार विदेशी चीज़ोंस पटा पड़ा है । एल्यूमीनियमक बतनोंक दर, विदेशी बर्रोंका भण्डार, कामज पन्सिल, काँच, फ्रेम, टोन, लोहका सामान, तेल, साबुन सभी विदेशी । कोई बर्तनोंकी दुकानोंको देखकर बड़े कि य तो स्वदेशी है परन्तु नहीं, ताँब पीतलकी चद्दरें विदेशी ही होती है, भलवत्ता बने भारतमें है । मजी, ग्यानक लिए मिठाइयोंकी दुकानें भी तो विदेशी सज़रकी बनी हुई है । शुद्ध स्वदेशीक नामपर छाती ठोकर सामने आनेवाला कोई है ही नहीं । मिलें, २ मित्रोंको भीन स्वदेशी कहूँ ? विधायकी सूतक कपड़ बनाकर लोगोंकी धोखा देनेक लिए हिन्दुस्थानमें बना की मुहर उसपर लगा बत है !

हाँ, मज दो तीन सालस ग्वालियरराज्य खादी-मपकी स्थापना दानक परवात एक दुकान शुद्ध बर्रोंकी है, जिसमें बिल्कुल भारतीय कपड़े मिलत हैं । एक दुकान मजी हा खादीकी और गुली है, परन्तु वहाँ बर्रोंक साथ ही साथ विदेशी वस्तुएँ—जैस फोटोक कमर भादि—भी बिकती हैं ।

देशी शिरप कला और ब्यवसायकी उन्नतिक लिए और विदेशी बख बहिष्कारक लिए ग्वालियर राजाकी भोरस बोइ प्रतिबन्ध नहीं है, उल्क असकी ठगतिमें बह सहायक हैं, जैस शुद्ध खादाक भायात-नियापर किसी तरहकी जुगी नहीं ली जाती

जो जो दोष बह बड़े शहरोंमें होत हैं, व प्राय सभी ठगजेनमें भा पाये जात हैं तो इसमें भाग्यवदकी यात ही क्या है ? परन्तु इस प्राचीन नगरीके उस पुराने वैभवंकी इस बक तुलना करनपर भाकाश पातालका भन्तर दिखाई दता है और दुख होता है ।

जयसिंह और शिवाजी

सर गङ्गाधर सरकार

सन् १६६४ की लड़ाई

सूरतकी लूट बाद एक १५ तक मुघलोंकी फौजस कुछ न हो सहा । रजिष्क सुवेदार राजकुमार मुमज्जम (शाह आलम) औरगावाडमें रहकर भोग विलास और भानन्दमें अपने दिन काटने लग । महाराज यशवन्तराव शिंदे, जो शाहजादक दाहने हाथ ये सिंहगढ़ किल पर था काला परन्तु भन्तमें भयपण होकर २८ मई १६६४ को लौट आये । शिवाजीका दल मनसों

स्थानोंमें लूट खसोट करने लगा । बह बदि आज महार प्रमें दिखनाई दिया, तो कल कनाशमें और परसों पन्धिम समुद्र तक प्रदक्षामें । लोग डर और भारबर्षस बहने लगे कि शिवाजी भादमी नहीं हैं, उनका शरीर हवाका बना है, तभी तो वे एक समयमें दूर दूर गिन भित स्थानोंमें जा सकते हैं । भयभीत पन्धियोंकी कोठीकी एक चिट्ठीमें शिवाजीक लिए लिखा है— वे सदा कटोर बट सदन का जल्दी जल्दी कूच करत हैं और अपने कर्मचारियोंकी भी उसी प्रकार

जाते जाते हैं। साथ देशके राजा उनके दरसे काँपते हैं।
उन पर दिन उनकी शक्ति बढ़ रही है।”

इसी समय २३ जनवरी सन् १६६४ को सोहेस गिरकर
आदिली की मृत्यु हो गई। उनकी जितनी सन्धावर सम्पत्ति
और मैसूर तथा पूर्व कर्णाटककी आगीर थी, सबपर शिवाजीके
होतले भाई कवाजी (यानी एकोजी) कब्जा कर बैठे।

बार बार ऐसे नुक्सान और लजाजनक द्वार खाकर,
और गेहूने बहुत सोच विचारकर शिवाजीको दवानेके लिए
मिर्जा राजा जयसिंह कछवाडा (अम्बर अर्थात् मौज्जा जन्मपुर
राज्यके मालिक) को ३० सितम्बर १६६४ को नियुक्त
रिवा। उनके साथ नानी पठान वीर दिलेर खा, अरब सनानी
दाऊद खा, सुजानसिंह मुन्दला तथा अन्य अनेक सेनापति
और नौबद्द हज़ार फौज भेजी गई।

राजा जयसिंहका चरित्र

मिर्जा राजा जयसिंह मध्यकालीन भारतीय इतिहासका
एक अद्वितीय पुरुष हैं। राजपूत कहनेसे हम साधारणतः कोई
बड़ा साहसी, मामी, धन और स्वाधर्म में निरपेक्ष रखनेवाले
हमी वीर तथा स्वाधी पुरुषका अनुमान करते हैं। जयसिंह
लड़ाईमें बहुत निडर और तेजस्वी पुरुष थे, परन्तु उसके साथ-
ही साथ कृपणसिद्धि और रीढ़ दाबसे लोगोंको हाथमें करके
काम निबालनेमें कुछ कम आलाक न थे। इसीसे इज्जतदार
राजपूतों और मुसलमानों—दोनों ही जातियोंके सब गुण उनमें पाये
जाते थे। वे बारह वर्षकी उम्रमें ही पितृहीन होकर मुसलमानोंकी
सन्तानों (सन् १६१० में) अर्त्ता हो गये। उसके बाद जहाँगीरकी
अनितम अमलदारी और शाहजहाँके सम्पूर्ण शासनका इतिहास
इनकी कीर्तिमें उज्ज्वल है। परिचयमें अफगानिस्तानके
अन्धराष्ट्र के उभर उभर पूरबकी ओर मुगल और उत्तरमें अफगान
नदीके किनारेसे दक्षिणमें बीजापुर तक सब स्थानोंमें मुसल
मनोंको सग लेहर वे लड़े थे और सभी जगह उन्होंने नाम
कमाया था। व राजनीतिक चालें चलनेमें भी कुछ कम
आलाक न थे। बादशाह सब विपत्तिजनक और कठिन
कामोंमें जयसिंहके ऊपर भरोसा रखते थे।

आज ये साठ वर्षके प्रवीण सेनापति दक्षिणके एक
आगीरदारके लड़केसे दवानेके लिए भाये है, लेकिन उनकी
चिन्ताओंका अन्त न था। क्या मुसल और क्या बीजापुरी
सरदार, कोई भी शिवाजीको अभी तक हरा न सभा था।
शायदा खा और यशवन्त सिद्ध तब तो द्वार ही गये थे।
उत्तर-भारतसे प्रवल नैन्यदल आनेसे, बीजापुर और
गोलकुण्डाके सुलतान भी मुसलोंने दरसे शिवाजीका साथ
दे सकते थे, इसलिए जयसिंहको उस तरफ भी दृष्टि रखनी
थी। उन्होंने बादशाहको यह सच लिखा था—“हम रात-
दिनेकी बीच एक पल भी विश्राम नहीं लेते। जिस कामको
हमने अपने हाथमें लिया है, उसके विषयमें विचार किये
बिना हम नहीं रहते।”

लड़ाईके लिए जयसिंहका बन्दोबस्त और बाल

निपत्ति ही मनुष्यत्वकी कसौटी है। जयसिंहने बड़ी
आलाची और कुतूहल भावी लड़ाईका सब बन्दोबस्त
किया। पहले तो वे जितने बन पड़े, उतने लोगोंको अपनी
ओर खींचने और शिवाजीके बैरियोंको उभाकनेमें लगे। पूना
पहुँचनेके पहले ही जनवरी महीनेमें उन्होंने मुसल राजमें
रहनेवाले दो पोर्तुगीज कप्तानों, फ्रांसिसको और डिओगोडिमेलो,
को गोमामें पोर्तुगालके राज प्रतिनिधिके पास भेजकर शिवाजीकी
अल सेनाके ऊपर चढ़ाई करनेकी मदद माँगी।

जहाँगीर हवशी सरदार सिद्दिकी भी उसी मजसूमकी चिट्ठी
भेजी गई। विद्वान, बाखवपटन, मैसूर इत्यादि स्थानोंके
राजाओंके पास जयसिंहके माध्यम कृतोने जाकर अनुसंधान किया
कि वे इस मौकेपर अपने पुराने दुश्मन बीजापुरराजके दक्षिण
सीमातपर चढ़ाई करें। कौकशके उत्तरमें कोली देशके
झोटे छोट्टे रजवाड़ोंकी मुसलोंने भी और लानेके लिए जयसिंहके
तोंपछानेका फिरसे अफसर निकाली मासुरी भेजा गया।

जिसे साथ शिवाजीकी उम्मीदी दुश्मनी रही थी, उन
सबोंको जयसिंहने उला मुलाकर अपनी फौजमें नौकरी दी।
शुभ अफजल छकि लड़के फजल खा और अन्धराब मोरेके

लड़के बाजी चन्द्रावने पितृहत्या का बदला लेनेवा यद् मौहा न होइ। साथ ही नब्बद रुपये और मुगल राज्यमें ऊंची नौदरीका लालच दिवाकर शिवाजीके किसी-किसी बर्माचारीको बहकानेका काम भी शुरू किया गया। फिर पीजापुर नरेशको लोभ और डर दिखाया गया। उन्हे इस बातका भरोसा दिया गया कि अगर वे सचमुच मुगलोंकी मदद करें, तो बादशाह उनपर शिवाजीके द्विप्रा मददगार होनेका सन्देह नहीं करेंगे और सालाना पचासवके बुज्र रुपये भी माफ कर सकते हैं।

जयसिंहकी बुद्धिमान्नीस सबसे बढ़कर उदाहरण तो उनके लड़ाईके तरीकोंमें—जो उन्होंने बादशाहकी मर्ज़ाके विरुद्ध ग्रहण किया था—मिलेगा, वह यह कि उनके पूना पहुँचते ही मार्चका महीना मारम्भ हो गया था। जुलाईमें बरसात शुरू हो जानेसे लड़ाई लड़ना सम्भव था, इसीलिए शिवाजीको हराना था, तो इन्हीं बीचके तीन महीनोंके भीतर ही वह काम खतम करनेकी आवश्यकता थी, नहीं तो और घाट महीने बैठे रहना पड़ता। इनसे जयसिंहने निश्चय किया कि सब फौज इकट्ठी करके थकतेसे मराठोंके राज वंशपर बड़े जोरका धावा मारेंगे और दूसरी जगह नहीं जायेंगे, यानी फौज चारों तरफ छिन्नकार बलभी हानि नहीं करेंगे। बादशाह उन्हें धनपूर्ण और उपजाऊ कोंकण-प्रदेशके ऊपर चढ़ाई करनेका बार-बार आदेश देते थे, लेकिन जयसिंह इतना पूर्वक उस बातको न मान् ऐसी राय देते थे कि महाराष्ट्रका कलेजा पूना-प्रदेश है, उसको हाथमें कर लेनेसे ही कोंकण इत्यादि दूरके भ्रम सब भावसे भाप बरामें आ जायेंगे।

आखिरमें जयसिंहने कहा कि लड़ाईमें दो तीन नेताओंके हाथमें बिना अधिकार बंटे और एक सबसे बड़े सेनापतिके अधीन सबको बिना रखे, लड़ाई जीतना मिलकुल मुश्किल है। बादशाहने इस भली सलाहको मान लिया, और उन्होंने दृढ़तया दिया कि फौजी कामका सब भार—कामका बनना-बिगड़ना, उपसिद्धान्त, रसद और तोप, मेल करना वा

धूसर उना आदि कामोंमें—केवल एक जयसिंहपर ही रहगा और बादशाहके सुबदार साहजगदा मुभञ्जममे किसी बातकी मन्त्री या मन्त्री करनेकी कोई जरूरत नहीं है।

पुरन्दर जिलेका अवरोध

जयसिंह दिगोसे विदा हो, फौजके साथ तेज़ीसे दूधकर, रास्तेमें कहीं एक दिन भी माराम न कर ३ मार्च सन् १६६५ को पूना पहुँचे। उन्होंने पहले पुरन्दरपर चढ़ाई करना निश्चित किया।

पुरन्दरका जिला पूना शहरसे चौबीस मील दक्षिणमें है। उसको किला न बटकर एक महान् मुश्किल पहाड़का ढेर रहना ही ठीक होगा। पुरन्दरकी चोटी समतल भूमिसे दो हजार पाँच सौ फीट ऊँची है। चारों तरफ लंबे कटे हुए पत्थरोंसे घिरा हुआ जिला है। इसका तीन सौ फीट नीचे पहाड़से लगा हुआ नाँचेडा जिला है, जिसे मराठोंमें 'माचो' कहते हैं। इसी माचोमें फौजके रहनेके मकान और कारखाने हैं। कारण यह है कि यहाँ जमीन सूब फैली हुई है। पूरबी और माचोके कोनेसे एक मील लम्बा एक पहाड़ है, उसका सिरपर दीवालसे घिरा हुआ दरमाल अथवा बज़गट नामका एक दुसरा जिला है। इस बज़गटसे माचोके ऊपर गोला बर्पाकर सदन ही में बर्पासि शत्रुओंको भगा दिया जा सकता है।

पूनामें रहकर जयसिंहने बहुतसे जहरी स्थानोंमें छोड़ी-छोड़ी फौजकी चौकियाँ बिठा दीं और स्वयं भी बाट घटती रखा करने लगे। उसके बाद २१वीं मार्चको रवाना होकर वे ३० मार्चको पुरन्दरके सामने जा पहुँचे। दूसरे दिनमें कायदक साथ जिला घेरनेका काम शुरू हुआ। बादशाही सेनाके मित्र-भित्र सेनापतियोंने अपने दल बल सहित पुरन्दरक प्रत्येक मोर मरदा बालकर मोर्चे बनाये और जिलेक ऊपर तोप दाघनेकी चष्ट की। दस दिन तक फौजकी लगातार कोशिश और जयसिंहकी चढ़ी देख-रेख तथा उत्साह-प्रदानसे तीन बड़ी-बड़ी तोपें एक ऊँचे पहाड़के ऊर चढ़ा दी गईं। अब बदमालके बुज़ूर भयकर गोलाबारी शुरू हो गई। नतीजा

यह हुआ कि बुजक सामनकी दीवार टूट गई और भीतर मुझे लायक मार्ग दिखाई देने लगा।

रुतनालक्ष्मी पुन जीत लिया गया

१२ मघेलाको दोपहरक समय दिलर खान मकदमात आक्रमण रुक करमालक बुजपर कब्जा कर लिया। मराठोंने हटकर बीचमें एक दीवारोंस फिरी हुई जगहमें राख ली परन्तु दूसरे दिन सन्ध्याक समय मुघलों और राजपूतोंकी बन्दूकों मारके भागे मराठा न टिक सके इसलिए उन्होंने दरमाल छोड़ दिया। जयसिंहने उनको प्राणदान दिया और उनके नेताओंको सम्मान सूचक पोशाक देकर अपने अपने घर लौट जानेकी अनुमति दे दी।

उसके बाद (२२ मघेला को) राजूद खाके मधीन के हजार फौज महाराष्ट्र चारों ओरके गांवोंको लूटनेके लिए भेजी गई। साथ ही कुबुतुद्दीन खा और लोदी खाको भी अपने अपने धानोंस निकलकर नज़दीक गांवोंकी लूटन और गाय बछड़ तथा किसानोंको ब्रैद करनेका हुक्म दिया गया। फल स्वरूप शिवाजीकी प्रजाका नाश और उनके देशका स्वाधीन गति हुमा।

अपने सामन चारों ओरस इस तरहका सऊट देखकर मराठोंने पुरन्दरके घरनेवालोंको भगा देनेकी बहुत कोशिश की। उन्होंने मुघल प्रशासक अनेक स्थानोंमें छापे मारे, किन्तु जयसिंह पुरन्दरस टससे मस नहीं हुए। उन्होंने दूर दूरक जिन स्थानोंपर चढ़ाई की थी, उनकी रक्षाके लिए केवल थोड़े थोड़े युद्धसवार भेजे। नि सन्देश मुघलोंका बहुत सुक़्क़ान हुआ, लेकिन उनसे उनके प्रमली काम—पुरन्दर घरन—में कोई बाधा न पड़ी। वहाँ रसद बराबर पहुँचती रही और वहाँके खेमे और फौजें सुरक्षित रही।

बनगढ़ जीवनक बाद ही दिलर खा बहसि लख्म पहाड़को लौटकर पच्छिमकी ओर आकर पुरन्दरके उत्तर पूरके कोनेक ऊँच बुज (सक़्क़ाला) के पास पहुँच नीचेके क़िल (माची) पर गोलाबारी करने लगा। मराठोंने

दो बार रातको बाहर निकलकर दिलर इस मोचपर आक्रमण किया लेकिन उन्हें हारकर लौटना पड़ा।

धीरे धीरे मुघलोंका मोर्चा पुरन्दरके दोनों सफ़र बुजों के नीचे आ पहुँचा लेकिन तब भी दीवार की नींवों खड़ी थी। उसके ऊपरसे मराठोंने जलता हुआ मलकतरा बाहर, बमके मोल और पत्थर फेंक कर घरा डालनेवालोंको और भागे नहीं बढ़ने दिया। तब जयसिंहने एक ऊँचा काठका रथ कठपरा बनवाकर सफ़र बुजके सामने लड़ा करवाया। उनकी मशा यह था कि उसके ऊपरसे तोपें और बन्दूकें दाढ़कर दीवारके रक्षकोंको मार भगाया जाय। साथ ही शत्रुओंकी गोली रोकनके लिए कठपरेक सामनका भाग डालका काम दे।

परन्तु इस कठपरेक तैयार होनेक पहले ही जब कि सन्ध्या होनेमें केवल दो घट बाकी थे, उस समय दिलर खाको खबर दिय बिना रोहिला कौपने सफ़र बुज पर आक्रमण कर दिया। शत्रु उसे मारने लगे परन्तु शीघ्र ही मुघलोंकी मोर्चे और बहुतसे लोगोंके आनेसे बड़ी गहरी लड़ाईके बाद मुघलोंकी जीत हुई। उन्होंने सफ़र बुजपर कब्जा कर लिया। मराठे काले बुज के पीछे हटकर बम मत्वर इत्यादि बरसाने लग लेकिन मुघल बटे रहे। उसके दो दिन बाद, मुघलोंकी तोपोंकी मार सहन न कर सकनेक कारण मराठोंन काला बुज भी छोड़ दिया। इस प्रकार हमसे पाँच बुज और एक कठपरा बादशाही फौजके हाथ लगा।

पुरन्दरके मराठारी हानि और विपद

मग तो पुरन्दरको बचाना असम्भव था। इसके पहले ही एक दिन मराठी क़िलदार सुरार बाजीप्रसु अपने मावले पैदल सिपाहियोंको लेकर दिलर खाक पठानोंक ऊपर जो जानसे टूट पड़े। दोनों ओरके बहुतस सिपाही हताहत हुए, सुरार बाजीप्रसु की तलवारक सामने कोई भी खड़ा न हो सका अन्तमें साठ मारमी लेकर व दिलर खाके ऊपर टूट। दिलर उनकी वीरतापर मुग़ हो चिन्तित बोला—

“निपादियो, कोई इसे मारना मत, और सुरार ! तुम हथियार रख दो, तुमको ऊँचा पद दिया जायगा ।” परन्तु सुरार नहीं थमे, तब दिलेरने उनके ऊपर बाण चलाया । सुरारके साथ तीन सौ मावले लोट गये ; पटानोंकी और पाँच सौ भादमी राम भाये, लेकिन तब भी मराठोंका साहस बना ही रहा, वे कहने लगे—“एक सुरार बाजीप्रभु मर गये तो क्या हुआ ? हम लोग भी उनकी बराबरीके हैं, देहमें दम रहने तक लड़ाई जारी रखेंगे ।”

लेकिन जयसिंहके लगातार उद्योग और दो महीनोंकी लगातार लड़ाईके कारण पुरन्दरके रक्तोंका बल क्षीण हो गया । जब रुद्रमाल, पाँच बुज और एक कठपरा हाथसे निकल गया, तब समूचा किला हाथसे निकल जानेका दिन नज़दीक आ गया । शिवाजीने देखा कि अब सन्धि न करनेसे मुघल ज़बरदस्ती पुरन्दर जीन लेंगे और वहाँ आश्रय लेनेवाली तमाम मराठा शिष्टाईका धर्मनाश करेंगे । इधर बाहर बाऊद खा भी रोज उनके गाँव ध्वस्त कर रहा था ।

जयसिंहके पूना पहुँचनेके पहलेसे ही शिवाजी उनके पाम वपार ब्राह्मण दत्त और चिट्ठ्याँ भेजते रहे थे, लेकिन जयसिंहने उनका कोई जवाब नहीं दिया, क्योंकि वे जानते थे कि जय तक शिवाजीकी बाहुबलसे हार न दिया जाय, तब तक वे सबमुच ज़ाबूम नहीं भायेंगे । फिर १० मईको शिवाजीके पण्डित राव (अर्थात् दानाध्वज) रघुनाथ बगालने आकर एकान्तमें जयसिंहसे पूछा—“आप क्या निजुनेसे सन्धि करनेको तैयार हैं ?” मुघल प्रतिनिधिने जवाब दिया—“शिवाजी खुद आकर बिना किसी शर्तके भ्रम समर्पण करें, तब उनके ऊपर बादशाहकी कृपा दिखाई जायगी ।”

शिवाजी और जयसिंहकी भेंट

यह बात सुनकर शिवाजीने पुछा भेजा कि क्या उनके पुत्र शम्भूजीके जाकर वरदत्ता स्वीकार करनेसे काम नहीं चलेगा ? जयसिंहने उत्तर दिया—“नहीं, शिवाजीको खुद भना होगा ।” अन्तमें शिवाजीने यह चाहा कि जयसिंह

धर्मकी सपथ खाकर इस बातका वादा करें कि भेंटके लिए भानेके बाद मेल हो या न हो, पर उन्हें सही-मलामत लौट जाने दिया जायगा । जयसिंहने वैसा ही किया और कहला भेजा कि शिवाजी खूब ड़िरकर भायें, क्योंकि बादशाहने गुस्सेसे यह हुक्म दिया है कि उनके साथ मेलकी बातचीत बिलकुल ही न करके कठोरतासे लड़ाई जारी रखें ।

यह बन्दोबस्त ठीककर २ जूनको रघुनाथ पण्डित अपने मालिकके पास लौटे । ११ तारीखको पहर-भर दिन चढ़नेपर जब जयसिंह अपने शिविरमें कचहरी कर रहे थे, उसी समय रघुनाथने आकर खबर दी कि शिवाजी कबल के माझणोंको साथ ले, पालकीमें सवार बहुत नज़दीक पहुँच गये हैं । जयसिंहने मुरन्त अपने मुन्शी उदयराज और नातेदार उमसेन कड़वाहेको शिवाजीके पास भेजकर खबर दी—“आगर आप अपने सब किर्नोंको देनेमें राजी हों तो भायें, नहीं तो यदीसि लौट जाइये ।” शिवाजी—“भच्छा, भच्छा” कहकर उनके सग भाये । शिविरके दरवाज़ेपर पहुँचकर वक्तीने उनका स्वागत किया और भीतर ले गये । जयसिंह स्वयं भी भागे बढ़कर शिवाजीके गले लग और उनकी हाथ पकड़कर गद्दीके ऊपर बिठाया । जयसिंहके राजपूत रजक तलवार और भाला हाथमें, लेकर चारों ओर दोस्तियारीके साथ खड़े हो गये । उन्हें सक्ता थी कि कौन जाने कहीं फिर भकज़ल खाका-सा मामला हो ।

चालाक जयसिंहने शिवाजीपर रोब गाठनेके लिए एक खेलका बन्दोबस्त ठीक कर रखा था । पहले रोज उन्हेंने दिलेर खा और कीरत सिंहको हुक्म दे दिया था कि इसारा पाते ही वे दोनों मोर्चेसे निकल, भागे बढ़कर पुरन्दरके ‘खड़काला’ नामक हिस्सेपर कब्ज़ा कर लेंगे । शिवाजीके पहुँचते ही जयसिंहने इसारा कर दिया । देखते ही देखते मुघल लोग भिड़ गये और उस जगहपर कब्ज़ा कर लिया । इस युद्धमें अस्सी मराठे मरे और कितने ही जखमी हुए । यह लड़ाई जयसिंहके तम्बूके भीतरसे साफ दिखाई देती थी । शिवाजीने पूछा कि मात्रा क्या है ? सग हाल

मालूम होनेपर बोले—“नाहक हमारे आदमियोंकी और अधिक दया न कीजिए। लड़ाई बन्द कीजिए। हम अभी पुरन्दर छोड़ देते हैं।” तब जयसिंहने अपने मीर तुजुब खात्री केमो भेजकर दिलेर खाओ लड़ाई बन्द करनेका हुजूम दिया। साथ-ही साथ शिवाजीने भी अपने कर्मचारीको भेजकर किलेके मरठा हाकिमको पुरन्दर दे देनेको कहा। किलेके वासियोंने अपनी वीज-वस्तु अत्रनेके लिए एक दिनकी मुहलत मांगी।

पुरन्दरका सन्धिकी शर्तें

शिवाजी कुछ असन्धान, विज्ञाना आदि न लेकर एकदम चाली हाथ भाये थे, इसलिए जयसिंहने उनको मेहमान मानकर अपने दरबारके तन्मूर्में रखा। दोपहर रात तक दोनों पक्षके बीच सन्धिकी शर्तोंके बारेमें चर्चा होती रही। पहले तो जयसिंह कुछ भी छोड़नेके लिए राजी नहीं थे। आखिरमें बहुत वाद-विवादके बाद निश्चय हुआ कि शिवाजीके तैईस किले और उनके आसपासकी सब जमीन (जिसकी सालाना आमदनी चार लाख होय मर्धात् बीस लाख रुपये थी) बादशाहको मिलेगी, और बारह किले (और उनके पासकी एक लाख होयकी आमदनीकी जमीन) शिवाजीके रहेंगे, लेकिन शिवाजी बादशाहकी प्रजा कदुलायेंगे और उनके अधीन होकर काम करेंगे।

हाँ, एक बातमें शिवाजीको अपमानसे बचाया गया। उनको सुद मनसरदार वन कौज लेकर बादशाहके भववा दक्षिणके राजप्रतिनिधिके दरबारमें हाजिर न होना पड़ेगा। उनके लड़के पाँच हजारी जागीरके उपयुक्त (कम-से-कम दो हजारी) कौज लेकर हाजिर रहेंगे। बादशाहने उदयपुरके महाराजपर भी यही अनुमति दिखाया था। जयसिंहको मालूम था कि अधिक बढ़ाई करनेसे शिवाजी हताश हो बीजापुरके साथ जा निवर्तेंगे।

पुरन्दरकी सन्धिमें और एक गुप्त शर्त थी। ईश्वर्य मर्धात् पछिनी घाट और समुद्रके बीचका बहुत लम्बा पल्ला, लेकिन धन जनपुल्य प्रदेश बीजापुरके अधीन था। शीघ्र ही

बादशाह बीजापुर-राजके ऊपर धावा करनेवाले थे, मतः यह गुप्तधर्मसे निश्चित हुआ कि उस समय शिवाजी बीजापुरके हाथसे चार लाख होयकी आमदनीकी तलभूमि (तल-कौरण या बीजापुरी पाटन-पाट) और पाँच लाख होय आमदनीकी अधिकृत (मर्धात् बीजापुरी वालापाट) अपनी कौजके द्वारा छीन लेंगे और बादशाह उसपर उनका अधिकार मान लेंगे, लेकिन उसके लिए शिवाजी उनको चालीस लाख होय (मर्धात् दो करोड़ रुपये) तरह किरतोंमें नजरानेके रूपमें देंगे। इस प्रकार जयसिंहकी कूटनीतिका फल यह हुआ कि शिवाजी और आदिलशाहके बीच सदाके लिए भगड़ेका बीजारोपण हो गया।

शिवाजीने मुगल राजका अनुग्रह स्वीकार किया

उपर दिलेर खा जो-जानसे मेहमान करके और खून बढ़ाकर पुरन्दरके बहुतसे हिस्सोंपर कब्जा कर रहा था, परन्तु धर शिवाजीने गुप्तचाप जाकर किया जयसिंहको सुपुर् कर दिया, और इस प्रकार दिलेरको बाहवाही न लेने दी। उसने गुप्तसे विगड़कर जयसिंहसे कहला भेजा कि सन्धि करनेमें राजी न होइयेगा, आखिर तक मराठोंका ध्वंस कीजियेगा। इसपर जयसिंहने दूसरे दिन (१२ जूनको) शिवाजीको हाथीपर चढ़ाकर, अपने कर्मचारी राजा रायसिंह शिरोदियाके साथ दिलेर खाके पास भेज दिया। इस नम्रतासे दिलेर खा बहुत रुस हुआ। वह शिवाजीको अपनेक भेंट दे, अपने साथ जयसिंहके तन्मूर्में लौटा लाया और वहाँ अपने शिवाजीका हाथ पकड़कर राजपूत राजके हाथमें सौंप दिया। मुगल कौजने शिवाजीको हाथीके ऊपर देखकर समझ लिया कि सचमुचमें उन लोगोंकी पूरी जीत हुई है।

उसके बाद जयसिंहने शिवाजीको खिलमत पहनाकर खुद उनके कमरमें तखार बाँध दी, क्योंकि शिवाजी सन्धिके लिए बिना हथियारके भाये थे। उन्होंने भलमनसाहतके विचारसे कुछ देर तक तखार लटकाकर बादमें उसे खोलकर जयसिंहके सामने रख दिया, और बोले—“हम बादशाहके

अनुपस्थित हैं, लेकिन हथियारों के बिना ही भनुवर रहकर उनका काम करेंगे।”

इसी दिन मराठों ने पुनर्द्रष्टा किला छोड़ दिया। उनकी चार हजार फौज और तीन हजार औरतें, बच्चे और नौकर किला छोड़कर बाहर निकल गये।

वहाँ के सब हथियार, गोला-बारूद और जायदाद बादशाहने जप्त कर ली, भन्धान्य किले सुपुर्द करने के लिए शिवाजीने मुगल-कर्मचारियों के साथ अपने नौकर भेज दिये। १४ जून को जयसिंह के पास से एक हाथी और घोड़े भेंट में लेकर शिवाजी विदा हुए। १८ तारीख को उनके लड़के राम्मुजी राजगढ़ से आकर जयसिंह के शिविर में पहुँचे। इस प्रकार जयसिंह ने आश्चर्यजनक विजय पाई।

बीजापुर-प्राक्रमण में शिराजी की सहायता और कीर्ति पुनर्द्रष्टा की सन्धि की शर्तों को सुनकर और यह जानकर कि शिवाजीने अपनी प्रतिष्ठा पूर्ण रूप से पालन की है, बादशाह बहुत खुश हुए। उन्होंने शिवाजी की सब प्रार्थनाएँ मंजूर कीं और अपने पंजड़ी छाप लगा हुआ एक फर्मान (यानी सिन्दूर में लूरी हुई भगुलियों की छाप लगा हुआ पत्र) और एक जोड़ा खिलमत शिवाजी के लिए भेजी। ये सब चीजें १० सितम्बर को जयसिंह के शिविर में पहुँचीं। जयसिंह के बुलाने पर शिवाजीने कुछ दूर पैदल चलकर बादशाही फर्मान की रास्ते में अभ्यर्चना की और शाही चिट्ठी को सिर से लगाया। उस फर्मान में यही दस्तूर था। सन्धिके बाद इन खादे तीन महीनों में शिवाजीने कोई भी हथियार धारण नहीं किया था, क्योंकि वे बादशाह के विरुद्ध बगवत करने के अपराधी हुए थे। जब तक बादशाह से माफी न मिले, तब तक उनको जेलखाने के जैदी की तरह बिना हथियारों के रहना होगा। अब फर्मान पाते ही जयसिंहने उनको जबरदस्ती अपनी एक मण्डिजड़ित लखवार और छुरा पहना दिया, मानो शिवाजी के विद्रोह का प्रायश्चित पूरा हो गया।

इसके बाद जयसिंह अपनी विजयी सेना लेकर बीजापुर राज्य पर आक्रमण करने वाले थे। यह तै हुमा था कि

शिवाजी अपने लड़के के मनसब के दो हजार घुड़सवार और उसके प्रतिरिक्त और सात हजार मावले पैदल सिपाही लेकर खुजयसिंह की सहायता करेंगे। उसके लिए उनसे दो लाख रुपये पेहगुनी भी दिये गये थे। अन्त में २० नवम्बर स १६६१ को जयसिंह बीजापुर की चढ़ाई के लिए खाना हुए शिवाजी और उनके सेनापति नेताजी पालकर के अधीन नौ हजार मराठी फौज ने मुगल सेना के मध्य विभाग में बाईं ओर जगह पाई।

जाते-जाते शिवाजी के कदने पर बीजापुर के अधीन के कितने ही किले—फलटन, थाथ बड़ा, खाटाव और मगतविडे—जयसिंह के दिना लड़ाई के मिल गये। इस मगतविडे से बीजापुर राह बावन मील दक्षिण की ओर है। इसका माधा मार्ग समाप्त करते ही बीजापुरी फौज मुगलों का रास्ता रोक्ने के लिए तैयार मिली। कई मार घोर लगाम हुआ। शिवाजी और नेताजी जी-जान से मुगलों की ओर से लड़े। उधर शत्रु-पक्ष में शिवाजी के सौतेले भाई ब्यकाजीने बहादुरी दिखाई। एक दिन शिवाजी और जयसिंह के लड़के कीर्तसिंह एक हाथी के ऊपर सवार हो मुगलों की सभ से भागे की फौज लेकर बीजापुरी दल को भेद उस ओर तक खले गये थे और एक दिन नेताजीने भी अदम्य साहस के साथ मुगल-फौज के लौटते समय उसके पिछले हिस्से को शत्रु के आक्रमण से बचाया था।

इस प्रकार भागे बढ़कर २६ दिवम्बर को जयसिंह बीजापुर के किले से दस मील उत्तरी ओर जा पहुँचे, लेकिन यहाँ उनकी गति रोक दी गई और सात दिनों के बाद उनको मजबूर होकर लौटना पड़ा। बात यह थी कि बीजापुरी दरबार के भगड़े के समय जयसिंहने वह कि बहुते से उमरावों की घूस देकर मिला लिया था, इसलिए वे समझते थे कि राजधानी पर आकर चढ़ाई कर देने से नौजवान शरावी राजा के किये-धरे कुछ न हो सकेगा और बिना घेरा बाले बीजापुर पर दखल हो जायगा। इसी भरोसे वे बड़ी बड़ी तोपें और किला जीतने का भन्धान्य साज-समान साथ नहीं

लाये थे, लेकिन बीजापुरके पास पहुँचकर उन्होंने सुना कि बादशाहके बहादुर सेनापतिने जिला बचानेके लिए सब बन्दोबस्त ठीक कर रखा है। उन्होंने बीजापुरके चारों ओर सात मील तक पेड़ काटकर, पानीके सब तालाब सुखाकर, गाँवोंके खान उजाड़कर मुघलोंके मार्ग बंदनेका रास्ता रोक दिया था। साथ ही बीजापुरी फौजका एक दल उनके पीछे जाकर बादशाही इलाक़में लूट-पाटकर रहा था। फलतः, जयसिंह इतना होकर ५ जनवरी सन् १६६६ को पीछे मुड़े और धीरे-धीरे अपने सिवानेपर फेरवाड़ा जिलेके पास लौट आये। बीजापुरकी बड़ाई बिलकुल बेकार हुई।

शिवाजीके ऊपर मुसलमान फौजका गुस्सा

इस भाराके भग होनेसे मुघल फौजमें भारी खलबली मची। इस हार और हानिके लिए सभी जयसिंहको दोष देने लगे। दिलीर खा पड़लेसे ही जयसिंहको नहीं मानता था, अब यह कहने लगा—“शिवाजीके विश्वासघातसे बीजापुर जीता न जा सका, शिवाजीको मार डालना चाहिए। शिवाजी विश्वास दिलाकर कहते थे कि जल्दी कूँवर भागे यदनेस दस दिनोंके भीतर ही यह जिला मुघलोंके हाथ में जायगा, वह क्यों नहीं हुआ?” इसके पड़ले भी पुरन्दरकी सन्धिके बाद दिलीर खाने बहुत बार जयसिंहको सलाह दी थी—“इस मौकेपर शिवाजीको खतम कर डालिये। कम से कम हमको यह काम करनेकी इजाजत द दीजिये। हम इस पापका सब भार अपने ऊपर लेंगे, कोई भी आपके दोष न दगा।”

जयसिंहने देखा कि उन्मत्त मुसलमान सेनापतियोंके हाथसे शिवाजीकी प्राण रक्षा करना कठिन है। इसलिए उन्होंने रास्ते ही से ११ जनवरीको शिवाजीको अपनी फौजक साथ बीजापुर राज्यके दक्षिण पश्चिमकी ओरके प्रदेशको आम्रमण करनेके लिए भेज दिया। इस तरह उन्होंने प्रकट किया कि अब राउकी फौजका बटवारा हो जायगा और

मुघलोंके ऊपर उनकी बड़ाईका सब भार न पड़ेगा। जयसिंहसे विदा हो, रवाना होनेके पाँच दिन बाद ही शिवाजी पनढाला जिलेके पास जा पहुँचे, एक पहर रात रहते ही उन्होंने मकसमात् जिलेक ऊपर धावा मारा, लेकिन जिलेके सिपाही पहलेसे ही तैयार बैठे थे, उन लोगोंने बड़ी बहादुरीके साथ शिवाजीका सामना किया। शिवाजीके एक हजार मराठे सैनिक मारे गये। उसके बाद सूर्योदय हुआ, पहाड़से होकर जो मराठे जिलेपर चढ़ रहे थे, वे स्पष्ट दिखाई देने लगे और उनके ऊपर ठीक-ठीक गोली और पत्थर पग-पगकर गिरने लगे (१६ जनवरी)। तब शिवाजी हार मानकर चौदह कोस दूर अपने खेलनावके जिलेमें लौट गये। इस प्रान्तमें शिवाजीके भादमियोंकी लूट पाट करनेसे रोकनेके लिए छे हजार बीजापुरी फौज और दो बड़े सेनापति मुहर्रर गये।

मराठी फौजमें शिवाजीके बाद नेताजी पालकर ही सबसे प्रधान सरदार थे। लोग उनकी ‘द्वितीय शिवाजी’ कहते थे। उनकी पदवी ‘सेनापति’ की थी, और उन्होंने शिवाजीके ही वस्त्रोंकी एक कन्थासे विवाह किया था। बीजापुरसे चार लाख होंग वस्त्रोंका मिलनेपर वे इस समय एकाएक मुघलोंका पक्ष छोड़कर बादशाहसे जा मिले और मुघलोंके गाँवों और राहोंको लूटने लगे। जयसिंह अब क्या करें? उन्होंने पाँच हजारको मनसबदारी, बड़ी भारी जागीर और नकद भदतीस हजार रुपये दे, नेताजीको फिर अपने पक्षमें (२० मार्च १६६६ को) कर लिया। चारों ओरसे विवट आपसि आती देखकर जयसिंहने बादशाहको लिखा था कि वे इस समय शिवाजीको भेंट करनेके लिए सुघल-राजधानीमें जुला लें। इससे जयसिंह दक्षिणमें बहुत कुछ निश्चिन्त रह सकेंगे। औरगजेब इस बातपर राज़ी हो गया। जयसिंहने अपने को आशाएँ और भरोसे दकर और बहुत तरहके प्रलोभनोंकी वात करके शिवाजीको बादशाहके दरबारमें जानेके लिए राज़ी किया।

एडवर्ड कार्पेन्टरका आत्म-चरित

श्री बनारसीदास चतुर्वेदी

एडवर्ड कार्पेन्टरने अपने आत्म-चरितमें अनेक महान व्यक्तियोंका जिक्र किया है, जिनके ससंगतता तौभाग्य उन्हें प्राप्त हुआ था। इन व्यक्तियोंमें प्रिंस कोपाटकिन, श्रीमती एनी बीसेन्ट, बर्नार्ड शा, कैयर हाउसी, रैंगसे मैकडोनेल्ड, मातीयर लाज, देबलाक ऐलिस और एच० जी० वेल्स इत्यादिके नाम उल्लेख-योग्य हैं। कोपाटकिनके विषयमें वे लिखते हैं—

“जो लोग हमारे साम्यवाद-मंडलमें प्रवेश ‘कामनवेल्थ’ केफार्में व्याख्यान देनेके लिए आया करते थे, उनमें पीटर कोपाटकिन और एनी बीसेन्टके नाम मुख्यतया लिए जा सकते हैं। इन दोनोंके ही कार्यरत महत्व ससारव्यापी है, कोपाटकिनका भ्राजवादके क्षेत्रमें और श्रीमती एनी बीसेन्टका धियातोकीके क्षेत्रमें। यद्यपि दोनों क्षेत्रोंमें से किसीसे भी मेरा विशेष सम्बन्ध नहीं रहा, फिर भी विलकुल तीस वर्षमें इन दोनों नेताओंमें सेरा थोड़ा-बहुत घनिष्ठ सम्बन्ध रहा है। अपनी शक्ति, सहाई, योग्यता और लगनके लिए दोनों ही के चरित्र उल्लेख योग्य हैं। सत्तर वर्षकी उम्रमें कोपाटकिनमें बड़ी प्रसन्नतामय तथा मनो-जैसा स्वभाव बना हुआ है, यद्यपि वे पचास वर्षमें बड़े जोर-शोरके साथ रूसी ‘सरकार’ तथा ‘मन्थिहारियों’के विरुद्ध लड़ते रहे हैं। भोले बच्चोंकी तरह कोपाटकिनका भव भी यह विश्वास बना हुआ है कि वह समय शीघ्र ही मानेवाला है, जब ससारकी सब जातियाँ पूर्णतया शान्तिपूर्वक और सहयोगसे काम करेंगी, जब न हमारे शासक रहेंगे और न मन्थिहारी। इसमें कोई सन्देह नहीं कि मुख्यतया कोपाटकिनकी वजहसे ही उनका यह सुन्दर स्वप्न ससारमें इतनी दूर-दूर तक फैल गया है, और अपनी सफलताके मार्गपर इतनी दूर तक प्रसर हुआ है। कोपाटकिनके जीवनकी माथर्वजनक घटनाओंमें इन ‘रियासती’ प्रचारमें और भी मदद पहुँचाई है। जैनसूत्र

और गुरुग्रंथ के किम तरह नाम निकले, अपने राजपरानेके मुख्य-वैभव और सम्पत्तिको तोड़कर उन्होंने किम तरह अपराधियों और बटेन्टनोंको अपना साथी सभी बनाया, फिर रूसि प्रक्षर उत्साही आदमियोंकी मिल मदलीमें वे गरीबीके साथ अपनी जिनगी वसर करते रहे, उनके साथ-ही साथ उनका विप्रयोग जैसा ज्ञान और वैज्ञानिक क्षेत्रमें उनकी व्यापक कीर्ति—इन सबने मिलकर ससारको बाध्य किया कि वह उनकी बातको ध्यानपूर्वक सुने और उनका सम्मान करे। उत्साही सुधारकोंमें खास तौरसे एक छुट्टि पाई जाती है, वह यह कि वे कबल एक बातपर ही सचेत ज्यादा जोर डते हैं, और वह समझते हैं कि वह बात ठीक हो जाय, तो फिर सारे प्रश्न हल हो सकते हैं। कोई सरावबन्दीको ही ससारका सबसे अधिक महत्वपूर्ण कार्य समझते हैं, तो कोई युद्धोंके रोकनेको ही। कोपाटकिनका विश्वास है कि किसी तरह ससारसे सरकारोंका प्रभाव हो जावे—किसीका राज्य न रहे—भ्राजक बाद फैल जाय, तो बाकी सब मामला ठीक है। उनकी सब कितायोंमें आप सब रोगोंका एक ही इलाज पावेंगे, यानी भ्राजकवाद। यद्यपि उनकी पुस्तकोंमें यह दोष पाया जाता है, फिर भी यह कहना पड़ेगा कि जिन सिद्धान्तोंका वे इतने जोरके साथ समर्थन करते हैं—यानी व्यक्तिगत स्वाधीनता और स्वतंत्रता-पूर्वक सहयोग—वे सिद्धान्त मूलमें विलकुल ठीक और महत्त्वपूर्ण हैं। इस जैसे देशमें—जो शासकों तथा मन्थिहारियोंके जोरसे दबा हुआ है—आलसताय और कोपाटकिन जैसे सुधारकोंका शासनकी सुधार्योंके विषयमें अधिक सचेत होना विलकुल स्वाभाविक ही है। इससे हमें यह माना दोती है कि किसी दिन भागे चलकर रूस ही यूरोपमें समाजके नवीन प्रकारके संगठनका पथप्रदर्शक बनेगा।”

यह बात ध्यान देने योग्य है कि कार्पेन्टरने ये शब्द

सन् १९१६ ई० क प्रारम्भमें लिखे थे, जब कि महायुद्ध चल रहा था।

आमती एनी बीसन्टेके विषयमें कार्पन्टरने बड़े मार्चही बात कही है। उनकी मधुमत्त भाषणशक्ति सचार्ह, पुन और लगा, कर्तव्यपरायणता इत्यादिकी बहुत प्रशंसा की है। पूरे और पश्चिमकी मिलानक लिए उन्होंने जो प्रयत्न किया है, उसकी भी बड़ी तारीफ की है, पर उनकी एक अवस्था पुष्टि भी कार्पन्टरने बतलाई है। व लिखते हैं— 'यह बात बड़े माध्यमकी है मगर है ठीक कि श्रीमती एनी बीसन्टे प्राचीन यूनानी विचारों तथा मनुष्यत्वकी तदनुवृत्तियों पर बहुत चर्चा करते हैं। यद्यपि इस कार्यक लिए उनमें बहुत-कुछ उतावलापन था, पर फिर भी उनमें मनुष्यत्वकी यह प्रेरणा नहीं है, रहस्यवादियोंका वह गुण नहीं है और उन मन्त्रशक्तिका प्रभाव है, जिसका द्वारा वे प्राचीन यूनानी सिद्धांतोंकी तरफ पड़ते सच हैं। उनकी बुद्धि ताज है व साफ साफ सोच सकती है पर उनकी मस्तिष्कमें कल्पना नहीं है, नीतिज्ञता नहीं है तथा स्थिति भी नहीं है। इसी कारण वह मानवता की जा सकती है कि क्या हमी व वा धार्मिक पुनर्जागरणकी मजली गहराईका पता लगा सकते हैं, जिनमें वे इतनी तल्लीन रहती हैं। यद्यपि श्रीमती एनी बीसन्टेका व्याख्यान बड़े मनोरंजक होता है, पर जो कुछ उन्होंने धार्मिक विषयोंपर लिखा है, वह बिलकुल ही नीरस है। व मानव व्यवस्थाका, मस्तिष्कका प्रभाव पुनर्जागरण और मानवमनका विज्ञापन बड़ी बूझसे करती हैं, पर ऐसा करत हुए व किसी प्राचीन नियमकी ही पुनरावृत्ति किया करती हैं, निजी अनुभवकी नई बात कोई नहीं बतलाती। उनका लक्ष्य तो प्राचीन नियमों तथा System का ठीक वार वार प्रकाश है, मद्रव 'महात्माओं' की चर्चा होगी है, संस्कृत मनेक भयंकर दण्डों का प्रकाश है, पर किसी नियम का विचारकी धारा उनके बीच बहती हुई प्रतीत नहीं होती। श्रीमती एनी बीसन्टेकी सिद्धांतोंकी पठनमें पाठकोंकी स्थिति गरीब मिलती, और न निज सकती है कुछ प्रेरणा की

नवीन जीवन या नवीन विचारधारामें प्रवेश करनेके लिए। इन सब बातोंके होते हुए भी श्रीमती एनी बीसन्टेने कुल मिलाकर साम्यवाद तथा धियासोफीके लिए ज़रूरतका काम किया है, और जिस साहसके साथ वे अपने पथपर अग्रसर होती रही है, उसकी चिन्ता प्रशंसा की जाय, थोड़ी होगी। अपनी युक्तवस्थामें उनमें जो अमानितीय कटुता पाई जाती थी, वह मर दूर हो गई है और अब उसके स्थानमें मानविक और मानसिक शांति विराजती है।"

कार्पन्टरका यह कथन कि श्रीमती एनी बीसन्टे पहुँच हुए महा मार्गोंका बहुत ज़िक्र करते रहनेपर भी खुद बहुत ही नही हैं विचारणीय है।

'Studies in sex psychology' (कामशास्त्रका मनोविज्ञान) सीधे मनुष्यपूर्ण मनुष्यके लैंगिक व्यवहारके ऐतिहासिक और कार्पन्टरका मिनीमें स रूढ़ हैं।

अपन माजीवन मिन लक्ष निवासी निम्न महणाचलमके विषयमें एडवर्ड कार्पन्टर लिखते हैं—

'मैं महणाचलमका बहुत श्रेणी हूँ क्योंकि सन् १८८० या १८८१ में उन्होंने ही सुक गीताका प्रकाशना की एक प्रति दी थी। उन दिनों गीताकी इंग्लिशमें बहुत कम लोग जानते थे। गीताका पढ़नेका उस सब मसालेको, जो मेरे मन्त्रकरणमें एकीकृत हो रहा था, एक प्रगति मिल गई और वह 'Towards Democracy' का रूपमें प्रकट हुआ। गीताका मुझे बड़ा कुनी मिन गई, जिनकी मुझे बड़ी आवश्यकता थी और उनकी मददसे सुक अपनी पुस्तककी पूर्वीय टगपर लिखनेकी प्रेरणा मिली। महणाचलम मरी मेंट कमिन्सकी किमी साक्षात्कारोंमें हुई थी। अपने अन्य हिन्दू भाइयोंकी तरह व बड़ तीव्रमुखि वे और महण करनेकी शक्ति भी उनमें सूच थी। उनके आचार व्यवहारमें शिष्टता और न्यायवादिता था और अपने कालमें व बड़े लोकप्रिय बन गये थे। उन दिनों हमारा यह कि अग्रज विद्यार्थी भारतसे आनेवाले विद्यार्थियोंका मयागता और निवृत्तका व्यवहार करत थे। महणाचलमका विचार बड़े धनवान थे। सीलोनमें वे एक

प्रतिष्ठित पदपर भासीन थे, इसलिए मद्रासचलमटो मच्छी शिक्षा प्राप्त करनेका अवसर मिला था। ग्रीक, लैटिन, फ्रच और जर्मनमें उनकी मच्छी गति थी, इन भाषामेंकि साहित्यका मच्छा ज्ञान था और इनके सिवा मपनी भाषाएँ तामिल और सस्कृत तो भलीभाँति जानते ही थे। इम दोनोने बहुतसे सम्भ्याकाल टहलते हुए, नाव खेते हुए मथवा मगीठीक पास तापते हुए बिताये थे, और उनके सत्समसे मुफे भारतवर्ष तथा सीलोनके बारेमें बहुत कुछ ज्ञान प्राप्त हुआ था। यहाँसे जाकर उन्होंने सीलोनकी सिविल सर्विसेमें नौकरी की और वहाँ अज तथा रजिस्ट्रार जनरल तक बन गये। फिर वहाँकी व्यवस्थापक सभाके सदस्य भी बने। सन् १८६० में उन्होंने मुफे ज्ञानी रामस्वामीसे मिलनेके लिए लिखा। मैंने भारतवर्ष पहुँचकर उनके दर्शन किये, और उसका वृत्तान्त मपनी पुस्तक 'A visit to a Ganga' नामक पुस्तकमें लिखा। सन् १८९२ में उन्हें 'सर' की उपाधि मिली।

“मि० मद्रासचलम बड़े ही सुसस्कृत भादमी हैं। हमारे आश्रम मिलथापमें या शेफील्डमें मेरे गरीब-से गरीब मित्रसे बातचीत करते हुए वे ठसी मनोहर शिष्टता तथा स्पष्टवादिताका परिचय देते थे, जैसे लन्दनकी बड़ी-बड़ी लेडिओं मथवा ऊँचे-से ऊँचे मफसरोके साथ सम्भाषणमें। कला-कौशल और सस्कृतिभी दृष्टिसे तथा सासारिक ज्ञानमें मद्रासचलम उन लोगोंसे मीला ऊँचे थे, जिनसे उन्हें मिलना पड़ता था। फिर भी, ऐसे सुमस्कृत भादमीको मपनी मातृभूमिमें ही जगली ऐंग्लो इण्डियन साहबोंके हाथों और जदाज़पर देरमें म्भाये हुए ममेजनोंके द्राष्ट मपमान सहना पड़ता था। हा ! धिक्कार है मेरे स्वदेशवासियोंकी म्रशिष्टतापर।

मद्रासचलम-विषयक एक पटना सुन लीजिए—“एक बार लन्दनके एक बड़े होटलमें वे निमंत्रित किये गये। बड़े-बड़े भादमियोंसे उनका परिचय कराया गया और उनके साथ वे भोजनमें बैठ गये। मास मङ्गलीकी बनी हुई चीज़ोंको जो उन्होंने मस्वीकार कर दिया, और मालु वयैरदकी

तश्तरियाँ लीं। यह देखकर उनके साथी म्रमंज लोर्गेकि आशयकी सीमा न रही। इसके बाद उन्होंने जो कार्रवाई की, उसने तो सन्पूर्ण भोजनका मज़ा ही खिफिरा कर दिया। उन्होंने एक ग्लास पानी माँगा। भला वहाँ पानी कहाँ ? ऐसा तो पहले कभी सुननेमें भी नहीं म्भाया था। परोसनेवाले इधरसे उधर दौड़े, पर पानीका कहाँ नामोनिशान नहीं। फिर सभा याचनाके बाद उनसे कहा गया—“पानी तो कहाँ नहीं मिला, म्भाव apollinaris (मिनरल वाटर) री काम चला लीजिए।”

परोसनेवालोंने कहा—“क्या हिस्की भी इसमें मिला है ?”

उत्तर मिला—“नहीं, धन्यवाद।”

ग्राम्य जनताके साथ

एडवर्ड कार्पेन्टर जब पहले ही पहल मिलथापमें म्भाये तो ग्रामीण भादमियोंसे मेल-जोल स्थापित करनेमें उन्हें बड़ी कठिनाता पड़ी, पर कुछ दिनों बाद वे किसान मजदूरोंके विरवासपात्र बन गये। मपनी मकृनिमता, सचाई और प्रेममय स्वभाव तथा हास्यप्रियताके कारण ग्रामवासी उन्हें बड़े प्रिय लगने लगे।

कार्पेन्टर लिखते हैं—“इन ग्रामवासियोंकी चुप्पी मुफे शहरी भादमियोंके बक्कीपनसे कहीं अधिक उलम प्रतीत होती है। एक बार एक शहरी भादमी हमारे यहाँ म्भाया और वह बड़ी देर तक बहुतसी बातें बकता रहा। एक नवयुवक किसान वहाँ मौजूद था। जब वह भादमी चला गया, तो किसान बोला—“ये शहरी भादमी बातें तो सूब करते हैं।” फिर कुछ सोचकर उसने कहा—“ये इतनी बातें बकते हैं जो बहुत कुछ भूठ भी बोलते होंगे।” मैं उस भादमीसे बिलकुल सद्मत था।”

एक बार भाफतका मारा कोई गरीब चितकार मिलथाप आश्रममें पहुचा। बैठा-बैठा प्राकृतिक दृश्यके चित्र खींचा करता था। उसी रास्तेसे सड़क कूटनेवाला एक उच्च मन्त्रद्वर रोज़ निचलता और कोई-न-कोई दँसी-मज़ाककी बात उस म्भाईस्टसे बह जाता। कभी कहता—

“बाद यार ! मूर मौज उड़ा रहे हो,” तो कभी कहता—
 “मुम्हारी भी मूर चैनसे बइती है।” आखिरकार वह चित्रकार
 इस तरहके मजाक सुनते सुनते तंग आ गया। उसने सोचा
 कि मज्दोरी बार इमे बातोंमें लगाऊँगा। जब वह मजदूर फिर
 निकला और उगने वही मजाक किया, तो वह चित्रकार
 बोला—“मुझे अपना पेट भरनेके लिए यह तगरीर गींचनी
 पड़ती है।”

मजदूर—“पेट भरनेके लिए ?”

चित्रकार—“हाँ।”

मजदूर—“तो तुम इन तगरीरोंको बेचते हो ?”

चित्रकार—“और क्या।”

मजदूर (कुछ आगोंके साथ) ‘ ऐसी एक लम्बीकहा
 क्या मिल जाता है ?’

चित्रकार—‘कोई समझो दम पीगड।’

मजदूर—‘दम पीगड ! हमें तो जन्म-मर नहीं !’

चित्रकार—‘और कभी कभी ज्यादा भी मिल जाता है।’

वह कुछ मजदूर बड़े विचारमें पड़ गया और फिर वह
 सम्मानपूर्वक बोला—“मरे भइया दम पीगड ! और सोऊ
 बेड दी बेडे !”

पेड़बड़े शॉपेंटर की दिनचर्या

एडवर्ड शॉपेंटरने आत्मचरितमें अपनी दिनचर्या इस
 प्रकार लिखी है—

“मैं और मेरा मित्र जार्ज गर्मिन्गोम साठ बजे और
 आठोंमें आठ बजे उठ बैठते हैं। आठ घण्टे तक भूखमें
 बैठता और फिर अपने लिखने-पढ़नेके कमरेकी सफाई करना
 है। फाड़ू दता और लहरी चीरना है। मेरा सागी
 भोबनको नेपारी करता है, थोपता लाता है, सुगंधोंके बर्बादों
 खिलाता है, खड़े भोवा है रोटी बनाता है अपना दूसरे
 तगरीर काम करता है। सा बजे मैं अपने लिखा-पढ़ीके
 कमरेमें बैठ जाता हूँ और १०। बजे तक काम करता हूँ।
 इसके बाद कंचरा होता है। कढ़ा, दूध, प्यारका दलिया तथा
 इन्हीं पत्र पोरः। फिर कुछ देर तक मखार पढ़ना है। यह

सब एक घण्टेमें हो जाता है। फिर मैं ११। बजेसे बेड या
 हो बने तक काम करता हूँ। इस प्रकार साहित्यिक
 काम करनेके लिए मुझे चार घण्टे मिल जाते हैं। दो
 पहरको टटर भोजन करनेमें जो भयकर मालस आता है,
 उससे मैं अपनेको बचा लेता हूँ। २। से ५ बजे तक
 छिने दी मटरम सटरम काम करने पड़ते हैं। कभी बगीचेमें
 काम है, तो कभी मकानकी मरम्मत है तो कभी कोई प्रतिधि
 दी मा बियाजते हैं। चार बजे चायपान होता है। पाँच
 बजेसे चिट्ठियोंका उत्तर लिखा जाता है, क्योंकि डाक ६। बजे
 जाती है। ७ बजे ब्यालू करता हूँ और यह १०। बजेके
 भोजनकी अपेक्षा कुछ भारी होती है। फिर दोस्तोंसे
 मिलना, किराये पढ़ना या नवयुवक किसानोंकी दृष्टमें जाना
 इत्यादि हुमा करता है। इस प्रकार प्रमत्तता-पूर्वक दिन
 व्यतीत होता है। और क्या चाहिए ?”

जीवनका उद्देश्य

एडवर्ड शॉपेंटर लिखते हैं—“जब मैं नवयुवक ही था,
 उसी समय मैं इस परिणामपर पहुँच गया था कि सत्तारमें
 केवल दो चीज़ें ऐसी हैं, जिनके लिए जीवन धारण करना
 मार्थक इहा जा सकता है ; एक तो प्राकृतिक सौन्दर्यका ससर्ग
 और दूसरे मानवी प्रेम तथा मित्रता। आज सत्तर वर्षकी
 उम्रमें भी मेरा यही खयाल है। इन दुनियामें इन दो
 चीज़ोंके सिवाऔर है दो कथा क्रीमती चीज़ें ! शन-सम्पत्ति,
 कीर्ति, यश, आराम भोग-विलास ये सब राहिशत चीज़ें हैं—
 बिगड़ल नाचीज़ हैं—और इनके लिए बचा भैवाना किञ्चल
 है। जिनदगीके मरुतिम उद्देश्य दो ही हैं, एक तो प्रकृतिक
 सौन्दर्य तथा शक्तिसे सम्मेलन और दूसरे अपने प्रेमियोंसे
 सम्मेलन। चाकी सब चीज़ें—ये खेल वृद्ध, ये इन्विजान,
 मिरजापर, कीसिल, बाजार, टेलीफोन, यहाँ तक कि जीविका-
 निर्वाह करनेके उपाय भी ये सब गौय वस्तुएँ हैं, इन सबका
 उद्देश्य नहीं है। “जय तक मेरा पास मेरे प्रिय मिल हैं,
 प्राकृतिक सौन्दर्यसे युक्त एक छोटासा स्थान है और
 रचनात्मक कार्य करनेके लिए मौजूद है तब तक मैं नहीं

समझता कि मुझे और क्या चाहिए। और जो तीन चीज़ें मैंने बतलाई हैं, उनको तो हर एक आदमी प्राप्त कर सकता है।”

प्राधुनिक सभ्यताका संवेनाश

अपनी पुस्तकके अन्तमें कार्पन्टरने प्राधुनिक सभ्यताके विषयमें बड़े मार्केडी बातें कही हैं। आप लिखते हैं—

“यदि इस सस्ती व्यापारिक सभ्यताका बल ही सर्वनाश हो जाय, तो कोई हानि न होगी। ये बंक और ये आर्थिक लीचा तथा पूँजीवादका यह भवन बैठ जाय, बानूनों और सरदारोंको लकड़ा मार जाय, ज़मींदारोंको लगान न मिले तो इससे नाधारण मानव-जीवनमें कुछ अन्तर न पड़ेगा। मग किसान भिन्न जो खेत जोतता है, सघरे उठकर अपनी भोंपड़ीसे उम्मी कामपर जायगा और उसे अपने जीवनमें कोई अन्तर न मालूम होगा, बल्कि आजकलकी अपेक्षा वह अधिक प्रसन्नचित्त और आशायुक ही देख पड़ेगा। लुहार और बढ़ई अपना काम जैसा पहले करते थे अब भी करते रहेंगे क्योंकि उनकी थानई हुई चीज़ोंकी तो ज़रूरत रहेगी ही। बल्कि ये लोग पहलेसे अच्छी तरह काम करेंगे, क्योंकि पहले तो पूँजीपतियोंकी गुलामीमें उन्हें बेमन काम करना पड़ता था और अब वे मन लगाकर पारस्परिक सहयोगस काम करेंगे। मैं सब कहता हूँ कि यदि इस व्यापारिक सभ्यताका सर्वनाश हो जाय, तो कोई मुज़ायबा नहीं। जिनकी ही मेरी उस बढ़ती जाती है उतना ही अधिक दृढ़ मेरा यह विश्वास होना जाता है कि यह सभ्यता वास्तवमें महत्त्वहीन और लुप्त है।”

मानपत्र

जब कार्पन्टरने अपनी ७० वीं वर्ष समारंभ करके ७१ वीं वर्षमें पेर रखता तो विलायतके प्रमुख व्यक्तियोंने उन्हें मानपत्र दिया जिसमें उनके योग्यकी बड़ी प्रशंसा थी। इसका उत्तर देते हुए कार्पन्टरने कई महत्त्वपूर्ण बातें कही थीं। इसका एक भाग हम यहाँ उद्धृत करते हैं—

“मेरे मित्र कहते हैं कि वे मेरे कृतज्ञ हैं, और मेरा दण्ड उनकी कृतज्ञता इस भावसे द्रवित हो जाता है।

मेरा यह हार्दिक विश्वास है कि कृतज्ञताका भाव निरसन्देह एक अत्यन्त मानुषिक और प्रेमपूर्ण भाव है और वे दोनों ही वन्द्य हैं, जो कृतज्ञता प्रगट करते हैं और जिनके प्रति कृतज्ञता प्रकट की जाती है, फिर भी जब मेरे प्रति कृतज्ञता प्रकट की जाती है तो उसका कारण समझनेमें मुझे कठिनाई होती है। आदमी जो कुछ छाम करता है, वह अपने स्वभावेस मजबूर होकर करता है, क्योंकि अपनी प्रकृतिक विरुद्ध वह कोई काम नहीं कर सकता। फिर उस कार्यके लिए उसे येय क्यों मिलना चाहिए? कितने ही लोग सुम्पर अथवा लगत हैं कि मैं सादगीक साथ जीवन व्यतीत करता हूँ, किसान मज़दूरोंस मिलता-जुलता हूँ, तिराहों, चौराहों पर व्याख्यान देता हूँ फल उगाता हूँ, खड़ाऊँ बनाता हूँ खिता करता हूँ और न जाने क्या क्या करता हूँ, और यह सब अपने आशाममें खल डालकर और किसी भीतरी या कृत्रिम उद्देश्यसे—उदाहरणार्थ सत्कारका सुधार करनेके लिये। लेकिन मैं यह कह सकता हूँ कि जो कुछ कार्य मैंने किया है, वह खास तौरसे इसी कारण किया है कि उसके करनेमें मुझे आनन्द मिलता है, प्रसन्नता प्राप्त होती है। यदि उसके परिणाम-स्वरूप सत्कार वा सत्कार किसी भागका ज़रूरतमती उसके कुछ सुधार हो जावे, तो इसमें मेरा क्या उत्तर है? मेरी सम्झमें सर्वसाधारणके लिए यह एक अच्छा नियम है कि वह अपनी असली और भीतरी भावज्यकनाओं तथा भावोंकी पूर्ति तथा स्वाधीनताके लिए प्रयत्न करते रहें। ऐसा करते हुए सम्भवतः वे सदा ही अन्य प्राणियोंके जीवनकी स्वाधीनता तथा विकासमें सहायक होंगे। इस प्रकार उनको वह प्रसन्नता भी प्राप्त होगी, जो दूसरोंकी मदद करनेसे मिलती है, और साथ ही दूसरोंपर महत्तम लाभकेक अधिकार भावसे उन्हें छुटकारा भी मिल जावेगा।”

इसके बाद कार्पन्टरने एक मज़ाक की बात भी कही थी।

आपने कहा था—“मेरे मित्र कहीं धोखेमें न रहें, इसलिए मैं उन्हें बतला देना चाहता हूँ कि दो तीन वर्ष हुए साठवें नववा (मेमिका) के जगलोंसे एक छानमें काम करनेवाला

भादमी मिलथाप-माधमपर भाया था और उसके आनेका उद्देश्य 'नवल' यही था कि यह मुझे यह सूचना दे कि मैं चार सौ वर्ष तक जीवित रहूँगा। अपना यह सन्देह देख कर दूसरे दिन ही बद चला गया। मैं यह स्वीकार करूँगा कि मुझे तथा मेरे मित्रोंको इस इस बातमें सन्देह था कि उसकी यह भविष्यद-वाणी सन्तोषप्रद थी या नहीं, तथापि यदि कहीं यह सत्य प्रमाणित हो जाय और फिर आप लोगोंको निराश होना पड़े, इसलिए पहलेसे ही आपको यह बात बतला दी है, जिसमें आप पोंछें यह नहीं कहें कि कार्पेन्टरने हमको धोखेमें लगाने अपना उपाय ही नहीं गलतपर ही हमारी बधाइयाँ प्रत्यक्ष कर लीं।"

उपसंहार

प्रेम कि 'विशाल-भारत' के पाठकोंको ज्ञात है, उस भविष्यवाणीकी वाणी सत्य सिद्ध नहीं हुई और एडवर्ड कार्पेन्टर गत वर्ष १९२७ वर्षकी उम्रमें परलोक सिधार। उनके शय्यक विषयमें एक लेख हमारे माननीय लेखक विलफ्रेड बर्नाडमे 'विशाल-भारत' के सितम्बर १९२६ महीने लिखा था। पाठकोंमें हमारा आर्क्षिक अनुतोष है कि य इस लेख बालाक गान, जिसके पिछले लेख जून, जुलाई, अगस्त और सितम्बर १९३० महीनेमें प्रकाशित हुए हैं, निम्न बलाकके उग लेखको भी पढ़ जायें। मात्रसे सात वर्ष पहले सन् १९२३ में गुजरात-विद्यापीठके पुस्तकालयमें मैंने कार्पेन्टरकी 'My Days and Dreams' नामक पुस्तक पढ़ी थी, और उसका सुन्दर बहुत प्रभाव पड़ा था। 'विशाल भारत' के पाठकों सामने यह बात मैं प्राइवेट तीसरे स्वीकार करूँगा

कि मैं बहुत पुस्तक पढ़नेका पोर विरोधी हूँ (यद्यपि दुर्भाग्यवश मुझे अनेक पुस्तक लिखनी पड़ी है), और मेरा यह विश्वास दृढ़ होता जाता है कि भादमीको भविष्यसे अधिक तीन-चार प्रत्यक्षारोंसे मिलता करनी चाहिए और उन्हींके ग्रन्थ बार-बार पढ़ने चाहिए। बहुत पढ़ना बहुत खानेके समान ही निरर्थक तथा हानिकारक भी है। ये तीन-चार ग्रन्थकार कौन कौनसे हों, यह बात प्रत्येक व्यक्तिको दक्षिण निर्भर है। जिन पाठकोंकी रुचि मुझसे उच्च-ऊँच मिलती हो, उनमें मैं एडवर्ड कार्पेन्टरके ग्रन्थोंकी सिफारिश करूँगा।

माधमका भादमी प्राचीन भारतका भादमी है, और एडवर्ड कार्पेन्टरका आत्म-चरित्र इसी कारण और मनोरञ्जक है कि उनके विचारोंमें काफी भारतीयता पाई जाती है। एडवर्ड कार्पेन्टरका आत्म-चरित्र पढ़कर मनमें यही भावता है कि यही किसी सुन्दर प्राकृतिक स्थानमें जलाशयके निकट अपना निवासस्थान बनाया जाय और वहाँ एकात्ममें नान्ति-पूर्वक साहित्य-प्रेम की जाय। एडवर्ड कार्पेन्टरके मिलधाप-माधम तथा कुटी और घरके चिन्तोंको देखकर यह भावना और भी प्रबल हो जाती है। कार्पेन्टरने अपने जीवनके लिए तीन चीज़ोंको आवश्यक समझा था—(१) सुन्दर प्राकृतिक स्थान, (२) प्रेमी मित्र और (३) रचनात्मक कार्य।

हिन्दी साहित्य-संक्रियाको भी ये वस्तुएँ प्राप्त हो, यही परमात्माने प्राप्ति है।

समाप्त ।

जन-सेवक-समिति

श्री रामनारायण निम 'यादवेन्दु'

सन् १९०५ में स्वर्गीय लाला लाजपतराय मदात्मा गे खले और लोकमान्य तिलकके श्रीचरणोंमें राजनीति और समाज-शास्त्री की शिक्षा लेने पूना गये। लालाजीने पूनामें विविध विषयोंपर चर्चा-लाप किया, और उसमें विशेषतः भारत माताकी राजनैतिक और सामाजिक मेवाय नवयुवकोंके शिक्षणके लिए संस्थाओंकी आवश्यकताकी ओर इच्छा प्रकट की। उसी समय लालाजी इंग्लैंडमें राष्ट्रीय महानभाके प्रतिनिधियोंके हैसियतसे राजनैतिक कार्यमें चले गये। इंग्लैंडसे वापस आनेपर आपने कई बार अपनी इच्छाकी कार्यान्वित करनेका प्रयत्न किया, परन्तु सफल न हुए।

सन् १९१४ में आप संयुक्त-राज्य-अमेरिकाको गये। परिस्थितिवश आपको वहां पाँच वर्ष रहना पड़ा। अमेरिकामें New York Rand School of Sociology ने आपका ध्यान विशेष-रूपसे आकर्षित किया। यह स्कूल ऐसे लोगोंको समाज विज्ञानकी शिक्षा देता है, जो परिस्थितिवश किसी विश्वविद्यालयमें नियमित-रूपसे राजनीति, भूगोल और समाज-विज्ञानकी शिक्षा प्राप्त करनेमें असमर्थ होते हैं। यह स्वावलम्बनकी शिक्षा देनेवाली आदर्श संस्था है। एक समय था, जब यह एक अत्यन्त गरीब संस्था थी, लेकिन आज यह अमेरिकाका हृदय बन गई है। लालाजीने न्यूयार्कमें इस संस्थासे बहुत कुछ राजनीति और समाज विज्ञानके सम्बन्धमें ज्ञानार्जन किया।

२० फरवरी सन् १९२० को लालाजीने भारतमें पदार्पण किया। मेरु! थोड़े ही दिन बाद लोकमान्य तिलक सखारसे चल बसे। सन् १९२१ में असहयोग-प्रान्दोलन भी धोमधाम मचा। देशको राजनैतिक कार्यकर्ताओंकी आवश्यकता थी। इसी उद्देश्यकी पूर्तिके लिए लाहौरमें 'राष्ट्रीय पराविद्यालय' की स्थापना की गई। लालाजी एक आदर्श

संस्था स्थापित करना चाहते थे, मन्. मन्दिर सन् १९२१ में जन-सेवक-समिति (The Servants of the Peoples Society) का उद्घाटन-संस्कार मदात्मा गान्धी-द्वारा सम्पन्न हुआ।

लालाजीने इस समितिको अपना भवन और अपनी पुस्तक भेट कर दी। वय, यही समितिके स्थापनका सक्षिप्त इतिहास है। आरम्भमें समितिके निम्न-लिखित सदस्य थे:—

१—जवाब-केसरी लाला लाजपतराय —स्थापक

२—शाला फीरोजचन्द, बी० ए०

३—ला० जगन्नाथ, बी० ए०

४—वा० गोपबन्धु दास, बी० ए०, बी० एल०,

५—ला० मोहनलाल, बी० ए०

६—ला० उशीलदास, बी० ए० (मानस)

७—ला० अच्युतराम, बी० ए०

८—प० यल्लुन चौध, बी० ए०

९—प० मल्लगुप्त शास्त्री

१०—वा० हरिहरनाथ शास्त्री

११—प० मोहनलाल गौतम, बी० ए०

१२—प० अमरनाथ विशालकार

१३—वा० लिंगराज मिश्र, एम० ए०

१४—वा० हनुमानप्रसाद, बी० ए०, एल०-एल० बी०

१५—वा० बलवन्तराय मेहता, बी० ए०

१६—वा० लालबहादुर शास्त्री

१७—प० राजाराम शास्त्री

१८—वा० गोपीचन्द्र भागवत, एम० बी०, बी० एल०

१९—पुष्पेत्तम लाल सोनी, बी० ए०

२०—वा० पुष्पेत्तमदास उदन एम० ए०, एल०-एल० बी०

२१—वा० हरनाम सुन्दरलाल, बी० ए०, एल०-एल० बी०

छ चर्च-वार्त्ताकी समाके सम्बन्ध थे।

समितिके कार्यका सक्षित विवरण भी सुन लीजिये। इस क्लॉटिसे लेखमें दलितोद्धारका महत्त्व बनाना सर्वथा अनभव है, और न यह हमारे लेखका उद्देश्य ही है। आज वह राष्ट्रीय कार्यक्रममें एक महत्त्वपूर्ण स्थान रखता है। इस समितिने भी अपने जन्म-कालसे ही दलितोंके उद्धारको अपने कार्यक्रमका मुख्याग बनाया और तदनुकूल वह कार्य भी कर रही है।

पञ्जाबमें लाला मोहनलाल, पं० मोहनलाल गौतम और लाला ज्योतिदास अपना साग समम दलितोद्धारके कार्यमें लगाते हैं। पञ्जाब-प्रान्तमें इस कार्यके लिए 'मजदूतोद्धार-मण्डल' की स्थापना की गई है। इसके निम्न-लिखित कन्द्र हैं—झाड़वा, गुहदासपुर, अमृतसर, जालन्धर, फीरोजपुर, लुधियाना और करनाल।

पञ्जाब प्रान्तमें जाटव और बाल्मीक जातिके लोगोंसे बेगार लेनेकी प्रथा बहुत दिनोंसे प्रचलित थी। बेगार-प्रथाको दूर करनेके लिए 'मण्डल ने भरपूर प्रयत्न किया और अन्तमें सफलता भी प्राप्त हुई। फलन, आज बेगार सरकार-द्वारा नियम विरुद्ध (Illegal) टहराई गई है। बाल्मीक भाइयोंको उच्च श्रेणीके पुरवों द्वारा जो कष्ट दिये जाते हैं, उनकी कल्पना करनेकी इस लेखनीमें शक्ति नहीं है। इन्हीं मालाचारों और कठोरा फल है कि स्थान-स्थानपर बाल्मीक भाइयोंकी हड़तालके समाचार प्रतिदिन सुने जाते हैं। 'मण्डल'का इस दिशामें बड़ा ही सहायनीय कार्य हुआ है। अपने बहुत भय तक उनके कठोरो दूर करनेका प्रयत्न किया है। लाहौर और अमृतसरमें मण्डलके दो दृढ़ सम्मेलन किये गये, जिनमें दलित और उच्च जातिके लोगोंने बड़े प्रेमसे भाग लिया और अपने भाइयोंकी गले लगाया।

पञ्जाबके 'मजदूतोद्धार मण्डल'ने एक उद्योग मन्दिर (Employment Bureau) की स्थापना की है। इसके समापति हैं महात्मा हमराजजी। इस मन्दिरमें दलित बायोंको रुपये सिलाई, बुईंगीर तथा लार आदिके कामोंकी शिक्षा दी जाती है। दलितोंकी आर्थिक अवस्था बड़ी

कठिनाजनक है। वास्तवमें उनकी इस अयोग्यताका कारण उनका आर्थिक सकट ही है। मण्डलने इस सकटको दूर करनेके लिए सहयोग-समितियोंकी स्थापना की है।

सयुक्त-प्रान्तमें मजदूतोद्धारका वैसा काम इस समितिमें 'मजदूतोद्धार मण्डल' द्वारा नहीं होता, जैसा कि पञ्जाबमें होता है, फिर भी समितिका सहयोग कम सहायनीय नहीं है। इस प्रान्तमें पं० बलदेव चौब, पं० भलगूराम, बा० हनुमानप्रसाद और बा० लालबहादुर मेरठ, सहारनपुर, भलीगढ़, एटा और बनारसकी कमिश्नरियोंमें मजदूतोद्धारका कार्य करते हैं। सन् १९२८ में सयुक्त-प्रान्तीय मजदूतोद्धार-सम्मेलन मेरठमें बड़े समारोहसे मनाया गया। उसके समापति यह इस समितिके सस्थापक स्वर्गीय लाला लाजपतराय। इस सम्मेलनमें दलितोंकी ओरसे सायमन-कमीशनके बहिष्कारके लिए प्रस्ताव रखा गया। दहरादूनके बाबू बिहारीलाल जाटवके मजदूतोपसे समस्त जनताने इसे सर्वसम्मतिसे स्वीकृत किया।

शिवाामें मेरठके दलितोंने सन्तोषजनक उन्नति की है। इस प्रान्तमें दो सौ दलित छात्र विद्याभ्ययन करते हैं, और उनके लिए तोलह विद्यालय स्थापित है। इस प्रान्तका जाटव कुमार-आश्रम अपने ढंगका एक अच्छा आश्रम है। इसमें पचीस विद्यार्थी निवास करते हैं। 'उच्च विचार और सादा जीवन' ही उनका आदर्श है। भलीगढ़ प्रान्तमें बाबू हनुमानप्रसाद मजदूतोद्धारका कार्य बड़ी तत्परतासे कर रहे हैं। यहाँ पाँच विद्यालय दलित भाइयोंके लिए हैं, तीन विद्यालयोंमें जाटव छात्र पढ़ते हैं और दो विद्यालय बाल्मीक भाइयोंके लिए हैं।

भलीगढ़में पाँच सहयोग-समितियाँ हैं। इन समितियों-द्वारा दलितोंकी आर्थिक दसाका सुधार किया जा रहा है।

पं० बलदेव चौबे मखिल भारतीय मजदूतोद्धारक-कमेटीक स्यापन मन्त्री हैं। आप विशेषतः बनारस-प्रान्तकी ओर ही प्रचार-कार्य करते हैं।

जन-सेवक-समिति अकाल-वीरों और बाहु-वीरोंकी

सहायता करनेका भी यथासक्ति प्रयत्न करती है। उड़ीसा, भावनगर तथा गुजरात-प्रान्तमें सन् १९२७-२८ में प० गोरब-धु दास और चावू यलवन्तराय मेहताने बाढ़ पीड़ितोंकी सहायता की। उनकी जीविशके लिए वहाँ खादी-प्रचार और उत्पादनका आयोजन किया। फलस्वरूप आज वहाँ बढ़िया प्रकारकी खादी तैयार की जाती है।

महिला-शिक्षा और विधवा-संरक्षणके लिए भी समितिका कार्य प्रशंसनीय है। भावनगरमें 'श्री-शिक्षा-मण्डल' द्वारा एक महिला विद्यालय सुचारु-रूपसे संचालन हो रहा है। यह महिला विद्यालय पूनाकी महिला-विद्यापीठसे सम्बन्धित है। उड़ीसा और झेलगढ़में विधवा-प्राथम्य प्रपना कार्य कर रहे हैं।

जन-सेवक-समितिके यह सब सामाजिक सुधार करनेके साथ ही साथ राष्ट्र-भाषा हिन्दीकी प्रवहेलना करना उचित न समझा, बल्कि मातृ-भाषाके द्वारा ही प्रचार करना प्रपना उद्देश्य रखा। लाला मचिन्दराम और बा० पुरुषोत्तमदास टण्डन समितिके सहायक-सदस्य हैं, जो पञ्जाब-प्रान्तीय हिन्दी साहित्य-सम्मेलन द्वारा हिन्दीका, पञ्जाब जैसे उद्भू-प्रधान देशमें, प्रचार कर रहे हैं।

इस समितिकी धोरणें भिन्न भिन्न नगरोंमें निम्न लिखित चार संवादपत्र प्रकाशित होते हैं—'प्युपिल', 'वन्देमातरम्', 'समान' और 'मजदूर'। इसमें पहला भ्रष्टेजी, दूसरा उर्दू, तीसरा उर्दिया और अन्तिम पत्र—'मजदूर'—हिन्दी भाषामें प्रकाशित होता है।

वय, यही दसकी इस भूपूर्व राजनैतिक और सामाजिक सत्थाका सक्षिप्त परिचय है। स्थानाभावसे यहाँ उसका ग्रन्थ कार्याके विषयमें प्रकाश नहीं वाला गया है; लेकिन जो कुछ लिखा गया है, वह पाठकोंको समिति उस कार्यका मानचित्र उपस्थित करनेमें पर्याप्त है, जिसे पञ्जाबकेसरीलाला साजपत राय राष्ट्रकी धरोहरके रूपमें छोड़ गये हैं। लालाजी अपनी इस प्रेमर सत्थाको उस रूपमें न देख सकें, जिसमें दखना उनका इष्ट था, लेकिन वह मातृभूमि ऐसे दशभक्त कार्यकर्ता द गये हैं, जो उनका मिशनको अवश्य पूरा करेंगे। लालाजी अपने जीवन ही में श्री पुरुषोत्तम दास टण्डनको प्रपना उत्तराधिकारी बना गये थे, वही आजकल इस समितिके प्रधान हैं।

कोलोनका 'कारनवाल' मेला

श्री सत्यदेव परिव्राजक

मैं इस पथ लेखकी भूमिका लिखने बैठा हूँ। मेरी टांग, पैरकी एकीस जया तक, एक प्रतिबन्धकसे कसी हुई है। जानटरकी यही माझा है कि कम-से कम चार सप्ताह तक ऐसे ही रहना होगा। इसी कारण मैं भारत लौटनेमें असमर्थ हो गया हूँ। ऐसा क्यों हुआ? पाठकोंका कौतूहल संवरण करनेके लिए इसका कुछ व्योस नीच दता हूँ।

मेरी शिक्षाका प्रारम्भिक समय लाहौर (पञ्जाब) में बीता है। बचपनमें जब मुझे नया जूता पहननेकी प्रवृत्ति होती थी, तो मैं अपने बड़े भाईक साथ जूता-

बाजारमें गामेसाही जूता खरीदने जाया करता था। गामेसाही जूता बड़ा पोढ़ा और पायदार होता है। वह साल-भर चला करता था। जूता पहनते समय जब मैं कहता—'जूता लगता है', तो वह दूकानदार जवाब देता—'नया है, पहननेपर नहीं लगेगा।' मैं बसा था। इस बातका हानि-लाभ नहीं समझता था। मेरी तरह लाखों करोड़ों लोग हैं, जो उन हानिसे नाबालिग हैं, जो बने-बनाये जूते पहननेसे होती है। आदमी या तो नंगे पैर घूमे, और यदि जूता पहने तो पावोंके ठीक 'मैच'का

और मोचीसे बनवाकर। बने-बनाये जूते पहनकर चलनेसे नब्बे फी सदी पैर खराब हो जाते हैं, और उनकी खराबीसे टंगे टेढ़ी और कमरके किनारोंमें दर्द होने लगता है। दाढ़ना या बाघी पैर सुड़ जाता है। उनमें मोच तो प्रायः मरा जाती है।

सो मुझे मन्त्री तरह याद है कि जब गामेशाही जूतेको पहने दो-तीन महीने हो जाते, तो दाढ़ने पैरवा जूता टेढ़ा होने लगता, और पुराना होनेपर बिलकुल टेढ़ा हो जाता। उन बक जूतोंका रूप आज भी मेरी आँखोंके सामने नाच रहा है।

हिन्दुओंमें किसी बड़का कारण खोज निकालनेकी शक्तका अन्त ही सुना है। न मैंने और न मेरे मा-चाप-भाईने यह सोचा कि इस लड़केके पैरवा जूता टेढ़ा क्यों हो जाता है? हमारी कोई जिन्दगी तो है ही नहीं, केवल दिन काटना है और दूसरे मन्त्रके जन्मकी आशामें बैठे रहना है। वह गामेशाही मस्त जूता नर्म पैरों पर गड़ जाता, तो उससे बचनेके लिए पैर थोड़ा सा सिकुड़ जाता। इसी तरह जरा जरा करके पाँव बिगड़ गया।

उस भयकर भूलके कारण पाँवमें कई बार मोच मरा चुकी है और गूँघ कट भी पाया है। प्रमेरिकाके पाँव वर्षक प्रवासमें मन्त्रा बूट मिल जानेसे पैर जरा सुधर गया था और तभी मैं पैदल विन्स्टन प्रमण कर सका और दुर्गम पर्वत लाँच सका था। भारत लौटकर जब खड़ाबू और चट्टियोंके फेमें पड़ा, तो 'फई बार' फिर पाँव उलट गया। एक बार मोतीहारीमें बाइसिकलपर भागते समय गिरनेसे छुटनेपर गहरी चोट आई, लेकिन उन दिनों मैं मदमस्त था—चोट भी गया।

सन् १९०८ में वीएना (आस्ट्रिया) में जब मेरी मौखिक कार्य पूरा हुआ, तो मैंने भारत लौटनेकी ठानी और अपने मन्त्रके जूते एक गरीब विद्यार्थीकी दे दिये। उन्हें मैं भारतसे लाया था। बादमें मुझे फिर यहाँ रहना पड़ गया। इस बार जूता बूट मैंने लिए, वे पैरोंके मनुकूल न थे—यानी गहरी जूते। उन्होंने मेरा दाढ़ना पैर बिलकुल बिगाड़ दिया।

यदि आप अपने नंगे पैर नर्म रेतपर रखकर रखें हों, तो उसपर पैरका चिह्न बन जायगा—एड़ी और मगुलियोंके पंजेका भाग गहरा और बीचमें हल्का निशान। पैरकी बनावट कुदरतने ऐसी बनाई है कि मनुष्य दौड़ वृष, हृद-फाँद सके। पैरोंमें स्प्रिंग (Spring) की तरह उभरनेकी बनावट है, ताकि हृदने फाँदनेमें चीट न लगे। अब यदि हम ऐसा जूता, चट्टी या खड़ाबू पहनें, जो इस बनावटकी बिगाड़ दे, तो पैर बिगड़ जाता है। यदि जूता नर्म, लचोला हो,—जैसा पञ्जाबके कुछ भागोंमें मोची बनाते हैं—या ठीक पैरके मनुकूल बनवाया जाय, तो पैर नहीं बिगड़ता, इसलिए भूल कर भी बना बनाया सख्त तैयार जूता नहीं खरीदना चाहिए, और न ऐसी खड़ाबू या चट्टी ही पहननी चाहिए, जो समतल हो। जिनके पैरोंकी बीचकी गहराई कम हो जाती है, उनमें दौड़ने फूदनेकी शक्ति भी कम हो जाती है। नंगे पाँव घूमना लाख दर्जें मन्त्रा है, पर सानदार, तग, मनुष्यक बूट या जूता अभी नहीं पहनना चाहिए।

× × ×

मेरे पैरकी दुपटनाके कारण यह लेख एक कविताके रूपमें बन गया है। नहीं तो शायद इसे यह रूप न मिलता। चौबीस घंटे खाटपर पड़े पड़े मस्तिक कविताकी मोर उड़ा। इनमें जर्मनीके प्रसिद्ध नगर 'Köln' (कॉलन) को मजेली उचारणके अनुसार कोलोन ही लिखा गया है। कवितामें भी इससे सहूलियत थी। जर्मन-भाषाका उच्चारण इसी अर्थ-भाषाकी तरह जैसा लिखा जाय, वैसा ही होता है, मजेली जेनी स्लाव्माविस्ला उसमें नहीं है। यह कविता कारन-वाल मेलेपर है। यह प्रसाद मुझे राइन नदीके किनारे मिला है। सन् १९२६ में राइन नदीके तटपर निवास करते समय कविता करनेकी छुन मुझे लगी है। काव्यके दगपर पद्य रचनाका यह मेरा पहला ही प्रयत्न है। असलमें यह कविता आत्मीय भाई जगन्नाथ थापरके पद्योत्तरमें लिखी थी। उसे ठीक रूपमें सचिव कर 'विशाल-भारत' के पाठकोंकी भेंट करता हूँ। सोचा मन्त्र गय-लेख तो मैं

बहुत लिल चुका, चलो, यह नई योजना करें। हिन्दी-मसार
इससे मुक्ति होगा। यदि 'विद्याल-भारत' के सुयोग्य
सम्पादकने मेरे साथ सप्रेम सहयोग किया, तो मैं अपने
नये अनुभव कवितामें लिखकर पाठकोंकी सेवा करूँगा।

मैं जानता हूँ कि इस समय मुझे भारतमें होना चाहिए
था—बीच मैदानमें, लेकिन मैं क्या नहीं पहुँच सका,
इसका कारण भी इस रचनामें स्पष्ट हो जाएगा। मेरे
हृदयमें वसका भारी दुःख है।

* * *

प्राथला

शिवरिषी छन्द

बसो बस्ती बैड १ प्रति निकट सोलोन नगरी।
बहीस पत्नीमें पद रच कही बात सगरी ॥
विदेशी होलीक जन कविवरो! सम्मुख धरे।
प्रभो! हिन्दी माता, प्रथम कविता स्वीकृत करे ॥

* *

कोलोनका जन्म-परिचय

सीता छन्द

(१)

रोमनी साम्राज्यका, सिका जमा साही जमी,
झावनी रोमा तनी, बस्ती बनी कोलोनकी।
सेरुमें प्राये गये, धारा बहाई खूबकी,
राइनी प्यारी नदी, दम नज़ारे, नूँ नही।

(२)

हे यही समारका, कपून एसा प्राइनी,
निबलौकी काटव, चालाक बोदा दानवी।
हे पला कोलोन यो ही रफके मैदानमें,
प्रथम, रोमा, जर्मनीके वोर इन्सानमें।

(३)

प्रन्तमें कोलोन पै, भगडा उड़ाया जर्मनी,
फौजका मूठा तथा, व्यापारकी मण्डी बनी।
रोमनोकी ज़ावनी लो! हो गई दवापुरी,
भव ऊँच डोममें, कोलोनकी रोमा मरी।

* * *

प्रभोत्तरका प्रारम्भ

तीमर छन्द

मुनो तात जगनाथ!

प्राया तब पत हाव ॥

मिले सभी समाचार।

धन्यवाद बार बार ॥

प्रतिभा छन्द

यही थी कामना मेरी,

चलूँ भारत बिना दरी।

बहुत दिन हो गये अब तो,

खतम है काम भी सब तो ॥

छन्द चौपड़

बाद शिवप्रसादके साथ,

परिचय बहुत पुराना नाथ।

व प्राये ये पत्नी सग

भ्रमण जनेबा पर्वत भग।

प्रेम पत्र जब उनका आया।

मैं भी प्रोपाम बनाया ॥

आखिर हमने निश्चय कीन्हा।

प्रच्छा है अपरेल महीना ॥

रोला छन्द

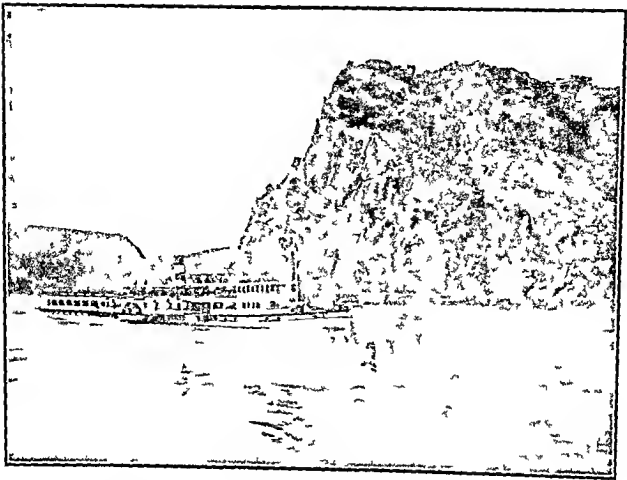
यह-तू दो माघ, उठ मनसुन भयकर।

प्रारंभ सिन्धु मदगत, बराब नाग कुम्हार ॥

कड़क कड़कर सघ, गगन भेदी गरजीला।

नर बाहन धरत, देख यह दानव-लीला ॥

* अक्षर नाम Weiden बारडन है। मने वरिषिके छिप
रैर कर किया है।



रान्त नगीला निमक नगर कागोन वमा ह—२० इरय, नारनगी चटान

दोहा

यही सोच मपरैलमें दिन दो-हा टहराय
गाग नामक बोमें बध रिखव कराव ॥

कुण्डलिया

भयो प्रबल भावी सदा नियम नगद विट्ठात ।
गाग नामक शेटमें थो जानकी बात ।
थो जानकी बात पका प्रोमाम मदीनों ।
मित्र चल मपरैल मासमें निनय छो-हों ।
कह वव कविदास भइ इक घटना ऐसी ।
कहू लाव न्या बात प्रबल भावी के देखी ॥

रोला कुन्द

सभव है तुम कहो नी० दे जा नहिं भाय ।
भारतमें है मात्र सितमके बादल छाया ॥

पक्क धरक है मवी दीन भारतमें भारी ।

बिन मपराय वरन्ट पुलिस करती है जारी

चौपाइ

वचन मत्य है तात तुम्हारा ।

दमन चक प पो हल्य रा ॥

दशगकिहा बाय उचाइ ।

लून मचाव दिन दोहाइ ॥

सोरठा

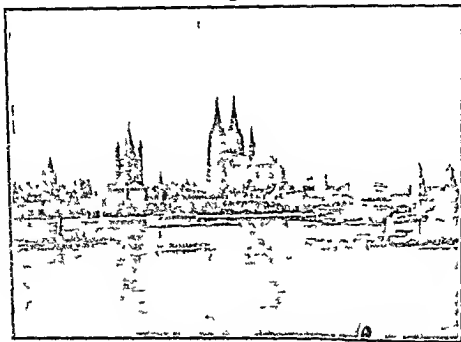
में हूँ मधम मदान मोइन मन्दिर मिल मक ।

पुण्यसौल शुणशान पाव जन्मस्थान रच ।

कुण्डलिया

होता है कोलोनमें मेला कारनवाल ।

वही बाम विधना भई बतलात हूँ दाल ॥



नानोवरा विहाम २२२

रग विरा म प कायकी
 लङ्क लङ्कित तव कहराय ।
 लता उड़ावत उन नार्गोछी
 नीच गाली पर पटकाय ॥
 कारनगाली रात सवारी
 एक अनोखा शान दिखाय ।
 सुद न नरी मतवार,
 चल गय निज नाच नचाय ।
 फौज सिपाही खूब नाचत,
 निज पुखनक रूप धराय ।
 आर्य ग्राम ग्रामक बारी,
 अपने भण्ड ल पहणाय ॥
 इक लम्बा सा न्हा पुलीसा,
 दो लाटिन पै पग ठहराय ।
 गावी पुलिममैन कश होगा,
 मरु खाद्य दिवा दिखाय ॥

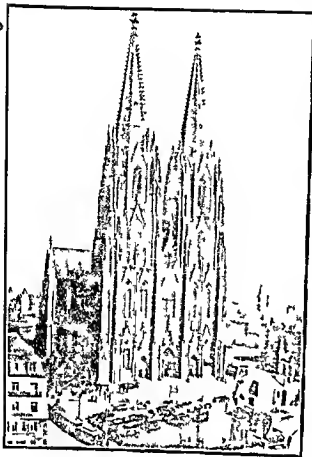
इस दिथ निरुल य सम्मान
 बाज गाज खुब बजाय ।
 स्वाम जलुसा न्हा सारा
 मध्याह्न पर पहुच आय ।
 * * * *

चौपाइ
 ताल मान में सब थका था ।
 मनम जो ऊब चुका था ॥
 सोचा कही नहीं जाऊँग ।
 मानमें ही सुख पाऊंगा ॥
 पर विधना खड़ी हैम रही थी ।
 व्यग वचन कह बस रही थी—
 आज नाचघर ल जाऊँगी ।
 रौंग तोड़कर थिटकाऊँगी ॥

x

x

x



कोलनका प्रसिद्ध कैथेड्रल (चर्च)

दुष्प्रज्ञाका शका हरिनीतिका छन्द

मज बनावै तात । वात वह उस रात मुक्कर बटी ।
मित्रसग भारत जानेही, मम सुखद याला हटी ॥
अति भाग्रह्वर मित्रोंक में, नागर कृप चला गया ।
सोचा कनक कवितके लिए, अमुभव मिलेगा नया ॥

विधाता छन्द

हृदय मन्दिर वजाता है, जमी सन्दहका डरा ।
उस चतावनी समझो, निकटमें है दुखद पका ॥
बनो चेतन्य तुम भैया, हटो जल्दी कुमारागस ।
बचो उन सावियोंस तुम डिगवै जो सुमारागसे ॥

दोहा

जाऊ क्या मैं नाचघर, हियमें धुड़ धुड़ होय ।
यही सोच मनमें बसो, सुकत वात न कोय ॥

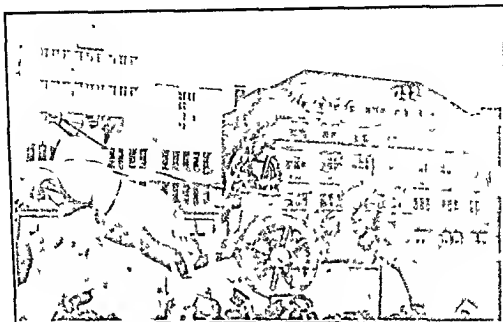


कैथेड्रलका अन्दर

इम अवसरपर मा गय, बरक मालिराम ।
बोस चलिये नाचघर, टिकट मिले वेदाम ॥

बरया छन्द

मुफ्त माल है फन्दा, र नादान ।
बहुधा यही लगाव वह रीतान ॥
पत्नी, बालक, तिरिया, मीत भजान ।
मुफ्त मालक लोभी खोवै प्रान ॥
निर्मथ वही निचरत सिद्ध समान ।
जो निर्भर अपनेपर पुष्ट महान ॥
बनते सदा जगतमें कुशल प्रवीण ।
जो जगमें जीव रह वीर भद्रीन ॥
यदि इच्छा करनेकी राष्ट्र सुधार ।
मुफ्त मालक भोगी, जो बन भार ॥



वाग्जवान मलक राजाजी सवारी

उन लोगोंका अब तू, कर प्रमान ।

स्वावलम्ब की जय-जय, देव वखान ॥

× × ×

नाचवरमे रातको

दोहा

मारनकी भी तीमरी, सोमवारकी रात ।

होली यह कोलोनकी, याद रहेगी तात ॥

शिलरणी छन्द

निशा नौक द्वारे, जब हम घुस नाचघरमें ।

प्रभा भासे जैस, रवि चमकता शेषहरमें ॥

ध्वजार्यो मेलेकी बिहस बन सोई भवनमें ।

करं वसैं धीरे तदृष तदणी प्रेम धुनमें ॥

(७)

भरा दल, मे भवन नखारी युगलसे ।

बने जे मस्ताने, मधुर रस सगीत बलसे ॥

धुमाते घेरोको, कलसम चलें ताल सुरमें ।

मुको पे लाली भी कहरती सधे सुस्तनमें ॥

(३)

दुबीव रंगिल, बदन पहिने नाच घरमें ।

युवा घूमें एस, मधुर रसत फूल घरमें ॥

जिस भात लाते, सुन धर बना कृप्य करने ।

कुमारी प्यारी भी, ईस हंस लेंगे माध चलने ॥

वसन्ध छन्द

(१)

जलस पूरा कर शाह आ गय,

बदे सज्जीले सरदार साथमें ।

बने हुए थे पटधार नारदी,

अजीब क्यङ फहराय हाथमें ॥

(२)

प्रवेश कीन्हा महागज हालमें,

प्रसन्नतावा जयघोष हो गया ॥

बने सुरीले स्वर स्वागतार्थमें,

मजाक होली सब भोर झा गया ॥



संलग्न चित्रानक मोनहवी शान्तीक िमानारा स्वरूप

(३)

खड़ा हुआ मैं सब देखता रहा
बहार लीला इस रासरंग की ।
मुकाबिला भारत होलिया किया,
भनक धारा मनमें गई वहीं ॥

×

×

×

दुर्घटना

मन्दकान्ता कन्द

(१)

एस में तो, मलग भवन, ध्यानमं था झंझला,
माथी मरा, उन तुरकस, डखता नाच मेला ।
भामो जल्दी, घर पर चले, हो नहीं तो भवला,
मोचा मैंने, सब लखलिया, कानवाली भमला ।

(२)

पाया नारी परिचित मुझ सोचमें जो खड़ा यों ।
बोली—' आहा !, वन मिनगय, मात्र तो खूब डवा ।
डोङ्गी मे, हरमिज नहीं रास लीला विना तो,
गाह जेम तुम जिदकरो, बात होगी कही जो ।"

दोहा

पकड़ लिया भुजम मुझ मुनी रामक बीच ।
आधा जिम भाग्यद पशु ल जाता है खों ॥

सोरठा

कभी अन्त गम्भीर, होत घटना तुच्छक ।
चिल यही आन्वीर, मानव जीवन कथास ॥

कन्द मालिनी

दुखित परवशी हो नाच आरम्भ कीन्हा ।
पा बहुत बक ये, टाग टेढ़ी गई हो ।
चिम घिस कर जाता, लगझाता हुआ मे,
प्रथम यह नयाया, नाच नारी बली हो ।

(०)

भति दिनय जगामे, मुक्त हो मैं वहभि,
निम्न प्रथम खोजा, साथवाल सखाको,
मिनरल जल पोंके, हो गये लेम दोनों ।
मध मुहद अनौस, हाथ मैंने मिलाये ।

सादृशविशेषित उ द

(१)

साथी दो स्तराग ले भवनस नीच चला चर हो ।
दाय भी घुसती बिग लवदना बाय मन्वा तुक था ॥
दोनान परझो भुजा उतरन धीर लग सीढ़ियाँ
दू रक वम प म ही उलटक दाया रहा पर दा ॥

(२)

एहीम भदरा उठा कड़कना धमा लगा पगमें ,
मानो भोक दिशा हुआ तु त ही जाना सभी ओझो
क धो प घर भार में लटकन दो साधियोंमें चला
लगा मोमम बड़ी कसमम टगी हुई टाग ल ।

×

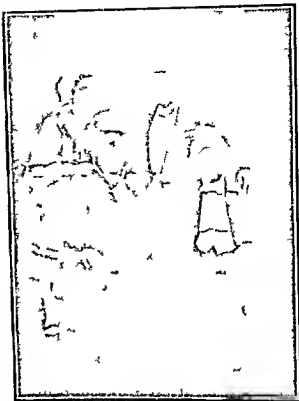
×

×

इन कठिनाओं यही समाप्त कर म तमें यह लिखना हू कि
मरी विपत्ती भूलोंक कारण पेरे बिगड़ा तो या हो यह तरासी
प्रफलत —म र दिनकी यकान मीर नाच—क लव टगा
पड़ गया । घूट सटन होता ही है । उसने भक्तम
घुमनकी स्तिपथा (Lament) तोड़ दिय मीर घुमनकी
गायी उखाड़ दी । उसी मार—उसी भयकर चोट—स लाचार
पड़ा हू । टाँग ब भी हुई है । कहीं म जा नहीं सकता
दिन रात बैठा कठिना करता हू ! शायद उल चोटका मुक्त
यही प्रसाद मिल । म तमें—

कुण्डलिया

ईनाकी उ नीसवी मदी तीमवा माल ।
दखा था सोनोनमें मला कारनवाल ॥



मिरेस्तर सीमान्त स्व मी मन्त्रम मित्र सीमा स मार ड रर
हान बावधानी वरमें (मरर डाम म य वनीर घरक
मात्रिक ह पिन्वी हवास उ डोन मया म्या ।
मित्र सीमान्त मार उसक पिना म रररर सीमान्तमक
चाप्रदत रातना व मच परमें गये थ
मला वप ना मर

मला कारनवाल टीक होलिका चलमें ।
केस नाच नचाय लिखा भारत विशालमें ॥
रचा दव यह पथ मगस्त मास दु-रीसा
बलिवपुरम बैठ मनाय सकल जगदीसा ॥

‘दीन’ जी और उनकी मधुर स्मृति

श्री विश्वनाथप्रसाद मिश्र

लाला भगवानदीनजीका जन्म बड़ी तपस्याके उपरान्त हुआ था। उनकी माताने उनके ऐसे पुत्र-रत्नवी प्राप्ति के लिए भगवान भुवन-भास्करका बड़ा कठोर व्रत किया था। अधिक भवस्था हो जानेपर भी कोई सन्तति न होनेसे उनके पिता सुरी कालिकाप्रसादजी बड़े चिन्तित रहा करते थे, पर एक साधुके भादेशानुसार उन्होंने अपनी पत्नीको रविवारके दिन उपवास करने और सूर्यको मखड दीप-ज्योति दिखावानेकी आज्ञा दी। ज्येष्ठ मासकी कड़ी धूपमें वे उद्योगमुख सूर्यकी ओर प्रज्ज्वलित घृत-दीप लेकर खड़ी हो जाया करतीं, और ज्यों-ज्यों सूर्य भगवान माकाशमें पृथ्वी परिक्रमण की ओर बढ़ते जाते थे, वे भी उनसा ही मनुगमन करके उनके सम्मुख दीप-ज्योति दिखाती रहतीं। सन्ध्या ममय पूजनोपचारके पश्चात् वे उसी स्थानपर रातमें राधन भी करती। दो रविवारों तक तो उन्होंने यह धोर व्रत बड़ी सहिष्णुताके साथ किया, पर तीसरे रविवारको वे चकरा जा जानेसे गिर पड़ीं।

इस कठिन तपोव्रतका फल यह हुआ कि सन् १९२३ विक्रमीयकी भाद्रप शुक्ल पंचमीको उन्होंने पुन-रत्न प्रसव किया। भगवान (सूर्य) का दिया हुआ समझकर पुत्रका नाम ‘भगवानदीन’ रखा गया।

‘दीन’जीके पूर्वपुरुष श्रीतास्तव दुमरे कायस्थ थे-और उन्हें नवावीके जमानेमें ‘बख्शी’की उपाधि मिली थी। वे लोग पहले रायबरेलीमें रहा करते थे, किन्तु सन् सत्तावनवाले विद्रोहके समय उन लोगोंने अपना निवास-स्थान छोड़ दिया और रामपुरमें जा बसे। वहाँसे वे फतेहपुर शहरसे कोई दस कोमकी दूरीपर बहुमा नामक कस्बेके पास ‘बरबट’ नामके एक छोटेसे गाँवमें बस गये। इसी गाँवमें ‘दीन’जीका जन्म हुआ था।

‘दीन’जीके पिता साधारण स्थितिके मनुष्य थे, इस कारण

उन्होंने यारपर ही लड़केको पढ़ाना आरम्भ किया। कायस्थ होनेके कारण ‘विरमाहाह’ उर्दू और फारसीसे ही हुमा। ग्यारह वर्षकी अवस्थामें उनकी स्नेहमयी माताका गोलोकवास हो गया। जीविकावश उनके पिता बुंदेलखंडमें रहा करते थे, इसलिए वे पुत्रको भी अपने साथ ही लेते गये। वे अपने फूफासे वहाँपर फारसी पढ़ने लगे, पर चार वर्ष पश्चात् वे फिर घर भेज दिये गये। वहाँ दो वर्ष तक मदरसेमें पढ़ते रहे और यारपर अपने दादासे हिन्दी भी सीखते रहे। सवद वर्षकी अवस्थामें वे फतहपुरके हाईस्कूलमें भरती किये गये। मिडिल पास करनेके समय उनका विवाह भी कर दिया गया था। सात वर्षमें एन्ट्रेंस पास कर लेनेपर वे प्रयागकी कायस्थ पाठशालामें कालेजकी शिक्षा प्राप्त करनेके लिए भेजे गये। उनके पिताजीने उनकी देख रेखका भार अपने यन्त्रि मित्र ‘पुलू खानार’ को सौंप दिया था, जो बड़ी सावधानी और विरवासपातताके साथ ‘दीन’ जीको शिक्षा दिलाते थे। इनका विवाह तक ‘पुलू बापू’ ने ही कराया था, पिताजी दूर रहनेके कारण सीप्रतामें वहाँ पहुँच ही नहीं पाये।

‘पुलू बापू’ने दीनजीको अपनी गृहस्थीका भार सँभालनेकी आज्ञा दी। तदनुसार वे पढ़ते भी थे और गृहस्थी सँभालनेका प्रयत्न भी करते रहते थे। इसीसे एफ०ए०से आगे ‘दीन’जीकी पढ़ाई न चल सकी। अन्तमें वे कायस्थ-पाठशालामें अध्यापक हो गये। षेड़ सालके अन्तर में वे प्रयागके ही ‘गर्ल्स हाई स्कूल’में फारसीकी शिक्षा देने लगे। वित्त न लगनेके कारण छः मास पश्चात् वे छतरपुर (बुंदेलखण्ड) में महाराजा हाई स्कूलके सेक्रेटरी मास्टर होकर चले गये। वहाँ जानेपर उनकी स्त्रीका वेहान्त हो गया। उनका दूसरा विवाह साधनाबाद (गाझीपुर)में हुआ और उन्हे अपनी दूसरी पत्नीको साथ ही रखना पड़ा। उनकी दूसरी पत्नी प्रसिद्ध

कवियित्री बुंदेल बाला थीं। 'दीनजी ने स्वयं उन्हें कई ग्रन्थ पढ़ाये थे, जिनमें 'विहारी-सतसई' मुख्य थी।

लालाजीके दादा बड़े राम-भक्त और रामायण-प्रेमी थे। उन्होंने ही दीनजीको हिन्दीका भासिक ज्ञान कराया था। वे उनसे मिल रामायणका पाठ सुना करते थे। 'दीनजीका रामायणके प्रति तभीसे अनुशासक हो गया था। उन्होंने रामायणके सुन्दरकाव्यकी शिक्षा अपने पूज्य पिताजीसे ही पाई थी। वे भी परम भागवत थे। यद्यपि हिन्दीका ज्ञान उन्हें पर्याप्त हो गया था, पर अभी पूरी विद्वता प्रसफुटित न हुई थी। उनका अनुशासक कविताकी ओर लक्ष्यपनसे ही था, पर उसका परिमार्जन आवश्यक था। छत्रपुरमें उन्होंने अपने मित्रोंके अनुरोधसे कविता-सम्बन्धी दो सभाएँ स्थापित की—पहली 'कवि-समाज' और दूसरी 'काव्य लता'। साथ ही 'भारती भवन' नामक एक पुस्तकालय भी स्थापित किया। ये तीनों स्थान काव्य चर्चाके भूमे थे। उक्त दोनों सभाओंमें नौसिखिए कवि कविता करके सुनाया करते थे और १० गणपथ व्यास उनका सहकार कर दिया करते थे। प्रायः समस्त प्रतिभा पढ़ी जाती थी। व्यासजीसे उन्होंने रामायण और भक्तिकारोंका भी अभ्यस्यन किया था।

उन्हीं 'दीन'जी पहलसे ही कविता किया करते थे, भव हिंदीमें भी इनकी काव्य-प्रतिभा बमक लठी। उन्होंने कई छोटी-मोटी काव्य पुस्तके लिख डाली, जिनमेंसे 'भक्ति भवानी' और 'रामचरणकमाला' भी हैं। पहली पुस्तकपर उन्हें कलकत्तेकी वार एसोसियेशन लाइब्रेरीने एक स्वर्णपदक प्रदान किया था।

कुछ दिनों बाद छत्रपुरसे भी 'दीन'जीका मन उचट गया। वस्तुतः वे एक विस्तृत साहित्य-क्षेत्रमें कार्य करनेके अभिलाषी थे, मत, ये काशी गले प्राये। यहाँ वे सेन्ट्रल हिन्दू कालेजमें फारसीके शिक्षक हो गये और नागरी-प्रचारिणी समिति, प्राचीन काव्य ग्रन्थोंका संपादन भी करने लगे। इसी समय उन्होंने प्रसिद्ध वीर-काव्य 'वीर-पचरत्न'के लिखनेमें हाथ लगाया था, जिसके लिखनेका अनुरोध बुंदेला राजाने

किया था। कुछ दिनोंक पश्चात् जब नागरी-प्रचारिणी सभा 'हिन्दी सन्दर्भागर' बनवाने लगी, तब वे भी उसके संपादक चुने गये। बहुत-कुछ काम हो चुकनेपर उन्होंने अपनी स्पष्टादितिके कारण संपादनसे हाथ मीच लिया। इस कार्यसे झूठे ही वे हिन्दू विश्व-विद्यालयमें हिन्दीक लेक्चरर हो गये, जहाँ वे मृत तक रहे।

काशीमें उन्होंने हिन्दी-साहित्य सम्मेलनकी परीक्षाओंको प्रोत्साहन देनेके लिए 'हिन्दी-साहित्य विद्यालय'की स्थापना की। कुछ दिनोंके लिए वे गया भी गये थे और वहाँकी प्रसिद्ध पत्रिका 'लघनी'का संपादन भी किया था। मन्तमें वे काशीमें रसायिहपसे रहने लग, और यहाँ भाषका 'काशीवास' भी हो गया। इधर वे अपने गाँव 'बरबट' गये हुए थे। यहाँसे भाषके बाए भगमें एक प्रकारका जहरबाद (Erysipelas) हो गया था। बारस दिनोंकी विकट बेदनाके बाद गत थावन मासकी गुमा तृतीयाको भाषने अपने हिन्दी-साहित्य-विद्यालयमें शरीर छोड़ा।

लालाजी हिन्दीके बड़े भारी काव्य भक्त थे। उनकी प्रतिभा सर्वतोमुखी थी। वे कवि, लेखक, समालोचक, संपादक, भव्यापक और व्याख्यानदाता भी थे। उन्होंने कितने ही ग्रन्थ रचे हैं—काव्यदासके दुर्वाच ग्रन्थोंकी सरल टीकाएँ लिखी हैं और रीति-ग्रन्थ बनाये हैं। उनके ग्रन्थोंमें से प्रसिद्ध पुस्तकोंके नाम ये हैं—'वीर-पचरत्न', 'नवीन वीन', 'केशव-कौमुदी', 'प्रिया-प्रकाश', 'विहारी बोधिनी', 'तुलसीदासके ग्रन्थोंकी टीका', 'सूक्ति सरोवर', 'सूर-पचरत्न', 'केशव पचरत्न', 'मल्लहार मञ्जूषा', 'व्यासार्थ-मञ्जूषा' आदि। उनके सम्पादित ग्रन्थ तो भीमियों हैं। कुछकर रचिताएँ उन्होंने बहुत लिखी हैं, जिनमेंसे योड़ी बहुत समय-समयपर पत्रिकाओंमें प्रकाशित हुआ करती थीं। इधर वे 'मिनादर्श' और 'महाराष्ट्र देशकी चौरांगनाए' नामक दो बड़े काव्य लिख रहे थे, पर मन ये मरूरें थके हैं।

लालाजी बड़े सीधे सादे, उद्योगशील, सत्यवादी निष्कपट, स्पष्टवादी, सचरित और स्वस्थ शरीरके पुरुष थे।

वृद्धावस्थामें भी ‘दीन’जी जो इतना अधिक साहित्यिक कार्य कर रहे थे, इसका मुख्य कारण उनका स्वास्थ्य था। अपने जीवन-भरमें उन्हीं बीमारों इन्हें दो ही बार भोगनी पड़ी। एक बार उन्हें ल्यारोग हो गया था, जो बहुत दिनोंमें अच्छा हुआ, और दूसरी बार अहर्वाद हुआ, जो शरीरके साथ ही गया। लालाजीके कोई सन्तति नहीं है। काशी भानेपर लालाजीका शरीरान हो जानेपर लालाजीने उन्हींकी वहनसे तीवरी सादी की, जिन्हें वे विषम रस्म छोड़ गये। लालाजीसे एक पुत्र हुआ था, जो दस मास बाद मर गया और एक लड़की भी थी जो व्याही जानेक कुछ दिनों बाद ही मर गई थी।

+ + +

यहाँ तक तो लालाजीका व्यक्ति जीवन-व्यति दिया गया। अब उनकी मधुर स्मृतिके मन्त्रन्वयमें भी कुछ लिखना है। लालाजीके साहित्यिक शिष्योंमें मैं सबसे छोटा हूँ। जिस प्रकार शुद्धनौका वातसत्य छोटे लड़कोंपर विरोध होता है, उसी प्रकार लालाजी भी मेरे ऊपर विरोध उगाड़ते रखते थे। छोटे लड़के लाड़-प्यारक कारण मुँहलगे भी हो जाया करते हैं, इसी नियमानुसार मैं भी ‘दीन’जी से दली स्वतन्त्रतापूर्वक वार्तालाप किया करता था। मारे दुलारेके उन्हीं मेरा नाम ‘वे अक्षय शिष्य’ रख दिया था। मैं मचमुच इस तरहकी गुस्ताखी कर गुज़रता था। एक बार लालाजी अपने एक मित्रके यहाँ गये हुए थे। महीने लड़ महीने तक उनका कोई पत्र उनके घरपर नहीं आया, और हम लोगोंमें से भी किसीको उनके महावतनामका पत्र न था, पर अनुमानमें मुझे ऐसा झाड़ हुआ कि लालाजी अपने असुक मित्रक यहाँ गये हुए हैं। लालाजीके मित्र सादरकी मत्र ‘परदेशी’ है। इसपर मुझे कुछ साहित्यिक विरोध सुझा। मैंने उन्हें निम्न लिखित कवित्त लिख भेजा—

“काशिका की मध्य भर-भूति ही विलीन होगी,

विरवनाथ विलप विलस वन जयिगे।

दिदी बिदी खान के मरीन होगी दिन-दिन,

शिष्य गण सौर-पक्ष मध्य सन जायेंगे।

पीतल सी पीतलम होंगी अक्षरिकाँ * भी,

रत्न-राशि X के तो टूट कन-कन जायेंगे।

पदे परदेशियों की प्रीति के प्रपञ्च बीच,

कहीं यदि भाप परदेशी बन जायेंगे ॥”

सयोगसे मेरा लिफाफा लालाजीके मित्र महोदयके हाथमें पड़ा। उन्होंने उसे खोलकर पढ़ लिया। लालाजी ‘परदेशी’ सम्बन्धी कलावाजीपर प्रसन्न तो हुए, पर मित्र महोदयके पत्र पढ़ लेनेसे उन्हें कुछ मानसिक विषाद भी हुआ। उन्होंने प्रेमपूर्ण शब्दोंमें लिखा कि ‘तुम साहित्यरत्न हो या साहित्य-पत्नर १’ इसका तात्पर्य यही था कि ‘इसके पत्र लेनेसे ‘परदेशी’ महोदयके मनमें चोट लग सकती है, इसका विचार तुमने बिलकुल नहीं किया।’ वे दोनों व्यक्ति शब्द-चमत्कारपर लड़ते थे, अपनी विरोदशील प्रकृतिके कारण उन्होंने मुझे ‘साहित्य-पत्नर’ लिख भेजा था।

शब्दोंकी करामातपर लालाजी किन प्रकार लड़ू रदा करते थे, इसका उदाहरण वे मरते-मरते दे गये। अपनी रचनावस्थामें वे बराबर काव्य-चर्चा ही किया करते थे। एक दिन काव्य चर्चा ‘देव’ के निम्न-लिखित शब्दोंको लेकर हो रही थी—

“माखन सो मन दूध सो जीवन है

दधि तैं अधिकै लर ईटी।

जा छवि भागे छपाकर ज़ाह

समेत सुधा बसुधा सब सीटी ॥

नेनन नेह चुषी कवि ‘देव’

सुप्तावति येन वियोग-मंगीटी।

ऐसी रसीली महीरि भई

कहाँ क्यों न लगे मनमोहनै मीठी ॥”

इस सबेबाके बहुतसे चरणमें भागे हुए ‘मनमोहनै मीठी’

शब्दपर लालाजी ऐतराज कर रहे थे। उन्होंने कहा—

“जब माखन, दूध आदिके द्वारा ‘महीरि’ शब्दकी पुष्टि की

गई है, तब ‘मनमोहनै’ कहनेमें दबकी जबादानी शिथिल

* लालाजीकी तीसरी पत्नी।

X ‘साहित्यरत्न’ शिष्यगण।

जान पड़ती है।" मैंने कहा—“शुनो, ‘गोपालहि’ होता तो ‘समभवसार’ का मञ्छा निर्वाह हो जाता।” उस पोर वेदनामें भी लालाजी हँस पड़े। उन्होंने ‘देव’ की ज़रिफ़्तारी को खूब धोखा भौर कहा—“लालाजी तो शब्दोंपर मरनेवाले हैं।” कइनेका तात्पर्य यह कि लालाजी साहित्य-चर्चामें अपनी मर्यादा वेदना भी भूल जाया करते थे। उन्होंने तो मुझसे यहाँ तक कहा था—“मैं इन उपचारोंसे बचा नहीं हो सकता, यदि साहित्य-चर्चा मथवा कवि-सम्मेलनका कोई वृद्ध भयोजन हो भौर उसमें मैं अपनी कविता सुनाऊँ तथा अन्य कवियोंकी कविताके ‘सुधा रस’ का पान करूँ, तो बचा हो सकता हूँ।”

लालाजी जैस साहित्यिक थे भौर जैस परिश्रमी थे, वेस धुनके भी पड़े थे। जिस कामको हाथमें लिया, उसकी उनपर धुन सवार हो जाया करती थी। लालाजी फलित ज्योतिष भौर वैद्यके मञ्छे ज्ञाता थे। उन्होंने कई व्यक्तियोंको अपने फलित ज्योतिष भौर वैद्यक साधारण मुन्त्रोंके मन्त्र निष्कर्षसे चकित कर दिया जा। इधर आपण सूर्य-किरण-चिह्नित्वाकी धुन सवार हो गई थी। लालाजीके घरमें आइये, तो भाँगमें सतरगी बोलकोंका जमघट सा लगा रहता था। इसके प्रतिरिक्त उनकी एक धुन तो विज्ञान-विशारदोंको भी चकित कर देनेवाली है। पाश्चात्य भौर पूर्वत्य दोनों विज्ञानीकी दृष्टियोंसे वृत्तोंमें जीव माना जाता है। लालाजीने इसकी मज़माइश शुरू की। ‘वरवट’ में उनका मामका एक बरौचा है। वे ज़र बुद्धियोंमें गाँव जाते, तो प्रत्येक पेड़को भेंटते भौर अपने सगे-सम्बन्धियोंकी भाँति सुख-दुःखकी बातें भी करते। बरौचेमें कुछ पेड़ सड़े थे भौर कुछ बहुत कम फलते थे। ऐसे पेड़ोंको आपने डाँटना-उपटना माम्म किया, मानी कोई वृत्त लड़कोंको गुरी चाल भौर मर्मव्यवहार पटकार सुना रहा हो। तीन-चार साल हुए, मैं स्वयं लालाजीका यह मनौकिक ब्यापार देख भाया था। उस समय मुझे प्राचीन कालके उन कवियाँदा स्मरण हो भाया, जिनके हृदयका पूरा-पूरा सामग्र्य प्रकृतिक विभिन्न रूपोंसे था।

येंदी नहीं, आप मन्योका प्रणयन करनेमें भी धुनसे काम लेते थे। अभी दहावसानके एक वर्ष पूर्व आप

‘मितादर्श’ महाकाव्यका मसाला एकल करने द्वाराका भौर मुदामापुरीको भौर गये हुए थे।

लालाजीमें प्रत्युत्पन्नमार्तव भी कम नहीं था। कभी-कभी वे ऐसे सटीक भौर साहित्यिक उत्तर दिया करते थे कि चित्त मानन्दस वृद्ध पड़ता था। हिन्दू विद्यायालयमें दर्शनक मन्त्रापक फाणभूषण अधिकारी महाराय हैं। उनकी कन्याएँ वहीं पढ़ती भी हैं। उनके नाम ‘माना’ भौर ‘भक्ति’ हैं। लालाजीसे एक महारायने ग़लेपमें पूछा—“लालाजी! ‘भक्ति’ बड़ी है या ‘माना’?” लालाजीने तुरत उत्तर दिया—“फ़िसो अधिकारी”से पूछो।” लालाजीका साय जीवन ही साहित्यनय था। इस तरफ़के ‘तलाज़ने’ में वे कभी कभी ऐसी बातें करते थे कि उनके उत्तरसे लोग ‘चकपका’ जाया करते थे।

लालाजी सार्वजनिक जीवनसे बाहर रहनेवाले साहित्यिक नहीं थे। दशक राजनीतिक नामलोंमें भी उनकी वृत्ति खूब रमती थी। मनी ‘नमक करकी मद्दशा’ माम्म होनेपर आपण कई इन्द लिखे थे, जिनमेंसे एक इतिहास यह अन्तिम बार कितना साहित्यिक है—

‘भारत-स्वतन्त्रता-नियामक लक्ष्यके हेतु,

देखो गाँधी भाया सेतु नौनकी बंधावे है।’

गोलमेज दानकरनेके सम्बन्धमें आपने कितना बढ़िया कविता लिखा है—

“गोल-गोल मेज़ होगी, गोल मेज़ पोर होगा,

गोल केक होगी, गोल कप, गोल कलसा।

गोल गोल बुढ़िवाले, गोल गोल दहावाँ,

गोलोंस उलटेंगे, जमावेगे मनल सा।

गोल फुटबाल इण्डियाको गोल किक देंगे,

भपना सुगोल वे रखावेने मचल सा।

गोल हैटवारी गोल मोल ही करेंगे बात,

गोल गोल होगा गोल-टबुलका जलसा।”

मधिक लिखनेकी आवश्यकता नहीं। लालाजीकी स्मृति केवल उनके सगे सम्बन्धियोंकी ही लिए मगुर वेदना उत्पन्न करनेवाली नहीं है। हिन्दी सचारेके जितने लोग उनसे मिले होंगे, उन्हें ज्ञात होगा कि लालाजी कैसे ‘मानन्दी जीव’ थे। उनके रिक्त स्थानकी पूर्ति मुझ तो निरुक्त भविष्यमें असम्भव-खी जान पड़ती है।

हमें भी रंगस्त्रोंमें ले लीजिए, पर मफसरने यह कहकर कि अभी तुम कम उमरके हो, उन्हें लेनेसे इनकार कर दिया और पुलिस डिपार्टमेंटमें नौकरी करनेके लिए कहा।

सन् १८८७ में बदीमहाराजने चौकीदारीकी नौकरी कर ली, पर रातको जागकर गलियोंमें 'जागते रहो' की आवाज लगाना, उन्हें लघुमिह्रातकौमुदीको पोखनेकी अपेक्षा कुछ विशेष मनोरंजक कार्य प्रतीत न हुआ, इस कारण बिना इस्तीफा दिये हुए और बिना अपने मफसरोंमें कुछ कहे-सुने बदी महाराज चौकीदारीका काम छोड़कर भाग निकले। कलकत्ते पहुँचे और वहाँसे भाग पीनाग और 'चिंगापुर'को चला दिये। इन दोनों स्थानोंपर आपकी बड़ी-बड़ी मुसीबतें फैलनी पड़ीं। उनका वर्णन न करके केवल यह कहना पर्याप्त होगा कि उनकी देश-देशान्तर घूमनेकी जो लालसा थी वह बिल्कुल पूर्ण हो गई। चिंगापुरमें उनकी प्रकृति ठिकाने आ गई और विदेश जानेका विचार उन्होंने सदाके लिए छोड़ दिया।

भारतकी चक्रमें

एक दिन बदीदत्त बिना किसी उद्देश्यके यों ही कालीक बाज़ारमें चकरावट रहे थे कि उन्हें द्वारिका ब्राह्मण नामक भारतवासी (कुलियोंको भर्ती करनेवाला) मिला। श्री बदी महाराजने लिखा था—

“भारत कीने मुझसे किजीके बारेमें बहुत-सी झूठी बात कही, जिनसे मैं धोखेमें आ गया। उमने कहा, तुम्हें नौकरीकी जरूरत है। मैं तुम्हें ऐसी बढ़िया नौकरी दिलवाऊँगा कि तुम भी याद करो। तुम उधर जातिके हो—ब्राह्मण हो, इसलिए तुम्हें मैं ऊँचे दर्जेकी ही नौकरी दिलवाऊँगा। जगन्नाथपुरीके पाम किजी नामक एक स्थान है, वहाँ हमारी कोठियाँ हैं और उन कोठियोंके लिए हमें कुलियों, चरामियों, सेठों, पंडितों तथा पुणेदितोंकी जरूरत है। तुम वहाँ जाँके काम करना। महीनेके-महीने लौगोंकी तनख्वाह तुम्हीं बाँटना। सब लोग तुम्हारे ही नीचे रहेंगे। इसके सिवाय तुम तो ठहरे ब्राह्मण, इसलिए

पुणेदितों और कथा-वातोंसे भी तुम्हें बहुत-कुछ ऊपर की मामदनी हो सकती है।” बदी महाराज उस धूर्त भारतवासी की बातोंमें आ गये और आठ सौ सतबने मज़दूरीके साथ सन् १८८६ में किजी भेज दिये गये।

किजीकी कोठियोंपर

यनेकी कोठियोंपर बदीदत्तको बड़ा कठिन परिश्रम करना पड़ता था। कुलियोंका सरदार दोस्त मुहम्मद उनपर काफ़ी जुल्म करता था, और मोबरसियर जे० कनेडी भी उनसे नाराज़ रहा करता था। कारण यह था कि बदी दत्त इतवारक दिन सरदारके लिए काम नहीं करते थे। कोठियोंके दूसरे मज़दूर उनकी इच्छत ब्राह्मण होनेके कारण करते थे और उन्हें 'महाराज' के नामसे पुकारते थे। सरदार और मोबरसियरने नाराज़ होकर उन्हें दूना काम देना शुरू कर दिया। नतीजा यह हुआ कि वे अपना काम खत्म नहीं कर पाते थे, इसलिए वेतन भी उन्हें पूरा पूरा नहीं मिलता था।

कभी-कभी वे अपने मूल्य वेतनमेंसे दूसरे मज़दूरोंको पैस देकर अपना काम करते थे। मोबरसियर और सरदारकी शिकायतोंकी वजहसे तीन बार उनपर मुद्दमा भी चला, पर वे निरपराध सिद्ध हुए। पाँच वर्ष तक उन्होंने सतबन्दोंमें काम किया और तत्पश्चात् पाँच वर्ष वे और भी मज़दूरीका काम करते रहे।

कौंसिलमें

इसके बाद बदी महाराजने थोड़ीसी ज़मीन खरीद ली और वहाँ स्वतन्त्रतापूर्वक खेती करना प्रारम्भ किया। अपने परिश्रम, लगन और कियायतसारीसे उनकी गणना किजीके घनायन भादमियोंमें होने लगी। अपने पाससे पैस खर्च करके उन्होंने एक स्कूल खलवाया और उसका समस्त व्यय अपनी माँठसे बेते रहे। स्वामी राममनोहरानन्दके स्कूल फंडमें उन्होंने ११० पौण्ड दिये थे। अपने लड़कोंका भी उन्होंने अच्छी शिक्षा दिलाई। किजी-मरकादने आपकी व्यवस्थापक-समाका सदस्य मनोनीत किया। प्रवासी भारतवासीकी

भूमिधर्म मि० ऐषट्जने लिखा था,— 'माननीय बन्दी महाराजने, जो तीस वर्ष पहले सततबन्दीमें फिजी गये थे, अपनी ईमानदारी और चरित्रवत्तसे उपनिवेशमें एक प्रतिष्ठापूर्ण स्थान प्राप्त कर लिया है। उन्होंने अपने दो लड़कोंको न्यूज़ीलैण्डमें पढ़नेके लिए भेजा है।' सर जॉर्ज वॉन्सने भी भारतीय व्यवस्थापक-सभामें माननीय बन्दी महाराजकी प्रतिष्ठाकी प्रशंसा की थी।

श्री बन्दी महाराज दो बार कौंसिलके सदस्य बनाये गये थे। पोल टेक्सके विरोधमें उन्होंने कौंसिलसे त्यागपत्र दे दिया था।

दो वर्ष बीते जब वे मातृभूमि भारतकी यात्रा करने आये थे और तब उनसे साक्षात् परिचय प्राप्त करनेका सुभवसर मुझे मिला था। उस समय वे पूर्ण स्वस्थ थे, यद्यपि उनकी उम्र ५७ वर्षकी थी, पर वे २५ वर्षके नवयुवकके समान परिश्रम कर सकते थे। फिजीके सुन्दर स्वास्थ्यप्रद जलवायुमें उनका बीम पचीस वर्ष तक जीवित रहना कोई कठिन बात नहीं थी; पर चट्युको कौन रोक सकता है ?

उनके सुपुत्र श्री राघवानन्द तथा कुटुम्बके साथ हमारी हार्दिक सहायुभूति है।

भविष्यमें भारतीय प्रवास और भारत सरकारका कर्तव्य

प्राचीन कालमें भारतीयोंके प्रवास और उपनिवेश स्थापनका उद्देश्य मुख्यतया सांस्कृतिक प्रचार था। हमारे प्राचीन उपनिवेश जावा, इन्दोनेशिया इत्यादिमें भारतीय कला-कौशलके जो प्रवर्धित चिह्न पाये जाते हैं, उन्हें देखकर सत्कारके कलाविद मन भी आश्चर्यमें पड़ जाते हैं। इस प्रकारका प्रवास सदृशो वर्ष तक जारी रहा, पर सन् ८०० ई०के लगभग यह क्रम बन्द हो गया, और इसके बाद लगभग एक हजार वर्ष तक भारतीय प्रवासका इतिहास बिल्कुल अन्धकारमय है। उन्नीसवीं शताब्दीमें भारतीय सततबन्दीकी गुलामीमें मजदूर बनाये जाकर उपनिवेशोंको भेजे जाने लगे। चार-पाँच वर्ष बाद इस आधुनिक भारतीय प्रवासको पूरे

सौ वर्ष हो जायेगे, पर यह प्रवास क्रम बिल्कुल भेदे ढगपर— जो भारतके लिए प्रमानजनक भी था—चलता रहा। भारत-सरकार उपनिवेशोंकी सरकारोंके लिए कुर्ली-सप्लाईग एजेंट बन गई थी, और ८०-८५ वर्ष तक वह इस कार्यको निरन्तरतापूर्वक करती रही। स्वर्गीय मि० गोखले, महात्मा गान्धी तथा दीनबन्धु ऐषट्जके निरन्तर प्रयत्नसे उली-प्रथा बन्द हो गई, और तबसे भारत-सरकारके दृष्टिकोणमें कुछ कुछ अन्तर अवश्य पड़ा है, पर जो कार्य उसने किया है, वह प्रायः स्वेच्छापूर्वक न करके जनताके आग्रहोलनके दबावमें आकर किया है। भारत-सरकारका कर्तव्य था कि वह प्रवासके लिए एक प्रलग विभाग ही कायम करती, पर माननीय मि० नटेशान इत्यादिके बहुत प्रयत्न करनेपर भी उसने ऐसा नहीं किया। इस समय भारतीय प्रवास भूमि, शिक्षा और स्वास्थ्य (Lands, education & health) विभागके अन्तर्गत है। प्रवासका इन विषयोंसे कुछ भी सम्बन्ध नहीं। यदि पिछले पचीस तीस वर्षोंमें भारत-सरकारने इस विषयकी ओर कुछ भी ध्यान दिया होता, तो अब तक पचीस लाख प्रवासी भारतीयोंकी बहुत कुछ उन्नति हो गई होती, पर भारत-सरकार भारतीय न होकर विदेशी रही है, इस कारण भारतीय प्रवासकी कोई समुचित व्यवस्था अभी तक नहीं हो पाई। इस विषयमें माननीय एम० पी० चितले महाराजने, जो सागानिक्या (पूर्व-प्रक्रिया) प्रदेशकी व्यवस्थापक-सभाके सदस्य हैं, इस विषयमें अपने विचार मुझे लिख भेजे हैं। वे लिखते हैं—

“यह देखकर आश्चर्य होता है कि भारत-सरकारने भारतीयोंके प्रवास तथा उपनिवेश-स्थापनके लिए गम्भीरतापूर्वक कोई प्रयत्न क्यों नहीं किया। लगभग एक सौ वर्षसे प्रक्रिया—छास तौरसे पूर्व-प्रक्रिया—भारतीय प्रवासके लिए एक प्रत्यन्त उपयुक्त स्थान रहा है, लेकिन हम लोगोंने अपनी उपेक्षा-नीतिक कारण इन प्रदेशोंमें अपने उपनिवेश बनायेके सुभवसरको अपने हाथसे करीब-करीब बिल्कुल ही खो दिया ! अब तो हालत यही तक पहुँच गई,

है कि यहाँपर हमारा रहना दुश्वार हो गया है, और अधिकके प्रत्येक उपनिवेशमें ज़िहर देखो उधर हमारी उपज्ञा ही की जाती है और हमें निरन्तराहित भी किया जाता है।

“भारत-सरकारकी लापरवाहीके कारण मेरी समझमें निम्न-लिखित हैं —

(क) भारत-सरकार वास्तवमें विदेशी है और उसका मुख्य उद्देश्य भारतसे धनसोपण करके विलापन भोजना है। यही कारण है कि यह बात उसके चलाखरीकर्मों में भी तब नहीं आई कि इस गरीब मुल्कमें जो करोड़ों मादमी दरिद्रतापूर्ण अवस्थामें रहते हैं, उनकी हालत सुधारनेके लिए उन्हें बाहर बमाना ज़रूरी है, और इसीलिये उपनिवेशोंकी आवश्यकता है।

(ख) न तो ब्रिटेनकी सरकारने और न भारत सरकारने ही भारतीयोंको उपनिवेशोंमें बसानेके लिए उत्साहित किया। साम्राज्य सरकारने यह बात तो सोची कि पूर्व अफ़्रीकाकी उपभूमि यूरोपियनोंकी वस्तीके लिए उपयुक्त है, पर यह बात नहीं सोची कि बाख़िर भारतीय भी तो स्वास्थ्यप्रद स्थानोंमें बस सकते हैं।

(ग) भारतीय राजनीतिज्ञोंको देशके भीतरी प्रश्नोंके भ्रमजोत इतना भ्रमकाश नहीं मिला कि वे प्रवास और उपनिवेश स्थापनके प्रश्नोंकी ओर ध्यान दे सकते। इसके सिवाय देशका शासनसूत्र उनके हाथमें न होनेके कारण वे कुछ न कर सके।

(घ) भारतके शिक्षित-समुदायको इस बातका ज्ञान ही नहीं रहा कि प्रवाससे क्या क्या लाभ होंगे और उपनिवेश-स्थापन करना कितना आवश्यक है। इसके लिए भारतकी वेदगी शिक्षा-पद्धति जिम्मेवार है और साथ ही प्रचार-कार्यका अभाव भी इसका कारण है।

(च) भारतीय नवयुवकोंमें विदेश यात्राके लिए उत्साह तथा उद्योगकी कमी पाई जाती है, और पढ़े लिखे भारतीयोंमें व्यापारिक प्रवृत्ति बिलकुल नहीं पाई जाती। जो लोग व्यापारक्षेत्रमें गये भी हैं, उनमें दूरदर्शिताका अभाव है। अपने व्यापारिक मुनाफ़ेकी ओर ही उनकी दृष्टि रहती है।

उन्होंने राजनैतिक और राष्ट्र-निर्माण मन्त्रियों की ओर कभी ध्यान ही नहीं दिया। राष्ट्रीय इष्टिमें अपने उद्योग-व-धोधा मगलन करना उन्होंने मीमांसा ही नहीं की।

भारत सरकार यदि चाहती, तो इन उद्योगियोंको दूर कर सकती थी, पर उसने इस ओर ध्यान नहीं दिया। भ्रम भी यदि भारत सरकारचाहे, तो बहुत-कुछ काम कर सकती है। उसे पहले तो भारतीय प्रवासकी एक नीति निश्चित करनी चाहिए, और तत्पश्चात् उसके अनुसार दृढ़तापूर्वक काम करनी चाहिए। फिर भी एक कठिनाई मार्गमें पड़ेगी, वह यह कि जब तक कन्द्रीय सरकारमें भारतीयोंकी यथोचित अधिकार न मिलेंगे, तब तक प्रवास तथा उपनिवेश स्थापनकी कोई भी योजना सफल नहीं हो सकती।”

टांगानिक्यामें भारतीय प्रवास

टांगानिक्या प्रदेशके विषयमें मि० चितने लिखते हैं — “टांगानिक्यामें भारतीयोंके घसनेके लिए एक बहुत उपयुक्त उपनिवेश है, लेकिन इसके लिए ऐसे शिक्षित युवकोंकी, जो जंगलोंमें खूब परिश्रम कर सकें, आवश्यकता है। ऐसे नवयुवक इधर भावें, तो उन्हें अपने साथ कुछ पैसों की ज़रूरत चाहिए, जिससे वे अपने पैरों आप खड़े हो सकें। भारतवर्षके किमान यहाँ उपनिवेश बनानेके लिए उपयुक्त मादमी नहीं हैं, क्योंकि वे स्थानीय मादिमनिवासियोंके समान हैं और वे यहाँ रहकर अपने गौरवको बढ़ानेके बजाय मादिम निवासियोंके समान पतित अवस्थाको पहुँच जावेंगे।

एक बात और भी ध्यान देने योग्य है, वह यह कि ज़मीन यहाँ भूख बहुत नहीं मिल सकती। गवर्नमेंटने मादिमनिवासियोंके लिए दो पीढ़ियोंके वास्तु ज़मीन रिज़र्व करनेकी नीति अस्तित्व में ला ली है, और इसके जो ज़मीन बचती है, वह दूसरोंको दी जाती है।

टांगानिक्यामें जो भारतीय रहते हैं, वे प्रायः छोटे-मोटे व्यापारी हैं। वे अपना काम मज़ेमें चला लेते हैं, यद्यपि मुनाफ़ा उनकी थोड़ा ही होता है। राजनैतिक अथवा अन्य प्रकारके अधिकारोंकी न तो उन्हें चिन्ता है और उनके चिन्तनके लिए समय ही है। यद्यपि भूख हालत कुछ कुछ बदल रही है, पर उसमें विशेष परिवर्तन नहीं हुआ।”

रूसके किसान

श्री जगन्नाथप्रसाद मिश्र, बी०ए०, बी०एल०

भाषातर्बर्क समान रूप भी एक कृषि-प्रधान देश है। यहाँके लोगोंमें भी अधिकांश ऐसे हैं, जो खेती करके या खेतोंमें किसी न-किसी रूपमें मजदूरी करके अपना उदर पालन करते हैं। अभी कुछ समय पहले तक रूसके किसानोंकी दशा भी हमारे देशके किसानों-जैसी ही गई-बीती थी। वही पुराने नदीकड़े हल और बाबा भादमके जमानेके श्रमजोरोंसे खेती की जाती थी। यहाँके किसानोंको वैज्ञानिक साधनों द्वारा कृषिमें उन्नति करके सन्वन्धमें कोई ज्ञान ही नहीं था, और न इस प्रकारका ज्ञान उन्हें कमानेके लिए सरकारकी मोरसे कोई प्रबन्ध किया जाता था। किसानोंमें विद्या-सुद्धि का सर्वथा अभाव था, और उनकी शक्ति भी सपष्टित न होकर निम्न-भिम और बिखरी हुई थी। नतीजा यह होता था कि हमके किसान भी हमारे देशके किसानों की तरह ही मार्मिक मोरसे अपना दिन कटा करते थे, और भाग्यदेवकी कृपासे जो कुछ मिल जाता था, उसपर ही सन्तोष कर लिया करते थे। रूसके किसानोंकी यह हालत अभी दस वर्ष पहले तक थी।

किन्तु स्वकी जारताही सरकारका अन्त होने और उसके परिणाम-स्वरूप सोवियट (पंचायत) शासन-प्रणालीका स्थापित होनेके साथ साथ यहाँके किसानोंके भाग्यमें भी पलटा खाया, और ऐसा पलटा खाया कि इस समय उनकी दशा उल्टी हो गई यह नहीं बड़ मरना कि अभी दस वर्ष पहले तक उनकी हालत इतनी गई-बीती थी। इस समय न तो वह पुराने टगड़ी खेती रही और न वे बाबा भादमके जमानेके भीतार ही रहे। अब कुछ बदला हुआ है। एक मिलकल नई रोगानी नजर आ रही है। एक दूसरा ही नजारा है। स्वकी सोवियट-सरकारने कृषिरी उन्नतिके लिए वैज्ञानिक साधनोंका प्रयोग किया, और किसानोंको इसके लिए प्रोत्साहन दिया। किसानोंने इसके प्रत्युत्तरमें पूरी दिलचस्पी दिखाई,

और नये साधनोंके प्रयोगसे अपने खेतकी उपजमें वृद्धि करनेका इच्छा रख कर लिया। रूसके किसानोंमें इस सुगन्तरकारी परिवर्तनका एक प्रधान और महत्त्वपूर्ण कारण है यहाँके आमवासियोंमें सहयोगिता तथा सहकारिताके भावों का प्रचार होता। सहकारिताकी इस भावनासे ही उनके अन्दर अभूतपूर्व जाग्रति उत्पन्न कर दी है, और उन्हें कृषि उन्नति-विषयक वर्तमान वैज्ञानिक साधनोंसे परिचित करा दिया है। आज उन्हें इस बातका विश्वास हो गया है कि देवके भरोसे नहीं, बल्कि विज्ञान-देवताके सहारे खेतकी उपज बढ़े सुनी अधिक बढ़ाई जा सकती है और दुर्दैवके प्रकोपसे आसुर-रक्षा की जा सकती है। आज रूसके किसानोंमें प्रायेसे अधिक—यहाँ तक कि सैकड़ा ८०—किसी-न-किसी सहयोग समिति (Co-operative Society) के सदस्य हैं। इन सहयोग-समितियोंके द्वारा वे अपने खेतोंकी पैदावार बेचते हैं, और कृषिके औजार, खाद, बीज आदि खरीद करते हैं और कपड़ा उधार लेते हैं। किसान-संगठनके इस आन्दोलनका नाम रूसी भाषामें 'colhoz'-आन्दोलन है। इस आन्दोलनका महत्त्व एक इसी बातसे समझा जा सकता है कि हमके किसानोंमें प्रायेसे अधिक लोग इतने दरिद्र थे कि उनकी दरिद्रता दिन-दिन बढ़ती ही जा रही थी, और नीमत यहाँ तक पहुँच गई थी कि उनके खेत छिनकर बड़े-बड़े जमींदारोंके हाथमें जाने लगे थे और वे स्वयं उनके गुलाम बनकर अपना जीवन-निर्वाह करते थे।

आजसे पाँच-छः वर्ष पहले जब पहले-पहल रूसके देशांतर्गत ट्रेक्टर मशीन द्वारा चलनेवाले हलका प्रचार हुआ, तो यहाँके किसान उसे सन्देहकी दृष्टिसे देखने लगे। उन्होंने भलीभाँति इस मशीनके कल-पुर्जोका निरीक्षण किया, और जब उसका सन्देह दूर हो गया, तो उन्हें यह मालूम हुए बिना नहीं रहा कि बहुत शीघ्र यह मशीन उनकी कृषिमें और उनकी मनोवृत्तिमें

कान्तिकारी परिवर्तन किये बिना नहीं रह सकती। परिणाम यह हुआ कि दो-तीन वर्षों के बाद ही ट्रैक्टर मशीनवा रूपमें मल्लिक प्रचार हो गया, और वहाँक किसान इस उपकरण को अपनी गैती के लिए भारी-भरदार सम्पदा-स्वरूप समझने लगे। इस प्रकार वहाँक किसानों की दृढ़ता को अवश्यम्भावी मालूम पड़ती थी, वह क्रमशः कम होने लगी है, और इस ट्रैक्टर की मद्दायिता से एक मध्यम श्रेणीका किसान भी अपनी थोड़ी जमीन को मज्जे में उपजाऊ बना सकता है और उसे कृषि में रखते हुए अपनी आर्थिक उन्नति कर सकता है।

रूस की सरकार की ओर से यदि इसमें कोई हस्तक्षेप नहीं किया जाता, तो इसका प्रत्यक्ष परिणाम यह होता कि किसानों की किसानों में बहुत सीधे श्रेणी-विभाग बन जाता। जो किसान लुसहाला होते, वे ही मशीनों को खरीद सकते और इसकी सहायता से गरीब किसानों की जमीन खरीद लेते, इसलिए वहाँ की सोवियट सरकार ने दो उद्देश्यों से ट्रैक्टर मशीनका प्रचार किया। पहला उद्देश्य तो यह है कि खेती करने के तरीके में उन्नति हो और उसके फलस्वरूप देश की पैदावार में ताज़ी हो, और दूसरा उद्देश्य है मध्यम और निम्न (दीन) श्रेणी के किसानों की आर्थिक दशा को उन्नतिशील बनाना।

इसी समय सर्वप्रथम बोलशेविकों को यह मौक़ा मिला कि वे पैमाने पर कृषि का प्रचार किया जाय, और इसके साथ साथ कितनी व्यक्ति-विशेष के अधिकारों में यदि मल्लिक मात्रा में कृषि योग्य भावाद् जमीन हो, तो उसे रोकने और कम करने का हृत्ता पूर्वक प्रयत्न किया जाय।

गत पाँच वर्षों में रूस की नोवियट सरकार ने वहाँक किसानों की उन्नति के लिए बड़ा किया है, इसका यत्नेषमें यहाँ दिग्दर्शन कराया जाता है। पहले तो सरकार और किसानों के एक समुदाय-विशेष प्रथमा ग्राम समूह के बीच एक इकरारनामा होता है, जिसके अनुसार सरकार उन्हें उत्तम बीज, खेती के औजार और आर्थिक सहायता देती है। इसके बदले में

किसान एक निश्चित मूल्य पर अपने गैती की उपजका फ़ाजिल हिस्सा सरकार को देते हैं। समस्त देश की एक चौथाई भूमि में यह प्रथा इस समय जारी है।

दूसरे प्रकारक इकरारनामे सरकार की ओर से ५०,१०० की खेती में ट्रैक्टर तथा अन्य प्रकारकी मशीन रखी जाती है, जिनके द्वारा किसानों की जमीन जोती जाती है और फिर फसल पकने पर भनाज काटकर तैयार कर दिये जाते हैं। इसके बदले में किसानों को अपनी फसलका एक निश्चित भग सरकार को देना पड़ता है। यह निश्चित भग बीज में जितना लगता है, उतना काटकर बाकी भनाजका भेड़ें २५ से ४० भाग तक भयवा संपूर्ण पैदावारका २५ से ३० भाग तक होता है।

दोनों तरहके इकरारनामों में—और वे दोनों एक साथ ही हुआ करते हैं—पहली चीज़ यह होता है कि किसान अपनी जोत-जमीन (Holdings) को भावाद् करने के लिए एक साथ मिला दें, क्योंकि मलग-मलग हुए एक किसान की थोड़ी जमीन में उत्तम बीज बोना और उस मशीन से जोतना-मोड़ना संभव नहीं होता, किन्तु जोत-जमीन को एक साथ भावाद् करने के लिए यह जरूरी होता है कि पहले किसान एक साथ मिलाकर खेती करें, और इसके लिए इन जोतने के थोड़े और मजदूरों से भी संगठित-रूप में काम लें। इस प्रकार सरकार और किसानों के बीच एक मामूली चीज़ सुझाया करने के इकरारनामे पर परिणाम यह होता है कि किसानों में 'Collective' मर्पात्त समवाय समिति का संगठन प्रायः प्राय हो जाता है। इस समय रूस के देहातों में सड़कों पर घूमनेवाले यात्री की अपने चारों ओर बहुत दूर-दूर तक कहीं भी ऊँच-खावड़ जमीन नज़र आती। बिपर दक्षिण, उधर ही हरेभरे खेत लहलहाते नज़र आ रहे हैं। जो विस्तृत भूमि पहले मधुभूत के रूप में थी, वही इस समय खूब मच्छी तरह खेती हुई और फसल से लदी हुई भावाद् जमीन के रूप में नज़र दीख पड़ती है। यहाँ पर ऐसे दो एक सरकारी फार्मों के दृष्टान्त दिये जाते हैं,

जिनसे पाठकोंको इस बातका अनुमान हो जायगा कि रूसमें जिस बड़े पैमानेपर खेती की जा रही है। उत्तरी कैकेशस (Northern Caucasus) प्रांतके 'Gaukh' नामक सरकारी फार्ममें, जिस स्थापित हुए अभी दो ही वर्ष नवीत हुए, १८०,००० 'pectare' (रूसी बीघा) जमीन आबाद की जाती है। इसके अधिकारमें गेहूँकी खेती होती है। ससारमें इससे बड़ा एक भी कृषि-फार्म और कहीं नहीं है। इसमें अमेरिकाकी सबसे बड़ी ताकतवाली ट्रैक्टर मशीन तथा उसके सहायतार्थ अन्य प्रकारकी कर्ष काममें लाई जाती है, इस फार्ममें सात हजार मजदूर काम करते हैं। अभी एक वर्ष पहले तक यह कृषि-फार्म एक बौरानक रूपमें था। यदि आप किसी 'सह्यार समिति' (Colhoz) के केन्द्रमें जहाँ मनाज इकट्ठा किया जाता है—जायें, तो वहाँ आपको ऐसा आलस होगा, मानो आप किसी नई दुनियामें आ गये हों। वहाँ बड़ी-बड़ी मशीनोंकी आवाज़ सुनकर आप विस्मित हुए बिना नहीं रह सकते, किन्तु इससे भी बड़कर आश्चर्य तो उन किसानोंको देखकर होता है जो उन मशीनोंको घरकर बैठ रहते हैं। उस समय आप उन्हें देखकर अपने हृदयमें पूछेंगे कि क्या ये वही किसान हैं, जिन्होंने सताइयों तक भय पट खाकर अपनी ओतको किसी तरह बचाये रखा था। इस समय उन्हें इस बातका संतोष है कि वे संगठित होकर अपने प्रयत्नोंको केन्द्रित कर रहे हैं और अपने सामने पर्वतारुह मनाजकी राशि एक दसकर मन ही मन रक्का अनुभव कर रहे हैं। मनाजकी इस राशि-समूहकी देखकर यह पता लगाना कठिन हो जाता है कि कौन अपना है और कौन पड़ोसीवा।

रूसी किसानोंको जो लोग जानते हैं या उनकी पूर्व मनागतिपर परिचित हैं उन्हें इस परिवर्तनकी किंचित् समायानापर भी विश्वास होना कठिन है, किन्तु आज इसे प्रत्यक्ष देखकर उन्हें यह एक वास्तविक तथ्य मालूम होगा। रूसी किसानोंकी वर्तमान दशाको देखकर आप सोचेंगे कि या तो

आपको अम हो रहा है या आप स्वप्न देख रहे हैं। इतना ही नहीं, बल्कि उनके वार्तालापको सुनिये उनकी सभाओंमें जाकर उनके भाषणोंकी सुनिये, आपको उनकी योग्यता, बुद्धिमत्ता, उनके उद्देश्यकी स्पष्टता और उनके कहने सुननेका ढंग देखकर विस्मय विमूग्ध हो जाना पड़ेगा। रूसक व किसान जो इतने दिनों तक गैंगे पशुसमके जाते थे, इस समय अपनी शक्तियों और उद्देश्योंसे परिचित हो रहे हैं, और अपनी आवाज़को सुलभ करते हुए अपने उद्देश्योंको उसे सुननेक लिए विवश कर रहे हैं।

ट्रेक्टरोंकी चलानेवाले किसानके नौजवान लड़के दूसरे किसानोंसे मिलकुल भिन्न होते हैं। उनमें दृढ़ता और नियन्त्रासासनका भाव विशेष रूपमें पाया जाता है। इनमें अधिकांश ऐसे हैं, जो हमकी लाल पलटनमें भर्ती होकर लड़ा पा चुके हैं। ऐनिक शिक्षा प्राप्त करते हुए वे बहुत कुछ व्यावहारिक ज्ञान प्राप्त कर लेते हैं। मयारह महीनेकी शिक्षामें उन्हें कयायद भादिकी तालीम तो मिल ही जाती है, इसके सिवा वे ट्रैक्टरों और दूसरे प्रकारके कृषि-यन्त्रोंकी चलानेकी भी शिक्षा प्राप्त कर लेते हैं। अब व अपने गाँवक लड़कोंको इसकी शिक्षा दे रहे हैं। ट्रैक्टर विभागका एक मुखिया किसान, जिसकी अवस्था मयार्हसे बड़ेकी है, अभी थोड़े दिन हुए इसीसे ट्रैक्टरोंक साथ समवाय समितिक एक केन्द्रमें पहुँचा, और कुछ ही महीनेमें उन मशीनोंकी सहायतासे एक हजार हेक्टर जमीनकी फसल काट डाली गई और १५०० हेक्टर जमीन जोती गई। ट्रैक्टर चलानेकी शिक्षा देनेके लिए एक स्कूल खोला गया, जिसमें १७ वर्षसे २० वर्ष तककी अवस्थाके किसान बालक शिक्षा पा रहे थे। इसी विभाग द्वारा इसके साथ एक पाठशाला स्थापित की गई, जिसमें दो सौ निरक्षर किसानोंके लिखन-पढ़नेकी शिक्षा दी जाती थी और चुने हुए चालीस किसानोंको खेतीके सम्बन्धमें कल-कौटिक व्यावहारिक ज्ञानकी शिक्षा दी जाती थी। इस शिक्षाका परिणाम यह हुआ है कि इस समय इसीसे ट्रैक्टरोंके स्वाममें उन्हें समवाय केन्द्र

वाहन ट्रेक्टर हो गये हैं। इसी प्रकार एक दूसरा गाँव जिलसी भाषादी जमीनका रकबा तीन हजार हेक्टर है, एक गमभाय समितिके रूपमें संगठित हुआ है। एक तीसरे गाँवके किसान, जिसमें एक हजार घर किसान बसते हैं और जिलसी भाषादी जमीनका परिमाण सात हजार हेक्टर है, संगठित होकर एक साथ सम्मिलित रूपमें खेती करते हैं, और उन्होंने ट्रेक्टर-विभागके पास ट्रेक्टर देनेके लिए प्रार्थना की थी, किन्तु ट्रेक्टरोंकी मर्यादा काफी नहीं होनेके कारण उन्हें अभी सिर्फ सस्सठ ट्रेक्टर ही मिले हैं। इसमें तन्दह नहीं कि ट्रेक्टर मशीन हस्तके-प्रामीनोंके एक विपुल नये स्तरमें परिवर्तन कर रही है, और इसके साथ-साथ कृषि किसानोंकी मनोवृत्तिमें भी क्रांतिकारी परिवर्तन कर रही है। अभी एक कठिनाई सिर्फ यही है कि ट्रेक्टरोंकी संख्या काफी नहीं है।

हस्तके प्रामीनों सहयोग-समिति आन्दोलनके प्रचार होनेमें प्रामीनों रहनेवाले विभिन्न प्रेक्षणीयोंके किसानोंके बीच प्रतिद्वन्द्विताका भी विकास हुआ है। प्रामीनों रहनेवाले जमींदार या धनी किसानोंने अधिकारियोंको यह सलाह दी कि प्रामीनके आर्थिक साधनोंको विकसित होनेमें अधिकतर स्वतंत्रता दी जाय, किन्तु उनकी यह सलाह नहीं मानी गई और नियम हुआ कि यही और मध्यम श्रेणीके किसानोंकी कृषि विपयक यंत्रोंका व्यावहारिक ज्ञान कराया जाय, और इस प्रकार उन्हें धनी किसानों (Kulak) से मेलन रखा जाय। यह नियम उस समय किया गया था जब कि सरकारके पास बालीस हजार ट्रेक्टर तथा अन्य प्रकारकी कल और उन्हें चलानेवाले शिक्षित आदमी मौजूद थे। इसके सिवा गैर-भाषादी जमीनको भी ट्रेक्टर तथा अन्य प्रकारकी मशीनों और खेतोंमें काम करनेवाले माफ़िके मजदूरोंकी सहायतासे भाषादी वर्गके प्रयत्न किया जा रहा है। इस प्रकारके फार्म मरबाही फार्म होते हैं और मज-मादारके रूपमें वे उसी तरह

चलाये जाते हैं, जैसे कि अमेरिका और कनाडाके बड़े-बड़े फार्म। मोविपट सरकारके गत पाँच वर्षोंके शासनके जो रियेटे प्रकाशित हुई हैं, उसमें कृषिकी उपरिष्ठ सम्बन्धमें जितनी भाशा प्रकट की गई है, उतनी और किसी दूसरे विषयके सम्बन्धमें नहीं।

इस आन्दोलनसे एक बड़ा लाभ यह हुआ है कि गाँवों रहनेवाले कृषि किसानोंका इस समय वहाँकी सरकारके प्रति जैसा भैरी-भाव हो रहा है वैसा पहले कभी नहीं दखा गया था। यही किसान इस समय बिल्कुल वहाँके मोविपट सरकारके पक्षगामी बन गये हैं। मध्यम श्रेणीके किसानोंको भी कम से-कम इतना मनोप्य प्रवश्य है कि कृषिकी कुछ उपरिष्ठ हो रही है, इसलिए अब इस बातकी भासना नहीं रहती कि कृषक धनी किसान वहाँके मध्यम श्रेणीके किसानोंके साथ मिलकर सरकारके विरुद्ध कोई कार्रवाई करेंगे।

हस्तके धनी किसान (Kulak) सहयोग समिति (Colloz) आन्दोलनके दायरेसे मलग हैं, और उन्हीं उन्हीं यह आन्दोलन बढ़ता जायगा, उन्हें आर्थिक और राजनीतिक छाँट सहन करनी पड़ेगी। उनके लिए ट्रेक्टर या दूसरे प्रकारके फल-कॉट खरीद करना और खेतोंमें काम करनेके लिए मजदूर मिलना असन्त कठिन हो जायगा। किसी किसी स्थानमें धनी किसान यही किसानोंके साथ सहयोग-आन्दोलनमें सम्मिलित होने और 'सम्मिलित कृषि' में अपनी जोत जमीन मिला देनेके लिए तैयार भी हो रहे हैं, किन्तु इतनेपर भी उन्हे इस आन्दोलनमें सम्मिलित नहीं किया जाता। हस्तकी मोविपट सरकारकी बदौलत आज वहाँके आमवासी किसानोंमें सुख-सन्तोष है, आनन्द है और उनका जीवन भासापूर्ण है। एक हमारे देशके किसान जिन्हें जीवनमें सायद ही कभी भरपेट भोजनका सुख मनीष होता हो! उनका सार जीवन नैराशपूर्ण और निराश्वर्य रूपमें व्यतीत हो जाता है।

कुसुदिनी

चपन्यास

श्री रवीन्द्रनाथ ठाकुर

[११]

मोताकी माओ लहर कुसुदिनी सोनक कमरेमें जा बैठे ।
घातघीत करत करते भरपरा हो माया बेरा माया
बत्ती जलाने, कुसुदने मना कर दिया ।

कुसुदने मभी घात मुनी चुपचाप बैठे रही ।
मोतीकी मान कहा—‘ घरको भूत लग गया है
बजरानी । वहाँ टिकना अब सुरिकल ही है तुम सा नहीं
जामोगी ? ’

‘ मरा स्या सुलावा माया है ? ’

नहीं सुलानकी सायद बाद भी नहीं रही होगी,
लेकिन तुम्हारे बिना जाय तो काम ही नहीं चल सकता । ’

मैं क्या कर सकती हूँ ? मैं लो उन्हें वृत्त नहीं कर
सकूगी । विचारकर दखा जाय तो मेरे ही कारण सब कुछ
हुमा है मगर कोइ उपाय भी नहीं था । मैं तो कुछ द
सकती थी उस वल नहीं सक । आज मैं रीत हाथ
‘जाकर स्या कुँगी ? ’

कहती क्या हो बजरानी, घर तो तुम्हारा ही है,
वद तो तुम्हारे जोड़ वनस चल ही नहीं सकता ।

‘ घरस क्या मतलब समझती हो वदन ? घर-द्वार
चीज वस्त नौकर चारर ? मुक्त नर्म माती है यह कहनेमें
कि उसपर मरा अधिकार है । खास मदलमें ही अधिकार
खो बैठे हूँ अब क्या बादरकी टन अब चीजोंपर लोभ हो
सकता है ? ’

क्या कह रही हो बजरानी ? तुम स्या अब घर
जामोगी ही नहीं बिलकुल ।

मब बात मन्त्री तरह समझने नहीं आ रही है ।
और कुछ दिन पहल होता तो मगवानस सकत चाइती,

देवदूत पास पहुँच जाती, लेकिन मरा बह मब भरोसा
खुलकर पुछ चुका है । मुझमें सभी लक्षण मन्त्र था ।
मन्त्रमें कोई भी ठीक न देठा । आज कितनी बार बैठे बैठे
सोचती रही हूँ कि दवताकी मपत्ता भइयाक विचारपर
भरोसा रखती ला इतनी विपत्ति न माती, मगर फिर भी
तो मनमें दवताक बारेमें एक जो दुबिया उठ खड़ी हुइ
है हृदयक मन्दर वसस छुटकारा नहीं मिल रहा । घूम
फिरकर वही माकर लाटने लगती हूँ । ’

तुम्हारी बातें सुनकर तो मुक्त वर लगता है ।
स्या जामोगी ही नहीं ?

यह साचना ता कठिन है कि कभी जाऊंगी ही नहीं
मगर यह भी मासा नहीं कि जाऊँगी ही ।

‘मन्त्रा, तुम्हारे भइनास एक बार पूछ दखूँ । दख
व क्या कहत है । उनक दर्शन तो हो जायेग ? ’

चलो मभी लिये चलती हूँ । ’

मोतीकी मा विप्रदासक कमरमें पेर रखत ही, उनका
‘रहा दखर छिटकर खड़ी रह ’ १२ मालूम हुमा मानो
वद सामन एक भूकम्पक बादका मन्दिर दख रही है—
जिसकी बतियाँ बुझ गई है शिखर टूट गया है । भीतर
मथार मौर सप्राटा है । मोतीकी मा उनक पेर दूकर
जमीनपर बैठ गई ।

विप्रदासन जरा उछ उतावलीक साथ कहा— ‘वद वं
तो मही चौकी । ’

मोतीकी मान सिर धिलाकर कहा— ‘गदों यही
ठीक है ’

घुबटक भीतर उसकी माँखोंमें भाँस छलकने लग ।

समझ गई कि भइयाकी यह हालत ही कुमुदकी व्यथित किय हुए है।

कुमुदने प्रसन्न हो सहज कर देनेके लिए कहा—“भइया, रामकर ये यही पूछने भाई हैं कि मेर बारेमें तुम्हारे राय क्या है।”

मोतीकी माने कहा—“नहीं, नहीं, राय पूछना थोड़ेको बात है, मे भाई हैं इनके चरणोंक दर्शनक लिए।”

कुमुदने कहा—“ये जानना चाहती है कि उनके पर मुक्त जाना चाहिए या नहीं।”

विप्रदास उठकर बैठ गये, बोले—“वह तो पराया घर है, वहाँ जाकर कुमुदसे रहा कैसे जायगा?”

यदि यह बात कोषके स्वरमें कहते, तो उसके भीतरकी भाग्येती न धक्क उठती। शान्त कटम्बर था, चहरेपर उत्सर्जनाका कोई लक्षण ही न था।

मोतीकी माने कुछकुछ करके कुछ कहा, जिसका अभिप्राय था कि कुमुद उसके पास बैठकर उसकी बातें विप्रदासके बानों तक पहुँचा दे। कुमुद राजी नहीं हुई, बोली—“तुम्हीं कहो न, गला खोलकर।”

मोतीकी माने स्वरको मोर भी ज़र स्पष्ट बरक कहा—“जो इनका अपना है, उसे कोई पराया नहीं कर सकता, फिर चाहे वह कोई भी क्यों न हो।”

“यह बात ठीक नहीं। कुमुद तो माथिन-मात है। उस अपने अधिकारका जोर नहीं है। उसे परसे प्रयोग कर वनेस लोग शायद निन्दा ही करेंगे, पर कोई बाधा नहीं उगा। जो कुछ दूब है सो सब उसीके लिए है। फिर भी प्रत्यक्षका माध्यम भी सहन कर लिया जाता, यदि वह महद माध्यम होना।”

ऐसी बातका क्या जवाब दे, मोतीकी मा कुछ सोच न सकी। पतिके माध्यममें विप्र होनेसे लक्ष्मीवाले ही तो राय पर झूकर सुशामद किया करते हैं, यहाँ तो उल्टी बात है।

कुछ रर गुप रहकर बोली—“लेकिन अपनी पर-गिरस्तीक बिना सियाँ जो जी नहीं सकती, पुरुषोंका जीवन तो बहावमें बहते-बहते बीत जाता है, मगर सियाँको तो रुढ़ी-न-रुढ़ी स्थिति चाहिए ही।”

“स्थिति कहाँ है? सम्माननमें? मैं तुमसे कह दता हूँ, कुमुदकी जितने गढ़ा है, उमने गुरुसे मन्त तक बढ़ी प्रदास उस गढ़ा है। ऐसी योग्यता किसीमें नहीं, जो कुमुदकी प्रवृत्ति कर सक—चक्रवर्ती सम्राट्में भी नहीं।”

कुमुदपर मोतीकी माका बहुत ही ज़्यादा प्रेम है, भक्ति है, मगर फिर भी किसी स्त्रीका इतना मूल्य हो सकता है कि जिसका गौरव पतिको भी लॉच आय, यह बात मोतीकी माको ठीक नहीं जँची। पर-गिरस्तीमें पतिके साथ भगवान्-टटा होना है, स्त्रीका भाग्यमें प्रनाद-प्रमान भी फाकी बदा होता है, यहाँ तक कि उससे छुटकारा पानेके लिए स्त्री मकीम खाकर या गलेमें काँती लगाकर मर जाती है, यह तो उसकी समझमें आता है, लेकिन इसके मानी यह नहीं कि स्त्री भी पतिको बिलकुल त्यागकर अपने ज़ोरसे रहेगी चाहे जहाँ, इस बातको तो मोतीकी मा रूप ही समझती है। स्त्री होकर इतना पनड क्यों! मधुसूदन चाहे जितना प्रयोग्य हो, चाहे जैसा मन्वाय करे, फिर भी वह है तो पुरुष ही, एक जगह वह अपनी स्त्रीसे भाप ही बड़ा है, वहाँ किसी तरहका विचार चल हो नहीं सकता। विधाताके साथ मामला चलाकर जीतगा कौन?

मोतीकी माने कहा—“भाखिर किसी दिन तो नहीं जाना हो पड़ेगा, इसके सिवा कोई रास्ता ही नहीं।”

“जाना ही पड़ेगा, यह बात तो खरीद हुए गुलामके सिवा और किसी मादमीक लिए लागू ही नहीं हो सकती।”

“मन्त पढ़कर स्त्रीको तो खरीद ही लिया जाता है। मात करे जिस दिन पड़ गये, उस दिन वह तो शरीर और मनसे बेध ही गई, अब तो भागनेका कोई रास्ता ही नहीं रहा। यह बधन तो मौतसे भी बड़कर है। स्त्री होकर

जब वेदा दुढ़े हैं, तो इस जन्मके लिए तो भाग्यको किसी तरह किया नहीं जा सकता।

विप्रदाय मन्त्र गये कि स्थियों मन्मान स्थियों हो मन्त्र कम है। वे जानती ही नहीं कि इसलिए घर-घर स्थियों नाममें प्रयोजनित होना उनका गदज है। य मन्त्रा गेगनी भाव ही बुझ बैठी हैं। उसपर हमेशा मरती दे एक ही मर, हर एक चिन्ता उन्हें गायें ही जाती है, मनोव्य पुष्टिक हाथमें वह हर मरती दे मर, और समझती हैं कि उसे नुस्खा मद खना ही सो-जन्मको सारा नरिप्राप्यता दे। नहीं,—मनुष्य मयनाको उपाय विरभाव नहीं न करता। सना (ने क्रि-६ इना नीच दान दिया है, य मन्त्रको ही प्रतिदिन नीच न मारती हैं।

विप्रदायको ग्राहक पाय ही कुमुद गिर भूषण जनीनपर बैठी थी। विप्रदायने भोतीको माम हू न कहर कुमुद भावपर हाथ मार कर कहा—“एक बात तुमसे कहता हूँ, कुमुद, ममभनेको भोतिग करना। प्रायमें जहाँ पाई-नीच है, निषको कोई वरुष नहीं, मणिहार बनाये मन्त्रके लिए जिस योग्यताका कोई प्रभाव नहीं बना पड़ता, वहाँ यह मनामें निरुत होनाको ही गृहि करता है। यह बात मैंने तुमसे बहुत बार कही है, मने मन्त्राको न जोड़ नहीं गयी,—कट उड़ाये है। न जब इस तौरन प्राय-भोजन मानी थी, न किसी दिन तुम्हें बाधा नहीं दी, निरुत बार-बार ममभनेको भोतिग की है, जिना विचार किसी मनुष्यको भगता मान खेनेने निरुत उगीहा मनिष्ठ होता है, मो नहीं, अवश मनाको भेदाके मन्त्राको जोटा दिया जाता है। इस गहरी मन्त्र भद्राके शाग मने ही मनुष्य-वक्ता मनाहर किया जाय है, इस बातको कोई मीरता क्या नहीं? तेने जा रूपेको गाहिक हूँ इन पर है, ममको नहीं, एवी जिनकी भी दन-मन्त्र और साम-मन्त्र निरुत सज्जित है, उन सब विरुत सारे मनामें मात्र लहरकी दवा बड़ रही है। इति-नरको मन्त्र-मन्त्र मन्त्र-मन्त्राको बड़ा

नाम दूर मनुष्य वीर काल तक उनका पोषण करता भाया है, मात्र उन्हें निर्मूल करनेका दिन आ गया है।”

कुमुदने सिर नीचा किए हुए ही कहा—“नन्दा, तुम्हारे कहनेका मतलब क्या, स्त्री स्वामीसे भी बड़ जाय?”

“नहीं, मन्त्राय मतिवमको तो मैं बुझ ही समझता हूँ। पनि भी स्त्रीको मतिवम न कर—मेरे कहनेका मतलब यही है।”

“यदि करे, तो क्या स्त्रीको भी—”

कुमुदकी बात सुनते हीनेसे पहले ही विप्रदाय कहने लगे—“स्त्री यदि उन मन्त्रायको मान ले, तो वह मन्त्र मन्त्रावर मन्त्रा करना होगा। इसी तरह प्रत्येक स्त्रीक इस दूख बहुत ही जाता है। तभी तो मन्त्राचारका प्रभाव पड़ा हो गया है।”

भोतीको मने जग-कुल मन्त्रके स्वामी ही कहा—

“इसारी बड़ रानी गती-लक्ष्मी हैं, उनका कोई भगवान न, तो यह मन्त्रावन उन्हें ही नहीं सकता।”

विप्रदायका यह सब जग उल्लेखित हो उठा—“तुम लोग स्त्री-लक्ष्मीकी बात ही सोचती रहनी हो। और जो मनुष्य जग उल्लेखित उसे प्रयोजनित करनेका अधिकार पाकर प्रतिदिन उल्लेखित दृष्टयोन करता रहता है, वमकी तुम्हेंको बात क्यों नहीं सोचती?”

कुमुद उनी समय उठकर गयी हो गई और विप्रदायक चानोमें उल्लेखित करती हुई बोली—“नन्दा, तुम सब बात मन कर, सब जाओ। तुम जिस मुक्ति इच्छते हो, जो जन्म शाश प्राप्त होती है, उसके लिए हमारा पुन ही बाधक है। इन मन्त्राको भी निपटो रहनी हैं और विप्रदायने भी; किसी भी तरह उसकी उल्लेखन नहीं सुलभता सकती। जिनकी चोट खाती हैं, वनी ही मन्त्र-निरुत उलीमें फैलती जानी है। तुम लोग बहुत जानते हो, उमीसे तुम लोगोंका मन बुराया जा जाता है; हम लोग बहुत मानती हैं, उमीसे हमारे जीवनका सुख मरता है। तुम जब समझा वने हो तो समझ जानी हूँ मनी चलती, लेकिन चलनी समझ

लेना और सलती छोड़ देना, क्या एक ही बात है ? लताकी तरह हमारी मनता सब कुछको जकड़-जकड़कर लिपट जाती है, चाहे उसमें भलाई हो या बुराई, फिर उसे छोड़ नहीं सकती ।”

विश्रामने कहा—“इसीलिए तो ससारेमें कापुशोंकी पूजाकी पुजारियोंकी उमो नहीं होती । वे जानते वक्त तो भगवत्की भगविन ही जाननी है, लेकिन मानते वक्त उसे पवित्र-मा बनाकर ही मानती है ।”

कुमुदने कहा—“क्या कर्म नदया, घर-गिरस्तीको दोनो हाथोंसे जकड़ रहनेके लिए ही हमारी छटि हुई है । इसीमें हम पेड़को भी जकड़े रहती है, और सुखे टूटको भी । जितनी जर हमें गुड़की माननेमें लगती है—उतनी ही जर पाखंडीकी माननेमें । जाल तो हमारे अपने ही भीतर है । दुखमें हमें बचावे सोन ? इसीलिए सोचती हूँ कि दुख यदि पाना ही है, तो उसे मानकर ही उसमें बचनेकी कोशिश करनी चाहिए । इसीमें तो स्त्रियाँ इतनी ज्यादा धरमको शरण लिया करती हैं ।”

विश्रामने कुछ नहीं कहा, चुपचाप बैठे रह ।

किन्तु उनका चुपचाप बैठा रहना भी कुमुदको बटकर मालूम हुआ । कुमुद जानती है कि बोलनेकी अपेक्षा इस चुप्पीका बजन और भी ज्यादा है ।

घरमें डोल डालकर मोतीकी माने कुमुदसे माकर पूछा—

“क्या ठीक किया बजरानी ?”

कुमुदने कहा—“नहीं जा सहेगी । और, मुझे तो उन्होंने मानेके लिए द्रुक्म नहीं दिया है ।”

मोतीकी मा भीतर-ही-भीतर कुछ खीझ उठी । मधुरालक प्रति उसकी अधिक थड़ा हो, सो बात नहीं, फिर भी मधुरालके बारेमें बहुत दिनोंका ममत्व-बोध उसके हृदयपर अभिभार-किये हुए है । नहाँकी कोई भी बहुत उसे लपन कर जाय, यह बात उसे किसी भी तरह मन्जूर नहीं लगी । कुमुदकी उसने जो कुछ कहा, उसका भाव यह था कि पुष्टाकी प्रकृतिमें नदी ही होती है और भयभ्रम ज्यादा, यह तो बनी बनाई

बात है । छटि तो हमारे हाथमें नहीं है, जो मिला है, उसीमें साथ निभाकर चलना होगा । “ये लोग ऐसे दो हैं”—कहकर मनसो तैयार करके जैसे बने वैसे घर-गिरस्तीकी चलावा ही चाहिए । क्योंकि घर गिरस्ती ही रियलोंकी भयनी चोज़ है । पति मन्जूर हों या बुरे, घर-गिरस्तीकी तो मयीकार करना ही होगा । अगर यह बात बिलकुल भ्रमभ्रम हो, तो मरनेके सिवा और कोई गति ही नहीं ।

कुमुदने हँसकर कहा—“और नहीं तो यही सही । मोतका क्या कसूर ?”

मोतीकी माने उद्विग्न होकर कहा—“ऐसी बात मत करो ।”

कुमुद नहीं जानती कि कुछ दिन हुए, उसकी मुद्राओं की एक सज्ज-प्रदराह वर्षकी बहने कार्बोलिक ऐसिड खाकर आत्महत्या कर ली थी । उसका एम०ए० पास पति है—गवर्मेन्ट-प्राफिडमें ऊँची नौकरी करता है । स्वोने चाँदीकी एक बथी खो दी थी, माने उसकी सिनायत की, पतिने उठाकर लीके एक लात जमा दी । मोतीकी माके रोंगटे खड़े हो गये उसको याद आते ही ।

इतनेमें ही नवीन आ गया । कुमुद प्रसन्न हो उठी । बोलो—“मैं तो जानती थी, लालाजीके मानेमें ज्यादा दर न लगेगी ।”

नवीने मुस्कराकर कहा—“न्यायशास्त्रपर बजरानीका दखल है । पदले दला भीमती धुमकी, उसने श्रीमान् मन्त्रिके प्रविर्भारका मन्दाज लगानेमें कठिन्ता नदी मालूम हुई होगी ।”

मोतीकी माने कहा—“बजरानी, तुम्हीं इनकी सब द देकर सिरपर चढ़ाया है । मनमें वो समझत है कि तुम उन्हें दखल घुसा रही हो, इसी मिजाज़में—”

“मुझे दखल भी जो घुसा हो सकती है, उनमें क्या कुछ कम सामर्थ्य है ? जिन्होंने मुझे बनाया है, उन्हें भी अपने हाथका काम दखल-भुत्ताप हुआ है, और जिन्होंने

मेरा प्राणियमय किपा, उनके मनका भाव तो देवा न जानि-न कुनो मनुष्याः ।”

“लालाजी, तुम दोनों मित्र-द्वय शास्त्रार्थ करो, तीसरा व्यक्ति प्रन्दोग नहीं करना चाहता, अब मैं जाती हूँ ।”

मोतीजी माने कहा—“यह क्या बात, बहन ? यह तीसरा व्यक्ति कौन है ? तुम या मैं ? तुम क्या समझती हो कि माझीदा खियाया खरी करके वे मुझे देखने भाय हैं यहाँ ?”

“नहीं, मैं जानती हूँ, इनके लिए ब्यालू भेज दूँ ।”
कदर कुमुद नहीं गई ।

[५२]

मोतीजी माने पूछा—“क्या राय है क्या ?”

“हे । देर न कर सदा, तुम्हारे साथ सनाइ करने आया हूँ । तुम तो पत्नी भाई, उसके बाद भवानक भाई साहब चले भाये मेरे कमरेमें । मित्राज था उन समय बहुत सदा । मामूनी कीमनका एक मिट्टी किपा हुआ सुन्दर फेरे (रात रात) डेबिलसे गाथ हो गया है । फिलहाल जिनने उसे लिया है, उसने मरय ही उसे सोना समझा है, नहीं तो क्यों बर्ष माना सर्वनाश करने बैठता । जानती तो हो, मामूनी सी कोई चीज इधर उधर हो जानेसे भाई साहबकी विपुल सम्पत्ति की भीत मानों दिख जाती है । यह उनसे सदा नहीं जाता । आज सपर भाणिय जाते वक्त मुझसे यह गये थे—रमानाको दश भेज देनेके लिए । मैं चर उठाइके साथ ही उन पवित्र कार्यमें लग गया था । मैंने ठीक किया था कि भाणिससे उनके लोटेनेके पहले ही इस कामको पूरा कर दूँ । इतनेमें दोपहरको डेढ़ बने भाई साहब भवानक भा भवके सीप मेरे कमरेमें । बोले—“मामी रहने दो ।” कदर बाहर जा रहे थे कि इतनेमें उनकी निगाह पड़ गई देवधार रखी हुई आनीकी उस तख्तपर । टिठक गये । मैं दाइ गया कि तिरछी नजरको सीपों करके तख्तपर रखनेमें

भाई साहबकी शरम मालूम होती है । मैंने कहा—“भाई साहब, जरा बैठिये, ढाँकेकी एक साड़ी तुम्हें दिखाना है । मोतीजी भाई छोटी भीजाईनी बहुत दिनोंसे साथ है, तो उसे भेजनी है । लेकिन गणेशराम कीमतमें मुझे टग रहा है ऐसा मालूम होता है । तुमने जरा उसकी कीमत जँचवानी है । मेरी सम्झनें तो तेरह रुपये उसकी कीमत नहीं हो सकती । जय दासे ज्यादा होगी तो नौ साडे-नी रुपयेके भीतर होनी चाहिए ।”

मोतीजी मा दम रह गई, बोली—“यह बात तुम्हारे दिमागमें भाई कहाँसे ? मेरी छोटी भीजाईकी सावकी तो कोई बात ही नहीं । उनके गोदके बच्चेकी उमर डेढ़ महिनेकी है । बनाकर कदनेमें आजकल तुम बड़े चलते-पुंते हो गये हो, मालूम होता है । यह नहीं बिया तुम्हें कहाँसे मिल गई ?”

“जरासे कालिदासकी कविता मिला था—बाणी बोगापाणिस ।”

“बोगापाणि जब तक तुम्हें छोड़ न दें, तब तक तुम्हारे साथ पर-विन्सी चलाना सुरिफल होगा ।”

“प्रतिज्ञा की है, स्वर्गारोहणके समय नरक दर्शन करता जाऊँगा, बऊरानीके चरणोंमें बही मेरा दान है ।”

“मगर साडे नी रुपये कीमतकी ढाँकेकी साड़ी हालकी हाल तुम्हें मिल कहाँसे गई ?”

“कहाँ भी नहीं । बीच मिलत पाद बापस भाकर वह दिधा कि गणेशराम वह साड़ी मुझसे बिना कहे ही बापस ले गया है । भाई साहबके चदरेको देखकर समझ गया कि इस बीचमें तख्तपरने उनके दिमागमें घुसकर स्वप्नका रूप धारण कर लिया है । न मालूम क्या, सवारमें मेरे ही सामने भाई साहबको जरा-कुछ भाँखोंकी शरम है, भीर किशीकी हीती तो तख्तपरकी चटसे उठाकर चल देनेमें उन्हें जरा भी सकोच न होता ।”

“तुम भी तो कम लोभी नहीं हो । भाई साहबको उसे द हो दते तो तुम्हारा क्या बिगड़ जाता ।”

“खो दे दो,—मगर ऐसे हीनही ही । मैंने कहा—भाई

साहब, इस तस्वीर परसे भायल पन्टिंग कराके तुम्हारे सोनेके कमरेमें रखवा दें' तो ठीक हो न ? भाई साहबने मानो उदासीन भावसे कहा—'मच्छा, देखा जायगा।' कहकर वे तस्वीर लेकर ऊपरके कमरेमें चले गये। उसके बाद क्या हुआ, ठीक मालूम नहीं। शायद उनका माफिस जाना नहीं हुआ और उस तस्वीरके बापस मिलनेकी मैंने आशा भी नहीं रखी।"

"तुम अपनी बऊरानीके लिए जब स्वर्ग ही खोजेको राजी हो, तो साथमें एक तस्वीर और भी सही।"

"स्वर्गके विषयमें सन्देह है, तस्वीरके बारेमें ज़रा भी सन्देह नहीं था। ऐसी तस्वीर जब कभी उतरती है—देवसे। जिस दुर्लभ लगनमें उनके सुदूर लच्छमीका प्रसाद पूरे रूपसे उतर आया था, ठीक वही शुभ योग उस तस्वीरमें भा बैठा है। किसी किसी दिन रातको सोतेसे उठकर बत्ती जलाकर मैंने उठ तस्वीरको देखा है। दिमाके उमालेमें उसके भीतरका रूप मानो और भी ज्यादा होकर दिखाई देता है।"

"क्यों जी, मेरे सामने इतनी ज्यादाती करते तुम्हें ज़रा भी डर नहीं लगता ?"

"डर मगर हो तो तुम्हारे सोचनेकी बात भी दोती। उन्हें देखकर मेरा भावार्थ किसी तरह जाता ही नहीं। सोचता हूँ, हम लोगके भागमें यह सम्भव हुआ कैसे ? मेरे तो रोंगटे खड़े हो जाते हैं—जब मैं सोचता हूँ कि मुझे ज़नसे बऊरानी कहनेका हक़ मिला है। और व इस तुच्छ नवीन जैसे आदमीकी पास बिठावर हैसती हुई खिला सबतो है, ससारेमें यह इतना सहज हुआ कैसे ? हमारे घरानेमें सबसे बड़कर अभाग भाई साहब हैं। जो चीज़ उन्हें सहज स्वभाव मिली, उसे ऐसी कठिनतासे बाँधने चले कि उसे छो दी बैठे।"

"क्यों जी, बऊरानीकी बातोंमें जब तुम्हारा मुँह खुल जाता है, तो फिर बन्द ही नहीं होता,—बात क्या है।"

"मम्मी बऊ, मुझे मालूम है, तुम्हें यह ज़रा अटकती है।"

"नहीं, दरिद्र नहीं।"

"हाँ, जोड़ा था। मगर इस प्रसंगमें एक बातचीत याद करा दना ठीक होगा। नूरुनगर स्टेशनपर पहुँच बऊरानीका भइयाको देखकर तुमने जो बातें कहीं थीं, चखती बोलीमें उसे भी ज्यादाती कहा जा सकता है।"

"मच्छा, मच्छा, उन सब तर्कोंको रहने दो, तुम क्या कहना चाहते थे, कहो।"

"मुझे तो मालूम बख़्त है, भाई साहब आन-ही-कलमें बऊरानीको बुलवा भेजेगे। मुझे मालूम है, बऊरानी इतने आग्रहसे मायके चली आई, उसका बाद फिर इतन दिन हो गये—जानेका नाम तक नहीं, इससे भाई साहबका अभिमान हृद दजें तक पहुँच गया है। यह बात किसी तरह भाई साहबकी समझमें ही नहीं आती कि सोनेके पित्रदेवर चिह्नियोंको लोभ क्यों नहीं। प्रबोध चिह्निया है, महुतस है वह।"

"यह तो मच्छी बात है, जेटजी मुला लें। बात तो यही थी।"

"मेरी समझसे बुलानेके पहले ही मगर बऊरानी चली जायें, तो मच्छा हो, भाई साहबके तनने अभिमानको जीत दी सही। इसके सिया विप्रदास बाबू भी चाहते हैं कि बऊरानी अपने घर जायें, मैंने ही मना कर दिया था।"

विप्रदासके साथ इस बारेमें आज क्या क्या बातें हुई हैं, मोतीबी माने उसका कुछ भी आभास नहीं दिया। बोली—"विप्रदास बाबूके पास जाकर कहो तो सही।"

"मैं जाता हूँ, सुनकर वे प्रसन्न होंगे।"

इतनेमें कुसुमने दरवाज़ेके पास आकर बाहरसे ही कहा—"भीतर आ सकती हूँ ?"

मोतीबी माने कहा—"तुम्हारे लालाजी तो प्रतीक्षामें बैठे ही हैं।"

"जन्म-जन्मसे प्रतीक्षा कर रहा था, अब दर्शन मिले है।"

"जै ह, लालाजी, इतनी बातें बना बनाकर कहना तुम सीखे कहाँ ?"

“मुझे खुद ही प्रार्थना होना है, समझमें नहीं आता ।”

“भ्रमर, चलो भ्रम, खाने चलो ।”

“खानेसे पहले एक बार तुम्हारे भइयासे मिल लू—
यादवीत परती है ।”

“नहीं, सो नहीं होगा ।”

“क्यों ?”

“माज भइया बहुत बोले हैं, भ्रम माज रहने दो ।”

“भ्रमरही खबर है ।”

“सो होने दो, कल चले जाना बरिड । माज कोई
भी बात नहीं ।”

“कल शायद छुट्टी न मिले, शायद कोई बाधा भा
जाय । दुहाई है तुम्हारी, माज, वन एक बार, पाँच मिनटक
निए । तुम्हारे भइया चुप होगे, कोई हानि नहीं पहुँचेगी
उन्हें ।”

“भ्रमर, पहले तुम ब्याल कर लो, उसके बाद ।”

ब्याल करनेके बाद कुसुम नवीनको विप्रदासके कमरेमें
ले गई । देखा कि भइया वस समय भी सोये नहीं है ।
घरमें भेषा था, दिमाकी लो मन्द पड़ गई थी । राखे हुए
जगले में से तारे दिखाई दते हैं, रद-रदकर जोरोंसे दक्षिनी
द्वारा चली भा रही है, घरके पदों, बिछौनेकी मालर, मलगनीपर
उगे विप्रदासके कपड़े तरह तरहकी छाया फैलाते हुए
कॉप रह रहे हैं । जमीनपर मछवारका एक पत्रा इधरसे उधर
उड़ा उड़ा फिरता है । विप्रदास मथलेटी दलतमें निथल
होकर चुपचाप बैठे हैं । भ्रमर बड़नेमें नवीनके पैर नहीं
उठते । सप्पाकी छाया और रोगकी शीर्षताने विप्रदासको
एक भावस्थ के डाला है, मालूम होता है मानो वह सज्जनसे
बहुत दूर हैं, मानो मर्य लोकमें हैं । मालूम हुआ—उनके
सपान इन तरहका भ्रमकला भादमी सज्जनमें और कोई नहीं !

नवीनने भ्रमर बड़कर विप्रदासके पैर छुए, बोला—
“विभ्रममें बाधा नहीं पहुँचाना चाहता । एक बात बड़कर
चला जाऊँगा । समय हो गया, बज्जानी भ्रम घर चल,
इसके लिए हम लोग बाट रख रहे हैं ।”

विप्रदासने कोई उत्तर नहीं दिया, चुपचाप बैठे रहे ।

कुछ देर बाद नवीनने कहा—“भादमी भ्रमर पाते ही
उन्हें लिना जानेकी तैयारी बहने—”

इतनेमें कुसुम धारसे भाकर भइयाके पैरोंके पास बैठ
गई । विप्रदासने उसके मुँहकी ओर देखते हुए कहा—
“भ्रमर तू समझे कि तेरे जानेका समय हो गया, तो जा कुम् ।”

कुसुमने कहा—“नहीं, भइया, नहीं जाऊँगी ।” कहकर
वह विप्रदासके घुटनोंपर मोथी पड़ रही ।

घरमें सनाटा था, सिर्फ बीच-बीचमें रद-रदकर जोरोंकी
हवा भाती और एक ढीले जगलेकी खड़खड़ा जाती, साथ ही
बाहरीके बरीचके पेड़के पत्ते भी झुकता उठते ।

कुसुम भीड़ी देर बाद उठ खड़ी हुई, नवीनसे बोली—
“चलो, भ्रम देर मत करो । भइया, तुम सोमो ।”

गोतीकी भांने पर भाकर नवीनसे कहा—“इतनी ज्यादाती
लेकिन भ्रमरही नहीं है ।”

“यानी ? भाँलोंमें लई चुभाना बाहे जैसा हो, भ्रमर
भाँलोंका लाल हो रटना बिलकुल ही ठीक नहीं ?”

“नहीं जी, नहीं, यह उनका मनव है । ससारमें उनके
योग्य कुछ मिलेगा ही नहीं, वे सबके ऊपर हैं ।”

“ममली बज्ज, इतना बड़ा मनव सबको नहीं सोभता,
पर उनही बात न्यारी है ।”

“इसका मतलब यह थोड़े ही है कि नाते-रिश्तेदारोंसे
बिगाड़ते फिरें ?”

“नाते-रिश्तेदार कहनेसे ही नाते-रिश्तेदार थोड़े ही
हो जाते हैं । वे हम लोगोंसे बिलकुल भ्रमर भ्रमणोंके भादमी
हैं । नातेके हिसाबसे उनके साथ व्यवहार करनेमें मुझे
संकोच होता है ।”

“कोई चाह कितना ही बड़ा भादमी क्यों न हो, फिर
भी नातेदारीका जोर है, यह याद रखना ।”

नवीन समझ गया, इस भाँलोचनमें कुसुमपर मोतीकी
माकी ईर्ष्या भी बू मौजूद है । इसके सिवा यह भी सच
है कि स्त्रियोंके लिए पारिवारिक बन्धनका मूल्य बहुत ज्यादा
होता है । इसीसे नवीनने इस विषयमें तथा तर्क न करके
कहा—“और कुछ दिन देख लें । भाई साहबके भावहूने
भी जरा बड़ जाने दो, इसमें हर्ज क्या है ।”

समाप्ति

श्री रवीन्द्रनाथ ठाकुर

छठा परिच्छेद

दोनों अपराधियोंकी जुगल जोड़ी जब घर लौटी, तो सा बहुत गम्भीर बनी. रहीं, विसीस कुछ बात ही नहीं की। किसीके व्यवहारपर ऐसा कोई दोषारोप ही नहीं किया—जिमकी स्फार्ईके लिए वह कोशिस करता। इस नीरव भूमियोगने, इस निस्त्रुध भूमिमानने पहाड़की तरह सारी घर निरस्तीछो भटल होकर दाब रहा।

अन्तमें जब असह्य हो उठा, तो अपूर्वने कहा—‘मा, कालेज खुल गया है, अब मुझे ज्ञान पढ़ने जाना होगा।’ माने उदासीन भावसे कहा—‘बहुको क्या करोगे?’ अपूर्वने कहा—‘बहुको यहीं रहने दो।’ माने कहा—‘ना वेग, ज़रूरत नहीं। तुम उसे अपने साथ ही ले जाओ।’ साधारणतः मा अपूर्वसे ‘तू कदर ही पोतती है।’

अपूर्वने भूमिमान व्यथित स्वरमें कहा—‘अच्छा!’ कलकत्ते जानेकी तैयारियां होने लगीं। जानेके एक दिन पहले रातको अपूर्व जब सोने गया, तो देखा कि मृणमयी बिस्तरपर पड़ी रो रही है।

सहसा उसके हृदयको चोट पहुँची। व्यथित स्वरसे बोला—‘मृणमयी, मेरे साथ कलकत्ते जानेको तुम्हारा जी नहीं चाहता?’

मृणमयीने कहा—‘नहीं।’

अपूर्वने पूछा—‘तुम मुझसे प्रेम नहीं करती?’

इस प्रश्नका कुछ उत्तर न मिला। बहुधा इस प्रश्नका उत्तर अत्यन्त सद्गति हुआ करता है, किन्तु कभी कभी इसके अन्दर मनस्त्वकी इतनी जटिलता भरी रहती है कि बालिकासे उसके उत्तरकी प्रत्यासा नहीं की जा सकती।

अपूर्वने प्रश्न किया—‘राखालको छोड़कर जानेमें तुम्हारा मन नहीं चाहता, क्यों?’

मृणमयीने मनायास ही उत्तर दिया—‘हाँ।’

बालक राखालके प्रति इस बी० ए० पास, कृतदिव युवकके हृदयमें झुईके बगलर बहुत ही सूक्ष्म, किन्तु अत्यन्त दीर्घ ईर्ष्याका उदय हुआ। बोला—‘मैं बहुत दिनों तक घर न लौट सकूँगा।’—इस सवादक विषयमें मृणमयीका कुछ वक्तव्य न था।—‘शायद दो वर्ष या उससे भी ज्यादा दिन लग सकते हैं।’ मृणमयीने ब्राह्मा की—‘बापस भाते वरत तुम राखालके लिए एक तीन फला राजसत्ता चाटू लेते माना।’

अपूर्व लेटे हुए था, ज़रा उठकर बोला—‘तो तुम नहीं रहोगी?’

मृणमयीने कहा—‘हाँ, मैं अपनी भस्माके पास जाकर रहूँगी।’

अपूर्वने उत्साह लेकर कहा—‘अच्छी बात है, वहीं रहना। अब तक न तुम मुझे भानेके लिए चिट्ठी लिखोगी, तब तक मैं नहीं आऊँगी। अब तो खूब खुशी हुई न?’

मृणमयी इस प्रश्नका उत्तर देना फिजूल समझकर सोने लगी, मगर अपूर्वको नींद नहीं आई, तकिश ऊँचा करके उसके सहार देता रहा।

बहुत रात बीत, सहसा चन्द्रमाका उदय हुआ और उसकी चाँदनी बिस्तरपर आकर फैल गई। अपूर्व उस उजालेमें मृणमयीके चेहरेकी ओर देखने लगा। देखते देखते उसे ऐसा मालूम हुआ, मानो राजकन्याने कोई चाँदीकी छड़ी छुमाकर भ्रष्ट कर गया है। एक बार सिर्फ सोनेकी छड़ी छुमाते ही इस सोती हुई आत्माको जगाकर उससे माला बदली जा सकती है। चाँदीकी छड़ी हास्य है, और सोनेकी छड़ी मोक्ष।

तझके ही अपूर्वने मृणमयीको जगा दिया, बोला—‘मृणमयी, मेरे जानेका समय हो गया। चलो, मैं तुम्हें तुम्हारी माक यहाँ पहुँचा आऊँ।’

मृगमयी विस्तरसे उठकर चलनेके लिए खड़ी हो गई, मरून उसक दोनों हाव धामकर कहा— 'अब एक प्रार्थना और है तुमसे । मैंने कितन ही मौकोंपर तुम्हें सहायता पहुँचाई है, आज जात समय तुम मुझे उसका इनाम दोगी ?'

'मृगमयीने विस्मित होकर कहा— 'क्या ?'

मरून कहा— 'तुम अपनी तबीयत, धारमे मुझ एक पुत्र्य दोगी ।'

मरुई ही इस मन्दत प्रार्थना और गम्भीर सुख बावको वृक्ष पर मृगमयी बैठने लग गई । फिर हँसोकी रोकर चुस्वन लाने को उद्यत हुई— 'मरुईक सुंदरे पास सुंद ले जाकर उससे रहा न गया—खिलखिलाकर हँस उठी—'इस तरह दो बार किया मन्तम खा मोस होकर मरूनलसे सुंद उठकर हँसा लगी । कुछ न बन पड़ा, तो डाटनेके बहाने मरुईने उसका बाएँ कानकी लोलाही पकड़कर हिला दी ।

मरुईकी बड़ी बड़ी प्रसन्नता है । उठती रुके लट लसोटर लनमें बह अपनी प्रपमान समझता है । वह बाहता है वृक्षके समान सगौरव रहकर स्वेच्छसे लाये हुए उपहारको ग्रहण करना, अपने हावस कुल भी न उठायेगा ।

मृगमयी फिर नहीं हँसती । मरुई उसे प्रनातक पुनश्च प्रशाममें निजेन मार्गसे उसकी माक यहाँ कर भाग । फिर पर भाकर अपनी मास बोला— 'तब विचारकर देखा कि मरुईकी प्रपन साथ कलकल छ जानेसे पढ़ने लिखनमें विद्य प्रायेगा, और उसकी वहाँ कोई सगिनी भी नहीं । तुम तो उस अपने पास रहना नहीं चाहती, इसीसे मैं उसे मायके पहुँचा माया हूँ ।'

सुप्रभोर प्रमिमानकी स्थितिमें ही माता पुत्रका विच्छेद हुआ ।

सातवा परिच्छेद

मायके भाइर मृगमयीको मालूम हुआ कि किसी भी तरह वहाँ उसका मन नहीं लगता । उस परमें मातो आदन्त सब परिवर्तन हो गया है—पहलेका सा नहीं

रहा । समय कटता ही नहीं । क्या करे, कहाँ जाय, किससे मिल, कुछ समझमें नहीं आता ।

मृगमयीको सहसा ऐसा मालूम हुआ, मानों सब घरमें और सारे गाँवमें कोई मादमी ही नहीं है । मानो दोपहरको सूर्यग्रहण हुआ है । यह बात किसी भी तरह उसकी समझमें नहीं आई कि आज जो कलकल जानेके लिए उसकी तबीयत इतनी फड़फड़ा रही है, कल रातको उसकी यह तबीयत कहा गई थी । कल वह नहीं जानती थी कि जीवनके जिस भयको छोड़कर जानेमें उसका जो इतना भागा पीछा कर रहा था, उसका स्वाद उसके पहले ही विलकुल बदल चुका है । पहले के पके पके ही तरह डलसे भिरे हुए उस मत्तीव जीवनको आज उसने अपनी इच्छास भनायास ही दूर फेंक दिया ।

पुरानी कहाँनियोंमें खुना करते हैं कि निपुण मस्तरार एनी सूदन ललवार बना सकते थे कि जिससे मनुष्यको काटकर दो टुकड़े कर देनेपर भी उसे मालूम नहीं पड़ता था, जब उसे हिलाया जाता था तो उसके दो टुकड़े हो जाते थे । विधाताही ललवार ऐसी ही सूदन है कि कब कन्ठोंने मृगमयीक बाल्य और जीवनके बीचमें बार किया, वह जान ही न सकी, आज न जाने कैसे हिल जानेस बाल्य प्रपन यौवनसे प्रलग जा गया, और मृगमयी विस्मित होकर, व्यथित होकर देखती रह गई ।

मायकेमे उसका वह पुराना सगनपद उसे अपना नहीं मालूम हुआ । वहाँ जो मृगमयी रहती थी, मालूम हुआ वह भव नहीं रही । अब हृदयकी सारी स्मृति एक दूसरे ही घरमें, दूसरे ही कमरेमें, दूसरी ही खम्भाक आस पास गूँजने लगी है ।

मृगमयी अब बाहर नहीं दिखाई देती । भव उसकी हाम्यज्जनि भी नहीं सुन पड़ती । राखाल उस देखकर उल जाता है । खल दूरकी बात तो अब उसके मनमें भी नहीं आती ।

मृगमयीने अपनी मा से कहा— 'भम्मा, मुझे ससुगल छ चल ।'

इधर, जाते समय पुत्रक विषयस सुखनी याद कर करके

भारत की माँ की छाती पटी जा रही है। तुम्हारे माँ के बहुतो बड़े सम्पत्तिके पर छोड़ दिया—यह बात उनके मनमें सुई की तरह चुभने लगी।

इतनेमें एक दिन पूँछट मारकर बहुत बन्दर मृगमयी माँ पहुँची—चेहरा तसका सुरमा सा गया था—भोर उठने साँचे के पेर छुकर प्रणाम किया। सासकी माँखोंमें माँ भर प्राये, उसी क्षण बहुतो उन्होंने छातीसे लगा लिया। क्षण-भरमें दोनोंका मिलाप हो गया। बहुतो चेहरेकी तरफ देकर सासको वड़ा आश्चर्य हुआ। अब वह मृगमयी रही ही नहीं! ऐसा परिवर्तन तो साधारणतः सबके लिए सम्भव नहीं। बड़े परिवर्तनके लिए बड़े बलकी आवश्यकता है।

सासने निश्चय किया था कि मृगमयीके दोष एक एक करके सब सुधार लेगी, परन्तु यहाँ तो पहलेसे ही किसी मध्यम सुधारके सक्षित उपायसे मृगमयीको मानो नया ही जन्म दे दिया।

अब मृगमयीने सासको पहचान लिया और सासने मृगमयीको, उसके साथ साखा-प्रसाखाभोंछा जैसा मेल है, उसी तरह सारी घर-गिरस्ती मानो परस्पर मिलकर एक भ्रम हो गई।

यह जो एक गम्भीर स्थिति विशाल रमणी-प्रकृति मृगमयीके समस्त शरीर और सम्पूर्ण अन्तःकरणमें प्रभु-भ्रममें व्याप्त हो गई है, वह मानो उसे वेदना देने लगी। प्रथम प्रापायके रयाम सजल नये बादलोंकी तरह उसके हृदयमें एक अशुभपूर्ण विस्तीर्ण अभिमानका संचार हो उठा। उस अभिमानने उसके नेत्रोंके छायायम लम्बे पाखोंपर और एक गहरी छाया डाल दी। वह मन ही मन कहने लगी—‘मैं अपनेको न समझ सकती, न सही, लेकिन तुमने मुझे क्यों नहीं समझा? तुमने मुझे देह क्यों नहीं दिया? अपनी इच्छानुसार मुझे चलाया क्यों नहीं? मुझ डाँड़ने जब तुम्हारे साथ चलकते जानेसे इनकार कर दिया, तो तुम मुझ ज़बरदस्ती पकड़कर क्यों नहीं ले गये?’

तुमने मेरी बात क्यों सुनी, मेरी जिद क्यों पूरी की, मेरी हुरमउदलीको गढ़ा क्यों?’

उसके बाद, भूख जिन दिन सरेर तालाबके किनारे सुनसान रास्तेमें उसे बंद करके, सुंदर उड़ न रहकर सिर्फ उसके चेहरेकी तरफ देगता रहा था, उस दिनक उस तालाबकी, उस रास्तेकी, पेड़के नीचे उस झाँकाकी, घोंघरेकी उस सुनहली धूपकी, हृदय-भारसे भुकी हुई उस गहरी चितवनकी उसे याद उठ आई, और सदा उसका पूरा-पूरा भ्रम उसकी समझमें आ गया। उसके बाद, विदाके दिन जिस सुम्बनको वह भूखके मोठों तक ले जाकर लौटा लाई थी, वह भूख सुम्बन अब मछ-मरीचिकाकी और प्यास हरिणकी तरह उत्तरोत्तर तेज़ीके साथ उस बीते हुए प्रसन्नकी ओर उड़ान भरने लगा, परन्तु प्यास उसकी दिनी भी तरह नहीं मिटी। अब रह-रहकर उसके मनमें यही बात घाती है—भरे, उस समय अगर ऐसा घरती, उस प्रसन्नका अगर वह उत्तर देती, तब अगर ऐसा होता!

भूखके मनमें इस बातका बड़ा रज है कि मृगमयीने मुझे भूखी तरह पहचाना नहीं, और मृगमयी भी आज वैठी वैठी सोच रही है कि ‘उन्होंने मुझे क्या समझा होगा, क्या सोचते होंगे वे?’ भूखने उसे ऊपमिन्, बबल, नासमझ, नादान लड़की समझ लिया, लबालब भरे हुए हृदयामृतकी धारासे अपनी प्रेम विपासा मिटानेमें उसे समर्थ तरफो न समझा; इसी पश्चात्तापसे, धिक्कारसे, मारे शर्मके वह धरतीमें गड़ी जाने लगी। सुम्बन और सुहागके उन श्लोकोको वह भूखके लकियेपर भद्रा करने लगी।

इसी तरह बहुत दिन बीत गये।

भूख कह गया था—‘जब तक तुम चिट्ठी न लिखोगी, तब तक मे नहीं आऊँगा।’ मृगमयी उसी बातकी याद करके एक दिन घरका दरवाज़ा बंद करके चिट्ठी लिखने बैठी। भूखने उसे जो सुनहरी किनारीके रंगीन कायज़ दिये थे, उन्हें निहालकर बैठी-बैठी सोचने लगी—क्या लिखे। बड़ी सावधानीसे अच्छी तरह हाथ जमाकर टेढ़ी मेढ़ी लकीर

बनाकर उँगलियोंमें घसाही पोतकर छोटे बड़े हस्तोंमें कर कुछ सम्बोधन बिना किये ही एकदम लिख दिया—“तुम मुझे चिट्ठी क्यों नहीं दते ? तुम कैसे हो, तुम घर भाओ ?” और क्या लिख, सोचकर कुछ ठीक न कर सकी । प्रथली बात जो थी, सो सब लिखी जा चुकी, लेकिन मनुष्य समाजमें मनका भाव और भी जरा कुछ बढ़ाकर प्रकट करना चाहिए । मृगमयीको भी यह कमी पटती, इसलिए उसने और भी बहुत दूर तक सोच-सोचकर और कुछ नये-शब्द जोड़ दिये—“भव तुम मुझे चिट्ठी द्या, और कैसे रहते हो लिखना, और घर भाना, भग्ना भन्नी तरह है, बिस्व, पुती सब भन्नी तरह है और कल हमारी वाली गायके बच्चा हुआ है ।”—इतना लिखकर चिट्ठी खतम कर दी । चिट्ठीको लिफाफेमें बंद करके प्रत्येक भस्तरपर एक एक बूँद हृदयका प्रेम टपकाकर उपर लिखा—
श्रीयुत पावू भर्षूकृष्ण राय । प्रेम चाहे जितना उड़ेला हो, लेकिन तो भी सगर सीधी, भस्तर सुन्दर और दिग्जे सही नहीं हुए ।

लिफाफार नामके सिवा और भी कुछ लिखना जरूरी है, मृगमयी इस बातसे नावाधिक थी । कहीं सस या और कोई देख न ले, इस रामसे उस चिट्ठीको उसने एक विदवन्त दासीके हाथ डारमें डलवा दिया ।

कदनेकी जरूरत नहीं कि इस चिट्ठीका कोई फल न हुआ—भर्षू घर नहीं आया ।

भाठवां परिच्छेद

माने एला कि कालेचकी छुड़ियां हो गईं, फिर भी भर्षू घर नहीं आया । सोचा, भव भी बंद उनसे गुस्ता है ।

मृगमयीने भी समझ लिया कि भर्षू उससे नाराज है, तब वह अपनी चिट्ठीकी बंद करके मारे रामक गड़ गड़ जाने लगी । बंद चिट्ठी उपट्टी कितनी तुच्छ थी, उसमें तो कोई बात ही नहीं लिखी गई, उसके मनका भाव तो

उसमें कुछ प्रकट ही नहीं हुआ उसे पेंडकर वे मन ही मन और भी भग्ना करते दोंगे, यह सोच सोचकर वह तीसरे दिने हुए शिकारकी तरह भीतर-ही भीतर तड़कड़ाने लगी । दासीको उसने बार-बार पूछा—“उस चिट्ठीको तू डारमें डाल भाई थी ?” दासीने उसे हज़ार बार विश्वास दिलाकर कहा—“हाँ, वहुजी, मैं अपने हाथसे चिट्ठीके बन्तमें डाल आई हूँ, बावूजीको वह मिल भी गई होगी कभीही ।”

भन्तमें भर्षूकी माने एक दिन मृगमयीको बुलाकर कहा—“वह भू बहुत दिनोंसे घर नहीं आया, मन चाहता है कलकते जाकर उसे देख भाऊ । तुम साथ चलोगी ?”

मृगमयीने सम्मति-सूचक सिर टिलाया, और अपने घरमें जाकर दरवाजा बंद करके पिस्तरपर पड़कर, तलियेको छातीसे लगाकर, हँसकर, धरसे उभर करबट बदलकर हृदयके भावोंको उन्मुख कर दिया । उसके बाद कमरा गम्भीर बनकर, उदास होकर, भासकासे भरकर, बैठकर रोने लगी ।

भर्षूको कोई खबर बिना दिये ही वे दोनों प्रवृत्ता स्त्रियों उसकी प्रसवनाकी भील मँगनेके लिए कलकते चल दीं । भर्षूकी मा कलकतेमें अपने धामादके यहाँ जाकर ठहरें ।

उस दिन, रामको मृगमयीके पत्रकी भाषा छोड़कर निराश होकर भर्षू प्रतिज्ञा भग करके खुद ही उसे चिट्ठी लिखने बैठा था । कोई भी शब्द मनको पसंद नहीं आता । वह ऐसा कोई भी सम्बोधन ढूँढ़ रहा है कि जिसमें पूर्ण प्रेम भी प्रकट हो और अभिमान भी, शब्द ढूँढ़े न मिला तो मातृभाषापर उसकी प्रभदा बहने लगी । इतनेमें उसे बदनोईका पत्र मिला कि ‘तुम्हारी मा भाई है, जल्दी आकर मिलो, और रातको यहीं ब्याल करना । समाचार सब भन्ने है ।’ समाचार भन्ने होनेपर भी उसका मन भगमलकी भासद्यसे विनय हो उठा । भटपट उठकर चल दिया बदनोईके घर ।

भेंट होते ही सासे उसने पूछा—“मा, सब सज़ा खुशी

दे न ?" माने कहा—“सब खुली-राजी है। लुट्टियोंमें वृष नहीं गया, इसीसे मैं तुम्हें लेने आई हूँ।”

भारूने कहा—“इसके लिए इतनी तकलीफ उठाकर यहां आनेकी क्या जरूरत थी ; कानूनकी परीक्षा देना था—” इत्यादि।

खाते वक्त बहनने पूछा—“भइया, भाते बखत तुम बहूकी साथ क्यों नहीं लाये ?”

भइयाने गम्भीरताके साथ कहा—“कानूनका पढ़ना-लिखना—” इत्यादि।

बहनोईने हँसकर कहा—“यह सब झूठी भ्रष्टाई है। हम लोगोंके डरके मारे लानेकी हिम्मत नहीं पड़ी।”

बहन बोली—“हैं भी ये उपायने भ्रादमी ! छोटे-छोटे लफ्फोंको तो मजानक उन्हें देखकर मारे डरके खुलार चढ़ सकता है।”

इस तरह हैमी मज्जाक चलने लगा, लेकिन भारूने बहुत ही उदास बना रहा। कोई भी बात उसे अच्छी नहीं लगती थी। वह सोच रहा था—मा जब कल रुते आई, तो मृत्युमयी चाइती तो माके साथ आसानीसे आ सकती थी। शायद माने उसे साथ लानेकी कोशिश भी की होगी, मगर वह अलदक लफ्फों की राज़ी नहीं हुई होगी। इस विषयमें सकोचके कारण मांस कुछ पूछ न सया—छास मानव जीवन और विरचकी रचना उसे खुल्ले आखीर तक आन्तिक्क मालूम होने लगी।

भोजन करनेके बाद बही ज़ोरकी माँधी आई और पनघोर बर्षा होने लगी।

बहनने कहा—“भइया, आज यहीं रुद जाऊ।”

भइयाने कहा—“नहीं, तुम्हें काम है, जाना होगा।”

बहनोईने कहा—“रातको तुम्हें ऐसा क्या काम है ? एक रातके लिए यहा रुद ही गये तो क्या, तुम्हें तो किसीको जाकर कैफियत नहीं देना, तुम्हें फिर किस बातकी ?”

बहुत कहने-छाननेके बाद बिलकुल तमीयत न होने पर भी भारूने उस रातको रुदनेके लिए राज़ी हुआ।

बहनने कहा—“भइया, तुम थके हुए मालूम होते हो, मग जगो मत, चलो, सोमो चलकर।”

भारूने भी यही इच्छा थी। विस्तरार मँधरमें मकेला जाकर सो रहे तो उसकी जान वचे-वातका जवान देना भी उसे मखरता था।

रात गटके द्वारपर आकर देखा तो घरमें भँपेला है।

बहनने कहा—“हवासे बत्ती बुझ गई मालूम होती है, दूसरी बत्ती ले आऊँ, भइया ?”

भारूने कहा—“नहीं तो, ज़रूरत नहीं, बत्ती जलाकर सोनेकी नेरी आइत नहीं।”

बहनके चले जानेपर भारूने ग्रन्थकारमें छाबधानीके साथ पलपट्टी मोर बढ़ा।

पलपपर बैठना ही बचाव था कि इतनेमें सहसा चूकियोंके खनकनेकी आवाज़ हुई और एक सुकोमल बाहु पाराने उसे करिब वनपनमें बाँध लिया,—एक पुष्प पुटके समान मोलापारने दस्तुकी तरह आकर अखिरल अधुपारासे नीचे हुए भारूनेमरुष्प पुष्पनोंके मारे उसे आधर्य प्रकट करने तकका मखर न दिया। भारूने पड़ले तो चौक पड़ा, उसके बाद उसकी समस्पर्ग आया कि बहुत दिनों पहले जो काम सिर्फ़ ईन देनेके कारण ही मरूरा रुद गया था, उसे आसुमोंकी पाराने आज समाप्त कर दिया।

—धन्यकुमार जैन



‘शर्त’

‘जिहाल भरत’]

चित्रकार—श्री देवीप्रसाद राय चौधरी

जन्मान्ध

कहते हैं कि वह जन्मान्ध था।

जिस क्षणसे उसके दृष्टिहीन नेत्र—जिनकी मझत गहराईमें बाल्यकालकी मनन्त कहवायुपूर्ण मूक अभिलाषाएँ प्रतिबिम्बित थीं—अपनी माताक चेहरेकी और ताकतेसे जान पड़ते थे, उसी समयसे वह एक अगाध अन्धकारमय जगत्में एकदम एकाकी—नितान्त अकेला था। उसे अपने पालनेसे लेकर समाधि पर्यन्त—सम्पूर्ण जीवन-यात्रा एक अन्धे अन्धकारमय, किम्बद्दीन एकान्तमें काटनी थी, परन्तु उसका यह भोग किसी पैतृक विकारके कारण न था। उसकी याता एक बहुत भले पारसी-गृहस्थ घरकी कन्या थी। वह सुन्दरी थी, उसका रंग गोरा, भालें काली और कपोलोंपर छोटे-छोटे गड्ढे थे। वह सिरसे पैर तक स्वयं और हूट-पूट थी। दूसरी ओर उसका पिता एक प्राचीन उच्च पारसी-कुलका खान्दानी व्यक्ति था। उसके बशके इतिहासमें अन्धेपनक समान किसी पापपूर्ण विचारका धन्वा नहीं लगा था। इस प्रकार उसका यह अशुभ विकार उस उमरकी एक रहस्यमय दुर्घटना थी, जो हमारे वैज्ञानिक ज्ञानकी सीमाको उल्लंघन करनेके लिए अकसर हुआ करती है।

जो हो, परन्तु यह कठोर सत्य अचल-आवसे विद्यमान था कि वह अन्धा था।

उसके लिए उज्ज्वल धूपका प्रकाश एक उल्लास प्रद उपपत्ताकी अनुभूति मात्र था। उसके लिए पुष्प केवल निम्न-निम्न प्रकारकी मधुर सुगन्धि थे। उसने प्रेम रखनेवाले आत्मीयगण गिनतीमें उतने प्रकारक स्नेहपूर्ण कठ स्वर थे; वे लोप एक प्रकारके आन्तर्जनक अदृश्य जीव थे, जिनके दुःखार करनेवाले हाथ और मधुरता पूर्ण भाँठे थे, और जो कभी-कभी उसके गालोंपर गरम गरम भाँट टपकाते थे।

उसका अधिकांश सारा कृतार्थपूर्ण नुकीले पदार्थों और पद-पदपर बाधा बालनेवाले अद्भुतोंसे परिपूर्ण था। इन अद्भुतोंसे टकराकर उसका शरीर अकसर घायल हुआ करता और झिला करता था। उसकी मन्धी दुनिया भयसूचक, विस्मोह-उत्प्रेषक और मर्मान्तिक शोर-गुलसे भरी थी। जब कभी वह अपने भावुक मंगुलियोंसे अपने प्रकाशहीन जगत्की वीजोंकी टटोलता था, तो उनके कठोर घातलके स्पर्शसे उसके दाँत कड़कड़ा उठते थे। प्रकाश और छाया, दिन और रात्रि, रंग और आकार, दूरी और परिमाण, सौन्दर्य और कुरूपता—ये सब शब्द ऐसे थे, जिनके धर्म समझनेके लिए उसके पास कोई उपाय ही न था।

यदि धनसे ही सम्पत्तिशाली होना समझा जावे, तो अन्धा निश्चय ही बड़ा सम्पत्तिशाली था; परन्तु वह अपनी अन्ध सन्धी सम्पत्तिकी अपेक्षा अपनी माता और बहनकी अविश्रल धृष्टा और स्नेहका मूल्य अधिक समझता था। उसके पिताजी, उसकी बाल्यावस्थामें, अपने इकलौते पुत्रसे बड़ी-बड़ी आशाएँ थीं, मगर जब वह पुत्र अन्धा सिद्ध हुआ, तो बेचारे पिताका दिल टूट गया। और उसीसे उसकी मृत्यु हो गई। धीरे-धीरे अन्धा बालक बढ़कर एक स्वस्थ युवा, और अन्तमें एक बलवान दृढ़ शरीर मनुष्य हो गया। उसका स्वभाव मधुर और भला था। वयमें पुष्टोचित गुणोंका प्रभाव न था, उसके विचारोंमें कोमलता थी। समीत उसके जीवनका अमृत था। समीत-सुखा उसकी गहनसे गहन विषमताके समय उसे आराम पहुँचाती थी। वह उसके ओर निराशापूर्ण क्षणोंमें उसका हृदयपर मरहमका काम बेती थी। वह बीयाके सदृश बड़े भीठे स्वरमें गाता था और साथ ही वेदला, बाँसुरी और पियानो भी अच्छी तरह बजा लेता था। उसे अच्छे साहित्यमें भी आनन्द आता था। वह बहुत छोटी अवस्थामें ही

साहित्यिक चमत्कारसे परिचित हो चुका था। इसके अतिरिक्त भन्नी संगत, सुखादभोजन, तलवार-सी तीक्ष्ण व्ययोकियाँ, उत्फुल्लता-पूर्ण हँसी-मजाक—जिससे हृदयकी निर्भरियोंमें विनोदकी तरंगें उत्पन्न हो जाती हैं,—सारलता-पूर्ण स्वाभाविक कदमा तथा इस ससारके पुराने नाट्य-मंचपर होनेवाले समस्त दुःखान्त अथवा सुखान्त दृश्योंमें भी वह भानन्द प्राप्त करता था। साधारणतया वह एक मामूली सगरी व्यक्ति था। केवल उन अवसरोंको छोड़कर, जब किसी प्रकारकी विवशता उसके मन्धे होनेके कटु मूल्यको उसके हृदयमें जाग्रत कर उसके मनमें विलोभ उत्पन्न कर देती थी, अन्य अवसरोंपर वह सदा प्रसन्न रहता था।

वह अधिकतर बम्बईसे थोड़ी दूर नगरके बाहर, समुद्रके किनारे एक पुराने बगछेमें रहा करता था। वह समुद्रके परिवर्तनशील संगीत और उसकी नमकीन-मधुर सुगन्धसे भ्रानन्वित होकर मस्त हो जाता था। शरीरसे उसे दर लगता था, यद्यपि उसने कभी अपने इस दरको स्वीकार नहीं किया। शहरके मकानोंमें रहना उसे असह्य था, वहाँ उसे दम झुटना-या मालूम होता था। शहरकी सड़कोंकी कर्ण-वृद्ध आवाज उसके संकुचित कानोंमें वेदना उत्पन्न कर देती थी, वहाँकी बासी कढ़ी गंध उसके गधुनोंको दुखदायी लगती थी।

कभी-कभी वह पहाड़पर भी जाता था। पहले तो उसको क्षम्यशील अनुभूतियोंकी प्रकृतिके इन भूक प्रेरणोंकी शान्ति मली मालूम होती थी, परन्तु थोड़े दिन बाद ही वहाँकी भट्ट, भविल, चिर-शान्ति उसे कष्टदायी मालूम होने लगती थी। वह भकेला रहनेसे डरता था, क्योंकि एकान्तमें उसे अपने मस्तिष्कमें स्वयं अपने ही विचार घटेकी तरह घनपनाते मालूम होते थे, अतः वह अपनी आत्मीय महिलाओंसे फिर अपने समुद्र-तटवाले बंगलेको लौट चलनेके लिए कहता था। वहाँ समुद्रके गर्जन, नावोंकी गुन खींचनेवालोंका कर्कश चीत्कार और उसके सुँड तथा हाथपर पड़नेवाली, समुद्रके केंनोंकी ठंडी ठंडी फुहारमें उसे पुनः शान्ति मिलती थी।

इस प्रकार उसके घटनाहीन जीवनके चौबीस वर्ष बीत गये। उसने पृथ्वी, आकाश और समुद्रके चमत्कारोंको देखनेकी सभी मायाएँ छोड़ दीं। अनेक बड़े-बड़े डाक्टर और मन्धेपनके सब प्रकारके 'स्पेशलिस्टों' (विशेषज्ञों) ने अनेकों बार उसकी बीमारीकी परीक्षा की, परन्तु सब यही कहकर भ्रमलोलुप जाहिर करते हुए चले गये कि उसका रोग मनुष्यकी विद्वत्ताके परे है। वह अपनी मा और बहनका विचार करके, इस प्रकारकी सब कष्टप्रद परीक्षाओंके लिए बिना चूँका बिधे तैयार हो जाता था, परन्तु उसने किसी प्रकारकी माया बहुत पहले ही छोड़ दी थी। वह मजबूत तबीयतका था, चमत्कार नहीं था, इसलिए उसने पहले ही अनुभव कर लिया था कि हृदयमें भूरी मायाको स्थान देना ही निराशाको चुकाना है, इसके विरुद्ध निराशाको भ्राम-समर्पण करनेमें कम-से-कम मनको शान्ति तो मिलती है।

परन्तु उसके पचीसवें वर्षमें लगातार इस प्रकारके भ्रमवाँहें आई कि एक बड़े भारी इटेलियन डाक्टरने सैक जन्मान्ध लड़कोंके नेत्रोंमें पुनः ज्योति उत्पन्न कर दी है अतः एक विश्वासपात्र डाक्टर साह, जो स्वयं भी नेत्रों अन्धे डाक्टर थे, इन भ्रमवाँहोंका सत्यासत्य नियंत्रण करनेके लिए इटली भेजे गये।

डाक्टर साहने लौटकर खबर दी—यह पेरीरा कोई बहुत अच्छा आदमी नहीं है; अगर कोई ऐसा-वैसा भी नहीं है जैसा कि वहकि कुछ ईंगलि डाक्टर संसारको बतलान चाहते हैं। मैंने स्वयं देखा है—” और वे पेरीराके आधर्य-जनक करामातोंकी बातें जो उन्होंने स्वयं देखी थीं कदने लगे। अन्तमें उन्होंने कहा—“वह फ्रामजीके अच्छा करनेके लिए तैयार है, परन्तु वह भ्रमफलताके लिए एक शर्त लगाता है।”

“वह क्या है ?” उत्कण्ठित माताने पूछा।

“वह कहता है, यदि फ्रामजी सचमुच मन्धे पैदा हैं हुए हैं, तब वे कभी देख सकेगे, इसकी कोई आशा नहीं है।”

महिलाओं के उत्सुक चेहरे उसी क्षण सफेद पड़ गये ।

“वह तो ग्रन्था पेदा ही हुआ है ।” माता ने झर्झरी हुई भावात्म में कहा ।

“पेरीराने यद्यपि फ़ामजीको देखा नहीं है, मगर वह कहता है कि शायद ऐसा न हो । उसने मुझसे कहा, और मैं जानता हूँ कि उसने ठीक कहा, कि मनुष्यके लिए सचमुचमें माताक गर्भसे ग्रन्था पेदा होना इतना कठिन है—इतना कम होता है—कि वह प्रायः भ्रष्ट हो जाता है । उसका कथन है कि फ़ामजी किसी समय देख सकते थे । उनकी भाँखोंमें रोशनी थी, चाहे वह जन्मके बाद बन्द पड़ती ही रही हो ।”

“उसका हमें पता नहीं । मैं स्वयं पूरे दो दिन तक इस बातको नहीं जान सकी थी कि वह वृद्धिहीन है यद्यपि मैं उस समय लगातार उसके चेहरेकी ओर ताकती रही थी ।”—माता ने उत्तर दिया ।

डाक्टर शाहने कहा—“पेरीरा आपके सेवा करनेके लिए तैयार है । इतने बड़े भादसीमें यह बात कुछ असाधारण—सी मालूम पड़ती है, मगर मुझे यह है कि पेशेकी ओर उसका झुकाव बहुत है । मुझे मालूम पड़ता है कि भूतकालमें उसने बड़े कष्ट और तकलीफें झेली हैं, और आजकल भी वह अभी मूर्ख और अविश्वासी दुनियाके लिए हास्यका पात्र हो रहा है । इन्हीं सब बातोंने उसे बहुत कष्ट बना दिया है ।”

“अगर वह फ़ामजीको भ्रष्ट कर दे”—माता बोली—“तो हमारे पास जो कुछ है, वह सब उसकी नज़र है । उसे फौल तार देकर डुला लीजिए । अधिक से-अधिक वह कुछ हाजि तो करेगा ही नहीं ।”

इस प्रकार वह महान इटैलियन डाक्टर बुलाया गया । माता तथा पुत्री मध्ये फ़ामजीको उसके आगमनके लिए तैयार करनेके लिए गई ।

“क्या—एक और डाक्टर !” फ़ामजीने एक विषादपूर्ण हँसी हँसकर कहा—“मैं तो समझता था कि मुझे डाक्टरोंसे सदाके लिए छुटी मिल चुकी है ।”

पान्शु चार सप्ताह बाद जब पेरीरा आया, तब फ़ामजीने बिना विचारके, शान्ति-पूर्वक अपनेको उस जादूगर डाक्टरके सिपुर्द कर दिया ।

आरम्भिक परीक्षाके बाद पेरीरा बोला—“मैं समझता हूँ कि रोगीके भ्रष्ट होनेकी सम्भावना है, और काफी सम्भावना है ।” इसके बाद वह डाक्टर शाहसे उसके सम्बन्धमें वैज्ञानिक विवाद करने लगा, जो फ़ामजी, उनकी माता या बहन, किसीकी भी समझमें न आया । हाँ, यह बात प्रकट हो गई कि इटैलियन कोई मामूली व्यक्ति नहीं था, उसकी योग्यता भरपूर थी । उसे न तो अभिमान ही था और न उसने कोई भविष्यवाणी ही की । उसे अपनी सफ़लतापर ज़रूरतसे अधिक विश्वास नहीं था । अन्तमें उसने फ़ामजीकी ओर घूमकर कहा—“समा कीजिए, मैं समझता हूँ कि आप ऐसे व्यक्ति हैं कि यदि आपके बारेमें मैं सच्ची बात कह दूँ, तो आप उसे बरदाश्त कर लेंगे ।”

“मैं ऐसा ही समझता हूँ ।”—फ़ामजीने उत्तर दिया ।

“आप क्या किसी बड़ी भारी निराशाकी बातको सुनकर सहन कर सकते हैं ?”

“मैंने पचोत्ती निराशाएँ सहन की है ।”

“तब”—पेरीरा बोला—“मैं आपसे यह बतला दूँ कि यद्यपि मैं आपको भाँखोंमें ज्योति ला सकता हूँ, स्थायी रूपसे—”

वह कुछ हिकिचाया ।

“हाँ ?” फ़ामजीने उसे आगे कहनेके लिए उत्साहित किया ।

“परन्तु—मैं आपसे कोई बात छिपाना नहीं चाहता—मेरे इलाजमें इस बातकी भी सम्भावना है—बहुत थोड़ी सम्भावना—कि फायदा जो हो, वह अस्थायी—योंही हो समयके लिए—हो ।” वह फिर डाक्टर शाहसे वैज्ञानिक बातें करने लगा । अन्तमें बोला—“आपकी भाँखोंमें रोशनी आ जायगी, इस बातका मुझे पूर्ण निश्चय है ; मगर

समझ है कि वह बहुत थोड़ी ही दूरके लिए आवे। क्या आप इस बातको सहन कर सकेंगे ?

“यह बड़ा कठोर होगा” — फ्रामजी बोला — “मगर मैं समझता हूँ कि मैं इसे भी सहन कर लूँगा।”

“आप अच्छी तरह समझ लेंगे ?” — इटैलियनने कहा —

“थोड़ी दूरके लिए, कुछ समयके लिए, रोशनी मानेच्छ क्या भर्त्स होगा, इसको आपने विचार है ? इस वक्त आप जिस दशामें हैं, उसमें आपको दृष्टिहीन होनेकी भयकरता प्रकट नहीं है। अभी तक प्रायः आपने कभी अपनी आँखोंका उपयोग नहीं किया, मगर अब मगर एकाएक आप देखने लगे और फिर कुछ ही घंटों बाद — शायद कुछ ही मिनटों बाद — आप फिर भये हो जायें और ऐसे भये जिसका दुनियामें कोई इलाज नहीं।”

पेरीरा चुप हो गया, परन्तु उसकी चुप्पी उसकी आँखोंसे अधिक बोल रही थी।

“जहाँ तक सफलताकी सुकिसगत कुछ भी सम्भावना हो, मैं सब प्रकारके खतरेमें — जो कुछ भी आप कहें — पड़नेके लिए तैयार हूँ।”

“सम्भावना” तो बहुत अधिक है, यदि आप अत्येक बातमें सम्पूर्ण-रूपसे मेरा कदना माननेके लिए राजी हो।” — पेरीराने कहा।

“उसका आप यकीन रखिये।”

बात ते हो गई। इटैलियन डाक्टरने बगलके एक भागमें उठा जमाया और इलाज आरम्भ किया।

इलाजके तरीके बहुत उलझन-पूर्ण थे। उनसे असह्य पीड़ा होती थी। साथ ही उनका मसर भी मुश्किलसे और बहुत धीरे धीरे होता था। छे सप्ताह तक फ्रामजीको एक ‘डार्क रूम’ (काल कमर) में पीठके बल चरपाईपर पड़ा रहना पड़ा। उसकी पलकेंपर पलस्तर चढ़ा हुआ था, और भोंठोंपर मोली पड्डियोंकी सँई चढ़ी थी। उसे खाने-पीनेमें बहुत कड़ा परहेज करना पड़ता था, और ठठन करने तककी मनाही थी, परन्तु उसने इस लम्बी

मनश्चिति, इस निस्तेज करनेवाली वक़ारों इन काट न काटनेवाले निस्तब्ध, शून्य दिन और उनके बाद निद्राहीन रातोंको बड़े साहस और पीड़ापूर्ण धैर्यके साथ काटा। सभी बातोंमें उसका सत्र और उसकी धीरता देखने-योग्य थी। उसने एक बार भी शिकायत नहीं की। एक बार भी उसने डाक्टरसे यह पूछकर कि उसकी यह निष्कृता-पूर्ण तपस्या कब समाप्त होगी, जल्दी करानकी चेष्टा नहीं की। कभी भी किसी मनुष्यकी आत्माकी खरी भावुक जोहर ऐसी अच्छी तरह प्रकट न हुए होंगे, जैसे इस घबड़ा दनवाले परीक्षा-कालमें उसके प्रकट हुए।

छठे सप्ताहका आखिरी दिन था। उस दिन पेरीराने भ्रमचानक उस चिन्तित परिवारमें एक भयोत्पादक वज्र सा छोड़ दिया। प्रतिदिनक अनुसार वह छोटी हाज़िरीक समय उपस्थित नहीं हुआ। वैरा जो उसके कमरेमें चायका प्याला लेकर गया कुछ ही मिनटमें सीढ़ियोंसे क्रूरदृष्टा हुआ उतरा और उसीने यह भयानक खबर दी कि इटैलियन पायब हो गया। उसने अपने ही हाथसे अपना दूक पैक किया और शायद स्वयं ही वह उस स्टेशन ले गया होगा।

मा वेटीक चेहरे रक्तहीन हो गए। वे निस्तब्ध हो एक दूसरेका मुँह देखने लगीं। उनके हृदय भर भाये, इस महान विपत्तिके बोझसे उनके मन्तस्तलके भावोंको ऐसी ठेस पहुँची कि बहुत देर तक उनके मुँहसे एक शब्द भी न निकल सका। तो क्या उनके समस्त मधुर स्वप्नोंका यही परिणाम होनेको था ?

“मैंने डाक्टरके कमरेमें यह बिट्टी पाई है।” — बेरेने माताके भागे बिट्टी रख दी।

परन्तु उस बेचारी माताक पुँपल नेत्रोंके भागे उस समय सम्पूर्ण ससार धूमता हुआ था मान्य होता था। मतमें उसने अपनेको घबत करके बिट्टी खोलनेके योग्य बनाया। उसकी आँखोंसे साखे प्रायुषोंकी झड़ी लग गई। वह बेचारी इटैलियनकी जन्मदिमें लिखी हुई पसीट ममेजोको बिलकुल न पढ़ सकी, उसने चुपचाप उस अपनी लड़कीको दे दिया।

“वेटी इस पढ़क सुनाओ।” — उसने भरी हुई भाषाजमें कहा।

‘लड़कीने जिसे मातासे कुछ कम व्यथा नहीं हुई थी, उसे पढ़ सुनाया।

‘डाक्टर पेरीरामें इतनी रार्म बाक्री थी कि वह अपने ऊपर लज्जित होता। उसकी चिट्ठी बहुतसी भाटम्बरपूर्ण क्षमा याचनाओंसे भारम्भ हुई थी। उसने लिखा था— ‘मैं अपनी आवश्यकताओंके कारण विवश हूँ। मेरा स्वयं अपने प्रति जो कर्तव्य है, उसने मुझे फ़ार्मशोकों छोड़नेकी मजबूर कर दिया है। दक्षिण अमेरिकाके एक करोड़पती धनाढ्यका, लड़का बड़ी शीघ्रतासे मधा हो रहा है। उसने उसका इलाज करनेके लिए मुझे दार्द लाख डॉलर (साढ़े सात लाख रुपये) या इससे भी अधिक देनेका वादा किया है, परन्तु उस लड़केकी भाँस बचानेके लिए यह ज़रूरी है कि मैं फ़ौरन चल दूँ। मेरे पास जो अमेरिकन डाक्टरके निदानका वर्णन भाया है, उससे लड़केको मञ्जू करना कोई कठिन बात नहीं। आज रातको चार बजे मञ्चईसे दक्षिण अमेरिकाको अहाज़ जानेवाला है। ऐसी दशामें, एक ही रोगीसे माठ-दस लाख रुपये प्राप्त कर लेनेके स्वर्ण सुयोगको न त्यागनेके लिए कोई मुझे कैसे दोष दे सकता है? इसका मलावा, अब फ़ार्मजीके मामलेमें मुझे कुछ और करना भी तो नहीं है, जो कुछ बाक्री है, उसे फ़ार्मजी स्वयं मञ्जू तरह कर सकते हैं। जैसे ही पलस्तरकी अन्तिम तह मिर जाय, भाँखोंकी पट्टी हिकाजतसे खोल दी जा सकती है, तब यदि उसकी भाँखमें रोखनी आनेकी होगी, तो भा जायगी।’ उसका बाद चिट्ठीमें कुछ साधारण, परन्तु नयी-तुली हिदायतें थीं ‘और अन्तमें इटैलियनने फिर इस बातकी सूचना दे दी थी कि सम्भवतः रोगनी अस्थावी ही हो।

चिट्ठी पढ़ते-पढ़ते दोनों महिलाओंमें कुछ हिम्मत आई। तब तक उनकी भाशा एकदम सूत नहीं हुई थी। अब भी सम्भव है कि फ़ार्मजीको दिखाई देने लगे। इस

दिलासेसे मञ्जूत होकर दोनों, मा वेटी रोगीके कमरेमें गई कि जितनी शान्ति और सहूलियतसे हो सके, डाक्टरके भागनेका समाचार उसे सुना दिया जाय।

वह एकदम शान्त भावसे पढ़ा-पढ़ा मुनता रहा।

अन्तमें उसने स्थिर नज़र स्वरमें कहा—“मैं सम्झता हूँ कि अब इस बातमें कोई सन्देह नहीं रह गया कि वह नीम-हकीम ही था; मगर जब तक मैं उसे मञ्जू तरह जान न लूँ, तब तक बुरा न कहूँगा। इसके अर्थ में हैं कि कई दिन तक भभी और इन्तज़ार करना पड़ेगा।”

उसकी उस तपस्याके वे अन्तिम दिन बड़े ही निरानन्द और ख़ान्तिजनक थे। धीरे-धीरे एक-एक प्रास करके वह जलता हुआ पलस्तर उबटा। पेरीरामें इस बातपर बड़ा जोर दिया था कि जब तक पलकौपर पलस्तरका भण्डाव दाना भी रह जाय, तब तक किसी भी दशामें पट्टी न हटाई जाय।

अन्धेके उद्धारकी अन्तिम पड़के भागनेके पहले, पाँच मदापीड़ा-पूर्ण दिन इस कठणा-जनक नाटकके तीन पार्श्वोंके हृदयोंके चारों ओर अपने पन्डोंको सर्प कुडली लपेटते रहे। अन्तमें अब वह क्षण आकर उपस्थित हुआ, जो उसे मनुष्यताके सबसे भीषण शापसे मुक्त कर देगा अथवा उसे प्रकाश और सौन्दर्यके राज्यसे सदाके लिए निष्काश बाहर करेगा।

आखिरकार जब वह अन्तिम क्षण भाया, तब वह विचलित हो उठा। उसके सामने अपने अज्ञात मविष्यके लिए एक भातककारी भय, एक कायरतापूर्ण डर उठ खड़ा हुआ। यह डर उस अपनी भाँखोंकी पट्टी खोलनेसे रोक-था। जीवन्तमें सर्वप्रथम इस आध्वर्यपूर्ण मानव मशरुकी देखनेका धका वह कैसे सहन कर सकेगा? अथवा यदि कहीं इलाज सफल न हुआ, तो इस बातकी और भी भयकर खोट कि वह कभी भी नहीं देख सकेगा, वह कैसे सह सकेगा?

महिलाएँ उसकी इस अज्ञात द्विचकिचाहटकी न सम्झ

सकी। वे अधीरतासे उसके समीप बैठे हुई इन्तज़ार कर रही थीं।

“नहीं”—कठिनतासे उसके मुखसे निकला—“मेरी हिम्मत नहीं पड़ती। मुझे,—मुझे डर लगता है मा ! यदि मैं इस मन्मत्-पूर्ण प्रयोगमें न पड़ता, तो भला था। पहले मैं सुखी था, प्रायः पूर्ण सुखी था, जो भी हो, मैं अपनेको सुखी समझता था; मगर अब यदि भविष्यमें भी मेरे लिए मन्मत्कार ही रहा, तो मैं फिर कभी सुखी न हो सकूँगा।”

उसकी मा प्यारसे उसके सिरपर हाथ फेरने लगी। उसने माताका हाथ पकड़कर उसका चुम्बन कर लिया।

भ्रामजी अपनी माके हाथको थपथपाता हुआ बोला—
“यही तो है, जो मेरी हिम्मतको शिथिल कर रहा है। भा, तुम और मथिबहन ही मेरे समस्त पुण्यत्वकी मिठा रही हो।” उसने सिर झुका लिया और सोचने लगा। “मैं तुमसे किस प्रकार बताऊँ कि अब ये सब बातें मुझपर कैसे चलेगी ?” फिर वह चिन्तापूर्ण स्वरसे कहने लगा, मानो स्वयं अपनेसे बातचीत कर रहा हो—“तुम दोनोंमें से किसीको भी इस बातका रसी-भर भी आभास है कि मेरे लिए इसके क्या फल होते हैं ? तुम उसे नहीं समझ सकती, समझ भी कैसे सकती ? मैंने तुम लोगोंको चिट्ठियोंकी, फूलोंकी, रंगोंकी, चालती-फिरती चीजोंकी, छोटे छोटे बच्चोंकी, चांद, सूरज, तारे, आकाश, समुद्र आदिकी बातें करते सुना है। आह ! इस बूढ़े समुद्रकी गंध तो मुझे भी आती है, उसका परिचित सन्ध मुझे सुनाई देता है। मैं समझता हूँ, मुझे समुद्रसे कभी डर न लगेगा ! और, लेकिन मा, ज़रा सीधो तो !” वह काँपकर कुर्सीपर बैठ गया।

“आयद मैं इसे सहन करने योग्य न हो सकूँ।” थोड़ी देर चुप रहकर उसने कुछ दृढ़तापूर्ण स्वरमें कहा—
“यदि मुझे यह सहन करना ही है, जैसा कि मनुष्यकी करना चाहिए, तो मैं इसे भकेले ही सहन करना पसन्द करूँगा।”

“भकेले ?”—एकस्वरसे दोनों बोल उठीं।

“क्यों नहीं ? प्रार्थना एकान्त ही मैं भक्ती तरह होती है। भकेला होनेपर भादमी ईश्वरके अधिक निकट रहता है, इसीलिए मैं भकेला रहना चाहता हूँ। थोड़ी देर पहले मैंने प्रार्थना की थी। उस समय मेरे मनमें ईश्वरने यही बात उत्पन्न की, यही मेरा जवाब है। यही वदा है कि मैं ही, भकेला इस भक्ति परीक्षाको बहन करूँ। बस बस, यही सबसे भला है। मा ! मथिबहन ! मैं इसीपर तुल गया हूँ। मैं देखता हूँ कि अपने जौहरकी परीक्षाका सामना करनेके लिए एक यही सम्भव रास्ता है।”

दोनों बहुत रोई, बहुत कलपीं। उन्होंने उसके पास घना रहनेके लिए बहुत मनुनय विनय की, पर वह अपने निर्णयसे टस-स-स न हुआ। न उनको माँस और न उनका सम्माना-मुमनना ही—कोई भी उसे विचलित न कर सका।

उसने ज़िदस कहा—“जब तक मैं तुम लोगोंके प्यारे चहरेकी पहले-पहल देखनेके लिए तय्यार न हो जाऊँ, तब तक मैं भकेला ही रहूँगा। जब तक मैं न बूढ़े, तुम कोई भीतर न माना, दरवाज़ा खोलनेकी कोशिश न करना। मैं भीतरसे ताला बन्द कर लूँगा ! तुम दोनों बाहर इन्तज़ार करो—ज़रा सीधो तो, मैंने कितने दिनों तक इन्तज़ार किया है !”

“लेकिन भ्रामजी”—माने खुरामदसे कहा।

उसने किञ्चित् कठोरता-पूर्ण स्वरसे जवाब दिया—“मा, क्या तुम चाहती हो कि मैं तुम्हारे घामने अपनी ही दृष्टिमें लज्जित हूँ ? मगर मैं रोऊँ, मगर मैं कराऊँ तो ? ऐसी दरामें क्या मैं यह चाहूँगा कि कोई—और खासकर वे जो मुझसे इतना प्रेम करती हैं—मेरी उस दयनीय, परामर्शकारी दशाको देखनेके लिए मौजूद रहे ? नहीं। मैं भकेला रहूँगा। यह बाद विवाद हम सबके लिए बहुत कठिन सिद्ध हो रहा है, अब इसे समाप्त करो। अभी ही थोड़ी देरमें हमें अपनी सम्पूर्ण शक्तिकी ज़रूरत पड़ सकती है।”

वे टपकी इच्छाओंके अनुसार मुकनेकी इतनी

मादी हो चुकी थी कि भन्तमें वे उसकी मज्जाके अनुसार कमरेके बाहर चली गईं। वह दरवाजे तक गया और उसने उनके पीछे दरवाजा बन्द कर तालमें चाबी घुमा दी।

उनके बाहर निकलते समय उसके मन्तिम शब्द ये—
“याद रखो जब तक मैं न बुलाऊँ—”

आश्चर्यकर जब वह मरेला हो गया, तब वह दूरन्त ही अपनी भ्रातृकी पट्टीको खोलने लगा, लेकिन उसकी भंगुलियाँ काँपने लगीं। उसके हाथ कमजोर थे, इसलिए पहले तो वे गाँठ ही नहीं खोल सके। वह जो आज पचीस वर्षोंसे धीरज रखता चला आया है इस समय अधीरतासे कराहने लगा। इस सपर्यमें उसका सिर किसी फर्नीचरसे टकरा गया। इसपर वह जोर जोरसे बच्चोंकी तरह बिलबिलाने लगा, यद्यपि इस प्रकारकी मामूली चोटोंके सहनेका वह बहुत दिनोंसे आदी था और उन्हें बड़ी उपेक्षासे बरदाश्त किया करता था।

भन्तमें उसने सब बन्धन नौच फेंके।

तब उसके मुखसे एक अथ बुटी चीख निकल पड़ी।

वह देख सकता था।

उसकी पलकें बहुत कठोर हो गई थीं और उनमें बड़ी जलन हो रही थी। उनके खलने मुद्देमें उसे ऐसा भासित होता था, मानो उनमेंसे खूँखूँकी सी आवाज़ निकलती हो, मगर वह देख रहा था—उसे दिखाई पड़ता था। इस उन्मादकारी उज्ज्वल सत्यके विषयमें कोई सन्देह ही नहीं था। उसने देखा।

पहल उसने जो कुछ देखा, वह पीला पीला कुहासा था, जिसमें स्पष्ट भूरे रंगके धब्बे धीरे धीरे उलपते हुए स जान पड़ते थे, जो रद्द रहकर विनीत हो जाते थे। फिर उसकी दृष्टि कुछ साफ हुई, वे धब्बे अधिक स्पष्ट होने लगे। वे एक दूसरमें सम्मिलित होने लगे, उनमें भिन्न भिन्न पदार्थोंका आकार प्रकट होने लगा और भन्तमें वे प्रत्यक्ष वस्तुओंके रूपमें स्थिर हो गये।

वह चकरा गया, उसका शरीर लड़खड़ाने लगा और वह पागलोंकी तरह हाथ फटकाने लगा, मानो भ्रमन चारों ओर घिरी हुई आपदाओंको दूर करनका प्रयत्न करता हो। फिर वह खिड़कीके सामने रखे हुए एक कोचपर गिर पड़ा। वहाँ वह सिकुड़कर बैठ गया, वह काँप रहा था।

उसपर बड़ा भारी आतंक छाया था। एक बार उसके मनमें आया कि दरवाज़ेकी ओर दौड़ पड़े और उन्हें भस्मकाकर भविलाओंके चिन्हाकर पुकारे लेकिन उसके चारों ओर जो अनेक आश्चर्यजनक वस्तुएँ घेरी थी, उनमें दरवाज़ा कौनसा है ? वह इस इच्छाके अनुसार कामकर बैठता और सदाके लिए अपने आत्म सम्मानपर धब्बा लगा लेता, लेकिन उसके भ्रमोंको मानो काठ मार गया था, वह जहाँ गिरा था, वहाँसि उठ ही न सका। इस हालतमें वह कर ही क्या सकता था, सिवा इसके कि बैठे-बैठे देखा करे और अपनी धमनियोंमें रक्तकी सुरस्रावत तथा अपने हृदयकी धक-धक आवाज़ सुना करे।

वह एक सुनसान धौलासा दिन था। आकाश और समुद्र एक-ही स धौल देख पड़ते थे। खिड़कीस समुद्र-तटका एक विभुजाकार भाग दिखाई देता था, जो धौली कुचली हुई बालूसे भरा था।

एक पालवाला जहाज़, अपने समस्त पाल ताने हुए, उसक दृष्टिपथे होकर गुज़रा। वह ताज्जुबमें पड़ गया, सोचने लगा यह क्या चीज़ है। यह चिन्धिया है ? इतने ही में वगुलोंकी एक पाँति आकाशमें पर फरफराती हुई निकली। नहीं, यायद चिन्धियाँ ये हैं—उसने अपना निश्चय बदला, लेकिन वह सफद सफेद तेरती हुई चीज़ ? वह क्या है ? उसे समुद्र चिन्धिया आदि सब चीज़ोंका किताबी—अव्यावहारिक—ज्ञान था, वह भी भ्रमके ज्ञान ! हाँ, वह अपनी कल्पनामें प्रकसर जहाज़ बनाता और उनपर चढ़ा करता था।

दृष्टि लाभक इस क्षणने अपने अत्यल्प कालमें ही इस युवा पुरुषके सम्पूर्ण ससारको उलट पलट दिया।

उसका भय, उसपर छाया हुआ आतंक शीघ्रतासे

उठते लगा। उसके भगौकी जड़ता दूर हो गई, परन्तु अब उसे अपनी महिलाओं को अपने पास घुलानेकी इच्छा नहीं रही। वह गुदमुहाकर दृष्टि सुखकी जड़तामें निमग्न हो गया। उसका मस्तिष्क धुंधला पड़ गया। उसमें विचारनेकी शक्ति नहीं रही। वह अपने हृदयपर अंकित होनेवाले आरम्भिक भावोंकी श्रृंखलाबद्ध नहीं कर सकता था, और न वह बादमें कभी उनका वर्णन ही कर सका।

बाहर मखबारचा एक टुकड़ा इसमें उड़ता हुआ दृष्टिलेजसे निकल गया। क्या यह आदमी था? वह सोचने लगा। ज़ार आ रही थी, समुद्रमें सफेद फेनेस भरा हुई छोटी छोटी लहरें किनारेकी घालूसे आ आकर टकरा रही थीं। वह जान गया कि यही समुद्र है। अन्ना, क्या यह सफेद बार-बार दूढ़नेवाली फेनकी रेखा ही समुद्र है भयवा यह सम्पूर्णविस्तार जो बहुत दूरपर उठकर धीरे आकाशसे मिल गया है, जहाँ एक अस्पष्ट धुँआँ सा दिखाई देता है—यह सब समुद्र है?

एक लचकीले शरीरका किनारा बालक समुद्र-तटकी रेतपर दौड़ता हुआ निकला और थायब हो गया। क्या यह आदमी है? वह फिर कौपने लगा।

सबे गीरेकी कोई कल्पना (Conception) ही न थी। अगर वह शीशा देखना भी चाहता, तो नहीं देख सकता था, क्योंकि पेरीशकी कड़ी मनाही थी कि उसे बहुत दिनों तक—जबतक सब चीज़ोंके दबने-समझनेका आदी न हो जाय और जबतक उसे दूरी, ऊँचाई निचाई आदि का ज्ञान न हो जाय, तब तक—दर्पण न देखने दिया जाय, क्योंकि पेरीश जानता था कि बहुतसे अन्ये व्यक्ति दृष्टि-लाभ करनेपर, शीशा देखकर पागल हो गये हैं, अगर इस समय प्रामजी आधर्यसे सोचने लगा, अगर वह शीशा देखे, तो कैसा लगे!

इस प्रकार एक घटा भीत गया।

इस समय माताकी चिन्ताने अन्य सब विचारोंकी दबा दिसा वह चुपकेसे दरवाज़ेपर आई और उसने धीरेसे आवाज़ दी। प्रामजीने वह आवाज़ सुनी। वह उसका

भय जानता था। अन्ना, तो यह दरवाज़ा है! वह कौतूहलसे अपने इस नये आविष्कारका निरीक्षण करने लगा। यह उसका पहला विवरपूर्ण आविष्कार था। माताने फिर खटखटाया। अब उसका कंठ फूटा, बोला—“अभी नहीं। मैं ठीक हूँ, देख सकता हूँ।” उसने माताक सुप्तस निकला हुआ एक आह्लादका चीत्कार सुना। “मगर—अभी नहीं।”

वह चली गई। दूर जाकर उसकी पद-ध्वनि विलीन हो गई। अब वह उठकर सीधा खड़ा हुआ, परन्तु उसे अपने शरीरका बेलेन्स रखना असम्भव मालूम पड़ा और वह हाथ और घुटनोंक बल गिर पड़ा। धीरे धीरे रेंगकर, फिर कंधेपर सिकुड़कर बैठ गया। अब फिर उसके मनमें एक नया मय उदय हुआ।

एक बार फिर मय दूर हुआ। उसने पहले ही से सब सोच रखा था अब उस निराशा नहीं हुई। उसका दोहा-दबास फिर दुष्ट हो गये। उसका विवेक उसके भयपर हमने लगा। वह अपने विवेक—दोहा हवासे बहुत जोरसे चिपकनेकी कोशिश करने लगा। उस उस समय जो अद्भुत, बौखला देनेवाले अनुभव हो रहे थे, उनमें कोई दूसरा कम शक्ति वाला व्यक्ति तो डेर ही हो जाता, परन्तु उसे इस बातका पक्का ज्ञान था कि उस समय यदि वह एक क्षणक लिए भी आत्म-विसर्जन करेगा, तो उसे जन्म भरक लिए विवेकान्ध—पागल—दोना पड़ेगा, जो नेत्रान्धतास कहीं अधिक भयकर है। भगवानने दया करके उसे विवेकान्धतासे बचाया था।

जिस प्रकार धूपसे तपी हुई कलियोंपर कोमल हिमकण आते हैं, उसी प्रकार उसे धीरे धीरे एक शीतल शान्ति प्राप्त हुई। पेरीशक उपचारने जो महान आद किया था, अब उसे उसकी सहायता मालूम होने लगी।

उसकी कनपटीकी गगोमें एक दप-दपा रक्षा था, उसका ताल सुखकर खलड़ हो गया था। दाँतोंके बीचसे मौस हिम-हिंस काती निकल रही थी, उस मालूम पड़ता था, जैसे छातीके भीतर उसके फेफड़े खड़खड़ा रहे हों।

मान आकर फिर दरवाजा खटखटाया। उसने फिर पुकारकर कहा—“नहीं—अभी ज़रा दूरमें।”

उपने सुना कि उसकी माने मन त आकाशा भरे स्वरमें गुनगुनाकर उसका नाम लिखा, मगर वह जानता था कि अभी अपनी माक दर्शनक लिए उपयुक्त समय नहीं आया है। उस अपनी प्रमथी जननीक धारे सुखके कीर्तनमें पहले पहल दखकर जो महान आनन्द होगा, वह अभी तक उस मानन्दक धरुंधी सहनका साहम नहीं कर सक्ता था।

एक बार फिर वह समुद्र और आकाशकी ताकन लगा।

इसी प्रकार आत्म निर्दोशम दो घण वीत गये। मन उमड़ी दृष्टि सकिधी वदनी तीक्ष्णता कुछ मन्वने हो गई। वह चारों ओर कोवके तकिधोमें लुहक रहा। एक उपासमयी विचार धारासे उषही इन्द्रा सकिधी भवमन कर दिया, और वह उसी भ्रमसमयमें विभोरी हो गया। उसकी मातान दो बार और दरवाजा खटखटाया, परन्तु उपने उस पहले ही की भांति लौटा दिया। प्रत्येक बार जबारी माताको बरसत उसकी गाल रगनी पड़ी। अगितन बार उपन निष्पत्ताक लिए प्रामतीको मरुत धिहार भी दी।

‘अपनी वार’—उपने अपने मनम कहा और मन्द-मन्द सुसुखाया।

यह क्या है ?

उपने अपन दावस अपनी भांति मनी—कीरे धार, वकीकि उनमें मन तक जलन और ददे था। वह अकड़कर बैठ गया, और सामनक दरवकी मपलक दृष्टिसे दखने लगा। ऐ, क्या उमका भन्धानन फिर लौटा आ रहा है ? क्या तह सम्भव है ? बीजाका भासार पुंवा और मस्पट होना जाना था। मन उस इस बातमें कोई सन्देह नहीं रहा। थोकी दूर पहले उसन वालुमें हरे नरुलका एक मुरमुट देखा था, मन उमका माकार और रा—दोनों ही चापन ही भय थे मभवद विस्तृत आकाशमें—जी प्रतिक्षण बला हो रहा था—एक मस्पट भन्श सा हो रहे गया था। और लकड़वादी हुई

लहरें ! वह लगातार भर तक उनका उठना, पड़ना और एकाएक विलीन हो जाना देख रहा था, मगर भव—

वह पीठक बल निर पड़ा और निम्नन्ध होकर लेट रहा। उषकी भाँव अस्मिताम कमरेक चारों ओर घूम रही थी। बीवारका रग, फरीर बिड़ा हुमा कालीन, दरताजेपर उगे हुए पई तसवीरें, कप, मज कुर्सी—सभी चीज उपकी भाँलोके सामने धीरे धीरे एक पुंवने भन्धकारमय शुन्धमें विलीन हो रही थीं।

भव उस याद आया। इदेलियनने उसे पहले ही सावधान कर दिया था कि सम्भव है कि उसक दृष्टि लाम क्षणस्वायी ही हो। उसन कहा था—‘सायद कुछ घनें—या कुछ मिनटों हीक लिए भाँलोमें रोशनी आवे।’ मानन्दक पहले उत्सादमें वह इस भयकर सम्भावनाको एकदम भूल ही गया था। उसे फिर उसी भन्धकारमें जाना पड़ेगा। उस फिर उसी भगम झांझकी घाटीमें बास करना पड़ेगा। समारक दृश्य—उनका तो सदाक लिए मन्त है ! यह कुछ क्षणका प्रकाश, यह दृवीके रहस्यका अन्तरार, और भव फिर सृष्टि पर्यन्त उसी भन्धकार—मृतापूर्ण भन्धकारका आवरण !

जब वह पड़ा पड़ा इस मर्मवेदनासे छटपटा रहा था, तब उसकी भाँलोका प्रकाश और भी शीघ्रतासे घायब हो रहा था। भव इस दृष्टि सलुन्धके हृदयका गहरा बाँध भी टूट गया। वह अपने दुर्गम्यको कोसन लगा, जिसने उस विज्ञानक लिए इस सर्वसिपुण जीवनकी एक छोटी भन्धक दिखाकर पुन भन्धकारमें बंदेल दिया, जिसने जीवन-मरिदाका प्याला उसके मोठोसे लगाकर दूसरे ही क्षण दटा दिया !

वह वह ज़ारसे चीख उठा और क्षण-क्षण वकते हुए भन्धकारमें एक बार फिर अपने विपरिवित्त टपसे उठोला हुमा दरवाजेकी ओर बढ़ा। उसने चाबी घुमाई, और दोनों दरवाजा पूर खोल दिव। उप क्षणके पुंभुकाते हुए

समाष्टिमें उसकी वेदनापूर्ण आवाज़ गूँज उठी। वह बेहोश होकर गिर पड़ा।

X

X

X

जब उसे होश आया, तो पहले उसे यह समझाई दिया कि वह सवारके कपाट-हीन फाटकमें गुज़रकर श्रृंगारिणी दुसरी ओर—दूसरे संसारमें पहुँच गया है; क्योंकि उसे मालूम हुआ कि वह फिर देख सकता है, यद्यपि उत्र तरह नहीं, जैसे उसने जोड़ी देर पहले देखना सीखा था। एक हलका सुनहला प्रकाश, एक कोमल आकाश वायुमें भरा हुआ मालूम पड़ा। उसकी माताया सुन्न, जो उसे एक भयानक छया मूर्ति सा प्रतीत हुआ, उसके ऊपर झुका हुआ था।

“प्यारे, तुम मुझे देख सकते हो।

“हाँ, अब मैं मर गया हूँ, इसलिए मैं फिर साक-साक देख सकता हूँ।”—उसने उत्तर दिया। माताने झुककर उसका मस्तक चूम लिया।

‘प्रामजी, मेरा प्यारा प्रामजी’—माताने गुनगुनाते हुए कहा—“तुम जीवित हो, इसी पुरानी दुनियाँमें हो। तुम, नहीं नहीं, जो मैं कहती हूँ, उसपर भविष्य मत करो। बात यह है कि हमें चाहिए था कि तुमसे पहलेसे ही बताकर तुम्हें

तय्यार कर देतीं—लेकिन हमें भी तो पहलेसे उमका ध्यान ही कैसे आ सकता था?”

“मैं समझता हूँ कि मुझे दिखाई पड़ता था”—उसने धीरे-धीरे कहा—“लेकिन मैं समझता हूँ कि वह केवल भ्रम था। मेरा सम्भावन फिर लौट आया।”

“नहीं, नहीं”—वह चिन्ता उठी—“तुम्हारे अब भी दृष्टि है।”

“और भविष्यमें भी तुम सदा देख सकते हो।”—पीछेसे डाक्टर साहबी आवाज़ सुनाई दी।

“हाँ।”—मा बोली—“तुम सदा देख सकते हो। तुम्हारा सम्भावन नहीं लौटा। मैं तुम्हें कैसे समझऊँ? बात यह है कि शाम हो रही है, शामकी रोज़ दी रोशनी इसी प्रधर विलीन हो जाती है और रात आ जाती है। प्यारे, यह वही बात है जिसे हम लोग झुटपुटा होना कहते हैं। इसीको तुमने यह समझलिया कि तुम्हारा सम्भावन फिर लौट आया।”

मगर वहाँ घंटे बीत गये, जब वह इस बातको समझ सका, वह भी पूरी तौरसे नहीं। *

—प्रजमोहन वर्मा

* एक अमेजी कहानीका भावानुवाद।



चित्र-संग्रह

स्वर्गीय लाला भगवानदीन

स्वर्गीय लाला भगवानदीनकी मृत्युसंदिग्धी साहित्यकी



स्वर्गीय लाला भगवानदीन 'दीन'

बड़ी भारी क्षति हुई है। लालाजी हिन्दीके पुराने साहित्यिक
ये, उनके सम्मरण इसी यकर्म अन्त्य प्रकाशित हिये
गये है।

स्वर्गीय बट्टी महाराज

स्वर्गीय वदी महाराज फिजीके एक प्रतिष्ठित भारतीय थे। उन्होंने अपने पुरुषार्थसे जीवनमें बड़ी वनक्ति की थी। उनका सचित्र चरित्र ग्रन्थल प्रकाशित है।

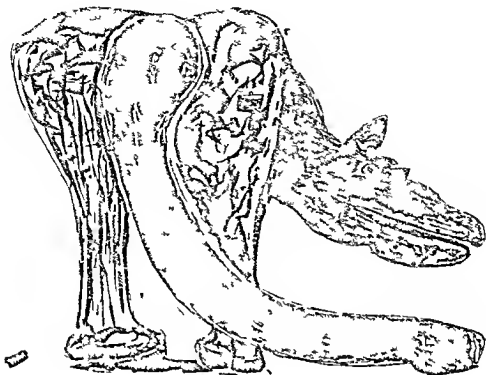
ववीन्द्रकी चित्रकारी

कुछ महीने पूर्व एक दिन मछवारोंमें समाचार प्रकाशित



स्वर्गायि बन्दी महारान

हुमा कि बर्बन्द रबीन्दनाथ ब्राजकल प्रा-समें समुद्र-
तटपर रहते हैं और अपनी समय चित्रकलामें व्यतीत
करते हैं। अभी तक कविवरकी कल्पना काव्य गान
ही में उद्भान भरा करती थी, मगर एकाएक यह सुनवर
कि वे अपनी वल्पनाके छोड़ेंको चित्रकलाके मैदानमें भी
दौड़ा सकते हैं, बड़ा आश्चर्य मालूम हुआ। साथ ही यह
भी सुना कि कलाकी दृष्टिसे उनकी चितकारी ऊँचे दर्जकी
होती है। यहाँ कबीन्दके प्रकित किये हुए दो चित्र
प्रकाशित किये जाते हैं। ये चित्र तुलिका, वरा प्रयवा



यविकर रवान्द्रनाथका जन्मिन् मिया टुप्पा रिज

एगोही सहायतास नहीं बन दे। इनकी उत्पत्ति केवल लेखनी और स्थायी ही हुई थी। मालूम होना है कि कबीन्द्र किसी कायजगर गुरु लिख रह थे उसी समय सहसा रूपना किसी दूसरी ओर दौड़न लगी और लेखनी तथा स्थायीने जो पदार्थ उत्पन्न किया, वह म पक सामन है।

युद्धमें व्यूतरोका व्यवहार

कहते हैं कि व्यूतर रातमें नहीं उड़ते, मगर हज़रत इन्सानसे पाला पड़नेपर उन वचारोंको भी अपनी वह म दत्त छोड़नी पड़ी। मत युरोपीय युद्धमें व्यूतर खबर ले आनेका काम करते थे। वनारक तर, टेलीफोन तथा मादमिगोकी मागत युद्धकी जितनी खबर इधरसे उधर भेजी गई, उनसे

अधिक खबर व्यूतरोंने पहुँचाई थी। युद्धक समय तक व्यूतर रातमें नहीं उड़ते थे। युद्धक प्रमुखसे मालूम हुआ कि यदि व्यूतर रातक समय भी उड़ सक, तो व खबर ले जानका काम और भी मन्दी तरह कर सकत है। इसलिए युद्धके बाद ममरिक्काम रातमें उड़नेवाले व्यूतर तैयार करनेकी योजना होन लगी। वङ परिश्रम और काशिकक बाद मन्तमें कितने ही रातमें उड़नेवाले व्यूतर तैयार किय गये हैं। इस प्रकारसे तैयार किये हुए छे व्यूतर एक दिन एहम 'मनमाउथ क क्लिसे छोड़े गये। वे मंषेरी रातमें तराई मीलकी यात्रा करक अपनी काबुकोमें ठीक ठीक आ पहुँचे। इनमें से एक सबसे कम समय—कुल बीस मिन्ट में—आ पहुँचा। ममरिक्काके जर्सी क्लिके व्यूतर



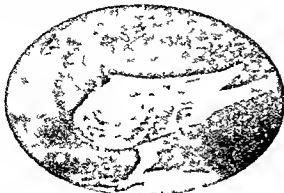
हवाई जहाज वृत्त लाइ जा रहे हैं

सहस्र मील दूर पनामा, किलीपाइन और हवाई आदि जहाजों
मार्गों को भेज गये, उन्होंने रात में उड़ने में भी अधिक
बनाल दिखाया।

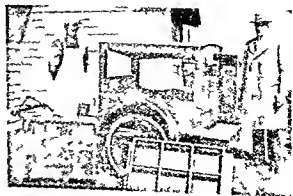
रात में उड़नेवाले सनाद वाइक वृत्तों में सबसे बड़ी
सुविधा यह है कि वे रात में अन्वकार में दुश्मनों की नज़र से
बचकर छुवर ले जा सकते हैं। युद्ध के समय जर्मन और

बिच दल के सैनिक वृत्तों को देखते ही गोली मार दल थे।
जर्मन तो वृत्त मारने के लिए बाज़ और शिकर तक
लगा रहे थे। अन्वकार ही बाज़ और शिकरे भिन और
शत्रुओं के वृत्तों में कोई भेद नहीं रखते थे।

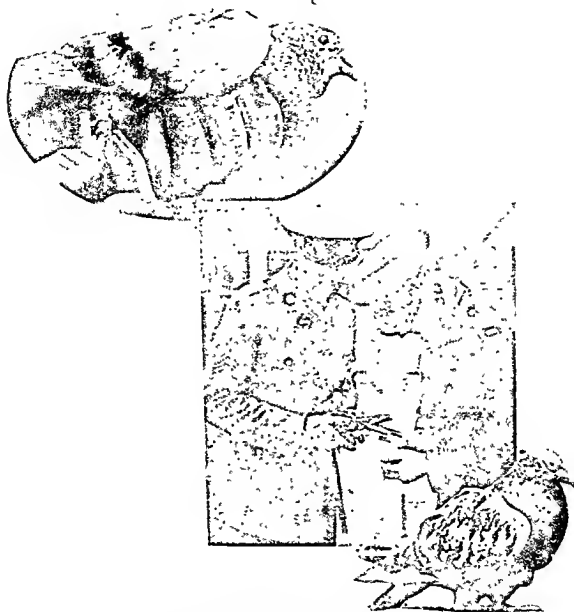
वृत्तों में रात का डर मिटाने के लिए पहले वाक्यादा
अन्वेषण किया गया। गत युद्ध में जो वृत्त शाम का घर



एक खबर ले जानेवाला वृत्त। इसका नाम निखी है। इन्ने
खबर ने जानेकी अलाधारण क्षमताओं परित्यक्त दिया है



गाड़ी में बिछलाये गये काउक



ऊपर—कचूरके पैरमें एक चोंगेक नीनर बिट्टी बिगारै जा रही है ।

बीचमें—'प्रकल साव' नामक एक बचुरके पैरसे बिट्टी गिराली जा रही है ।

नीचे—'शेरामी' नामक बिछ्वात बचूर, जिसने एक सेना-दात्रको बचाया था ।

लौटते थे, उनका इतिहास संग्रह किया गया । उन सब पक्षियों तथा उनकी सन्तानोंकी सङ्ख्या समय उड़नेकी परीक्षा की गई । इस परीक्षामें जिन पक्षियोंने कुछ हीसला दिखाया, उन्हें सन्तान-उत्पादनके लिए रखा गया ।

केवल सङ्ख्याको उड़नेकी परीक्षा ही फाक्री नहीं थी । इस बादपर भी ध्यान दिया गया कि इससे पहले इस

बचूरकी कितनी पुरतें खबर ले जानेवाले कचूर उत्पन्न करती रही है । इनके सम्मिलित वंशपरोंमें दोनों भादतें अधिक प्रबल हो गई, एक भंभरेमें उड़ना और दूसरे घरका भाङ्गपण । सारीसे भी वे गूब हट-पुट हुए । अब वे सौ मिल मनायास ही उड़ सकते हैं ।

रातमें उड़नेकी सिखा बहुत छोटी अवस्थासे शुरू हो



ऊपर—पेस्तोर इन्स्टीट्यूटमें रोगक बीदाणुओंको चिकित्सा और परीक्षाक लिए बोतलमें बन्द रखा जाता है। बीदाणुओंको तब बनाये रखनेके लिए उन्हें द्यूसे पानी दिया जाता है।

नीचे—इन्फेक्शनके सेरन और बैक्टीरिया तैयार किये जा रह है।

दिया जाते हैं। इस कायुकका दरवाजा चार इंच लम्बा और एक इंच चौड़ा होता है। भूत उसके खुले रहनेपर भी वे किसी प्रकार बाहर नहीं निकल सकते। अंधरेमें चीजें पदचानेके लिए छे सप्ताहका समय दिया जाता है। उड़नेकी ताकत भाले ही वे प्राथ प्राथ पड़के लिए उड़ाये जाते हैं। अंधकार हो जानेपर चारा भरे हुए टीनके डब्बोंको बजाकर उन्हें नीचे उतारकर खिलाया जाता है।

उड़ना सीखनेके दो हफ्ते बाद वे प्राथ मील दूर एक पड़ पता औरपर मकान हीन मैदानमें छोड़ दिये जाते हैं। इस प्रकार छोड़ देनेपर वे सदासी भावतक अनुसार अंधरेमें चुपचाप बैठ जाते हैं, मगर यदि उन्हें आकाशकी ओर जोरसे छोड़ दिया जाय, तो वे अंधरा होनेपर भी उड़नेके लिए मजबूर होते हैं और उड़कर अपने मङ्गल लौट आते हैं। इस

ऊपर—पेस्तोर इन्स्टीट्यूटमें अमेरिकासे आई हुई ५० विषाणुकी परीक्षामें लग्य है।

नीचे—एक कौमी कर्मचारीका नवान्न रोग (पागल कुछेके कारण) का इलाज किया जा रहा है।

जाती है। अठारह दिनकी अवस ही क्यूतको कायुकस निकाल कर अंधरेमें बिठलाया जाता है, जिससे वह रातमें सब चीजोंको पदचान सक। उन्हें बहुत थोड़ी दूरेके लिए यह स्वतन्त्रता दी जाती है और उसके बाद ही वे फिर कायुकमें बन्द कर



इस चित्रक ऊपर एक बीपथिरी परीक्षा की जा रही है

दूरीको बढ़ात बढ़त सी मीलपर उनकी चिन्ता समाप्त होती है।

शिखा कालमें जिस प्रकार पक्षीक भयकारमें उड़नक अभ्यासर दृष्टि रखी जाती है, उसी प्रकार र लौटनेकी प्रवृत्तिसे प्रबल बनाय रखनेकी चेष्टा भी जारी रहती है। इसके लिए उन्हें चौपास घंटे तक खाना नहीं दिया जाता और उड़कर पर लौटते ही खाना मिलता है। दूसरी बात यह है कि जब वे जोड़ा बांधकर उड़ते हैं तब नर और मादाको प्रलग प्रलग कर दिया जाता है। इससे भी उनकी परके प्रति आकर्षण बढ़ता है।

सिखाया हुआ कतूर घटमें पचास मील उड़ सक्तता है। पिछली बार अमेरिकीके पत्तियोंकी रेल में ओ-बाव' नामक पक्षी घटमें सठ मील उड़ा था। टीपचा हन नामक कतूर सबसे अधिक दूर—पन्द्रह सौ मील उड़ा था।

गत युद्धकालके सत्रादशतामोंमें अब कबल ही बचे हैं। इवर्म स दि मकार' नामक एक कतूरने एक मील फूट जानेपर भी खबर ठीक जगह पहुँचा दी थी जिसके फल स्वरूप बहुतसे अमेरिकन सैनिकोंके प्राण बच गये थे। दूसरा सपाइक है जिसने ६० बहुत जल्दी खबर पहुँचा दी थी। युद्धमें सबसे विख्यात कतूर सेर र्म्मी था। उसकी आगमें गोली लगी और उसका एक पैर उड़ गया फिर भा बघने खबर पुकार भगाई सी आदिमियोंके प्राण बचाये थे।

पेन्तोरेइन्सीट्यू

फ्रान्समें लुई पेन्तोरे नामका एक बहुत मशहूर चिकित्सक हो गया है। ऐलोपैथिक चिकित्सा विज्ञानमें पेन्तोरेन जो आधिष्ठातृ किये थे, वे सदा असर रहग। पागल कुत्तोंके काटनेका आनकल जो इलाज किया जाता है उसका सम्पूर्ण अर्थ पेन्तोरे ही को है। उसके आधिष्ठातृस मय तक लाखों मनुष्योंकी जीवन रक्षा हो चुकी है और भविष्यमें होती रहगी। कीटाणुओं द्वारा इलाजका आधिष्ठातृ भी पेन्तोरे ही है। पेन्तोरेन परिसमें दवावासियोंकी भलाइके लिए पेन्तोरे इन्स्टीट्यूट नामक एक संस्था स्थापित की थी। गन पचास वर्षोंसे यह संस्था एक विज्ञान मन्दिरके रूपमें चल रही है। पेन्तोरेकी मृत्युके वारसे यह संस्था उसका आधिष्ठातृ भोपथियोंके बचानेका काम करनी है। इसमें दवा बचानेका कारखानाक अतिरिक्त एक रिसर्च विभाग भी है, जिसमें सस्कारक अथ चिकित्सक बराबर मन्वपणों द्वारा मानव-जगतके रोगोंकी जूता मिटानेक अथ प्रयत्नमें लगे रहते हैं। यहाँपर इस संस्था सम्बन्धी कुछ चित्र दिये गये हैं।

साकेत

श्री मैथिलीशरण गुप्त

एकादश सर्ग

जयति कपिध्वजके कृपालु कवि,
चंद पुराण विधाता व्यास ।
जिनके ममर गिराधित हैं सब
धर्म नीति-दर्शन इतिहास ।

बरसों बीत गई, पर मध भी
है साकेतपुरी में रात,
तदपि रात चाहे चितनी हो,
उसके पीछे एक प्रभात ।

मास हुआ आकारा, भूमि क्या,
बचा कौन मंथिवार से ?
पूट उगीके तनु से निकले
तारे कच्चे पारे से ।

विचय-ज्योम विपटीको मानो
मृदुल बवार हिलाती है,
मचल भर भर कर मुक्ताफल
खाती और खिलाती है ।

सौध पार्श्वमें पर्णकुटी है
जिसमें मन्दिर सोनेका,
उसमें मन्दिर पादपीठ है,
जैसा हुआ न होनेका ।

बचन पादपीठ, उसपर है
पूजित गुगल पादुकाए,
स्वयं प्रसासित रत्न दीप हैं
दोनों के दाएँ बाएँ ।

उदय मजि में पूज्य पुबारी
उदासीन सा बैठा है,
माथ दब भिन्नह मन्दिरसे
निकल लीन-सा बैठा है ।

मिले भरत में राम हमें तो
मिले भरतको राम कभी,
बही रूप है, बही रंग है,
बही जटाएँ, बही सभौ !

बाई मोर धनुषकी शोभा,
दाई मोर निपग-द्वग,
बाम पाणिमें प्रत्यचा है,
पर दक्षिणमें एक जटा ।

“माठ मास चातक जीता है
मपने धनका ध्यान किये,
मासा कर निज धनरशामकी
हमने बरसों बिना दिये ।”

सहसा रुन्द हुआ कुछ बादर
किन्तु न दृष्टा उनका ध्यान,
कब भा पहुँची वहाँ माणववी,
हुआ न उनको इसका भान ।

चार चूड़ियाँ धों हाथोंमें,
माथे पर सिन्दूरी बिन्दु,
पीताम्बर पहने थी सुमुखी,
कहाँ नील नभका वह इन्दु ?

फिर भी एक विषाद वदनके
तपस्तेज में पैठा था,
मानों लोह तन्तु मोतीको
बध उगीमें बैठा था ।

बढ़ सोनेका थाल लिए थी,
उस पर पत्तल छाई थी,
मपने प्रभुके लिए पुजारिन
पलाइए सब ताई थी ।

तनिक टिठक, सुद्ध कर दुद्ध दाए,
देख भजिरमें प्रियदी भोर,
घीस मुक्का कर चली गई वद
मन्त्रमें निज हृदय हिलोर ।

हाथ बड़ा कर रक्खा उसने
पादपीठके सम्मुख थाल,
टेका फिर घुटनेके बल दो
द्वार-देहली पर निज भाल ।

टपक पड़ी उसकी भ्रातृसे
बड़ी बड़ी हँसे दो-चार,
दुनी दमक उठी रत्नोंकी
किंये जिनमें दुबकी मार ।

यही निलका कम था उसका
राज-भवनसे भाती थी,
रवधू-दुधपिपी भन्तमें
प्रिय-दर्शन कर जाती थी ।

उठ धीरे प्रिय निच्छ पहुँच कर
उसने उन्हें प्रणाम किया,
घोंक उन्होंने सैभल "स्वस्ति" कह
उसे उचित सम्मान दिया ।

"जटा और प्रत्येकी उस
मुलनाका क्या फल निकला ?"
हँसनेकी चेष्टा करके भी
हा ! रो पड़ी वह विकला ।

"यद विषाद भी प्रिये, भन्तमें
स्मृति दिनोद बन जावेगा,
दूर नहीं, भय भयना दिन भी
भानेको है, भावेगा ।"

"स्वामी, तदपि भाज हम सबके
मन क्यों रो रो उठते हैं ?
किसी एक भयङ्क भार्तिसे
मातुर हो हो उठते हैं ।"

"प्रिये, ठीक कहती हो तुम यह
सदा शक्ति भासा है,
होकर भी यह चित्र भक्तिनी
भाप रंकिनी भासा है ।

विस्मय है, इतनी लम्बी भी
भवधि बीतने पर भाई,
खड़ा न हो फिर नया विघ्न कुछ,
स्वयं समय चिन्ता आई ।

सुनो, निल जन मनः कल्पना
नया निकल बनाती है,
किन्तु चबला उसमें सुलस
साध-भर बैठ न पाती है ।

मल सदा सिव होने पर भी
विरूपाक्ष भी होता है,
और कल्पनाका मन केवल
सुन्दरार्थ ही रोता है ।

तो भी अपने प्रभुके ऊपर
है मुझको पूरा विश्वास,
भार्य कहीं हों, किन्तु भार्यके
दिये बचन हैं मेरे पास ।

रोक सकेगा कौन भरतको
अपने प्रभुको पानेसे ?
टोक सकेगा रामचन्द्रको
कौन भयोभना भानेसे ?"

"नाथ, यही कहकर माँझोंको
किसी भाति कुछ खिजा सकी,
पर ऊर्मिला बदनको यह मैं
भाज न जल भी पिला सकी ।

'कहाँ और कैसे दोगे वे ?'
कह कह माँझें रोती है,
'कटि उन्हें बसकते होंगे'
रद-रद धीरज खोती है ।

किन्तु बहनेके बहनेवाले
माँस भी सुखे हैं आज,
बहनीके बहणालय भी वे
थलकों-से सूखे हैं आज !

दीन भावसे कदा उन्होंने—
‘बहन, एक दिन बहुत नहीं,
बसों निराहार रहकर वे
माँसे क्या मर गई कहीं ?’

विवश लौट माँह रोकर मैं
छाई हूँ नेत्रेय यहाँ,
‘माता हूँ मैं’ कहकर देवर
गये उन्हींके पास यहाँ ।”

सन्निःस्वास सब कदा भरतने—
“तो फिर आज रहे उपवास !”
“पर प्रसाद प्रसुका” यह कहकर
हुई मागज्जी अधिक वशात ।

“सबके साथ उसे लूँगा मैं
बीते, पीत रही है रात,
हाम ! एक मेरे पीछे ही
हुमा यहाँ कितना उत्पात ।”

एक न मैं होता तो भवकी
क्या असह्यता पट जाती ?
झाती नहीं फटी यदि मेरी
तो धरती ही फट जाती ।”

“हाथ नाथ ! धरती फट जाती,
हम तुम कहीं सपा जाते,
तो हम दोनों किसी तिमिरमें
रह कर कितना सुख पाते ।

न तो देखता कोई हमको,
न वह कभी ईर्ष्या करता,
न हम देखते मार्त किनीको,
न यह शोक माँस भरता

स्वयं परस्पर भी न देख कर
करते हम वस भगवत्परी,
तो भी निज दाम्पत्य भावका
उसे मानती मैं मादर्श ।

कौन जानता किस आकरमें
पड़े हृदय-रुगी दो रत्न ?
फिर भी लोग किया करते हैं
उनकी आशापर ही यत्न ।

ऐसे ही भगणित यत्नोंसे
तुम्हें जगतने पाया है,
उपर तुम्हें न हो, पर उसको
तुमपर ममता माया है,

नाथ, न तुम होते तो यह मत
कौन निभाता, तुम्हीं कबो ?
उसे राज्यसे भी मद्दार्ह धन
देता आकर कौन मद्दो !

मनुष्यत्वका सत्व तत्व जो
किसने समझा-गुम्हा है ?
सुखको खात मार कर तुम-सा
कौन दुःखसे गुम्हा है ?

खेतोंके निकेत धनते है,
भौर निकेतोंके फिर खेत,
वे प्रसाद रहें, न रहें, पर
भयर तुम्हारा यह साकेत ।

मेरे नाथ, जहाँ तुम होते,
दासी वहीं सुखी होती,
किन्तु विश्वकी भाव भावना
यहाँ निगणित ही होती ।

रह जाता नर-लोक प्रपुथ ही
ऐसे उन्नत भावोंसे,
पर-पर स्वर्ग उतर सकता है
प्रिय, जिनके प्रस्तावोंसे ।



ग्राम्य सुधार और ग्रामीण धन्दे

[श्री शत्रुघ्नसहाय सम्सेना, एम० ए०, विशारद]

भारतवर्ष कृषि प्रधान देश है, इसकी प्रमुख जनसंख्या केवल खेती-बारीकी द्वारा अपना उद्धार पालन करती है। सन् १९२१ की गणनाके अनुसार ७२ प्रति-शत जनसंख्या केवल खेती-बारीमें ही लगी हुई थी। जो लोग खेती-बारीका धन्धा करते हैं, उन्हें तो ग्रामीण जीवन बिताना ही पड़ता है, इनके प्रतिरिक्त और भी बहुतसे लोग जो या तो खेती-बारीसे सम्बन्धित हैं अथवा और धन्धोंमें लगे हुए हैं, भारतीय ग्रामोंमें निवास करते हैं। भारतवर्षमें लगभग सात लाख गावोंमें इस देशकी ६० प्रतिशत जनसंख्या निवास करती है।

ऊपर लिखे हुए प्रकोपसे यह तो पता चल गया होगा कि देशमें सम्पत्ति उत्पन्न करनेका साधन केवल खेती-बारी ही है और अधिकतर देशकी जनसंख्या ग्रामोंमें निवास करती है। यही नहीं, भारतवर्षमें खेती-बारीपर साध देश निर्भर है। यदि एक वर्ष भी वर्षा नहीं होती है, तो समस्त देशमें दारिद्र्यका मंच जाता है। सरकारकी माय लगनसे घट जाती है, और बहुतसा स्वयं प्रकाश-पीडित जनसंख्याकी सहायतायें व्यय करना पड़ता है, रेलवे लाइनोंको घाटा होने लगता है, क्योंकि खेतीकी उपज इधर-उधर भेजी नहीं जाती। इनके अतिरिक्त, बहुतसे मजदूर जो खेतोंपर काम करके अपना

पालन करते हैं, वे बेकार हो जाते हैं। ग्रामीण जनता ग्रन्थ वस्तुओंका मोल लेना बन्द कर देती है, क्योंकि उनके पास इतना धन ही नहीं होता, इसका फल यह होता है कि विदेशसे माल आना रुक जाता है और न भारतवर्षसे ही माल बाहर जाता है। तात्पर्य यह है कि कृषिपर ही इस देशकी अधिकतर जनसंख्या निर्भर है। जो लोग यहाँके खेती-बारीक विषयमें अधिक नहीं जानते, वे तो समझते होंगे कि भारतवर्षमें खेतीका धन्धा कमसे कम बहुत उन्नत दशामें होगा, किन्तु वास्तविक बिलकुल विपरीत है। यदि इस देशकी उपजका मिलान दूसरे देशोंसे किया जाय, तो शत हो जायगा कि भारतवर्ष जिस प्रकार संसारमें और उद्योग-धन्धोंमें पिछड़ा हुआ है, उसी प्रकार यहाँकी खेतीकी भी दशा अत्यन्त शोचनीय है। निम्न-लिखित प्रकोपसे इस धन्धेकी वास्तविक दशाका परिचय मिलता है—

पेदावार	देश	प्रति-एकड़ पेदावारका औसत
गेहूँ	भारतवर्ष	८७७ पौंड
”	इंग्लैंड	१६४५ ”
”	भारतवर्ष	८५ पौंड
”	मिस्र	४५० ”
”	संयुक्तराज्य	२०० ”

यह औसत औंटे हुए कपासका है

भारतवर्षमें प्रति एकड़ क्यूबासे एक तिहाई जावाका छठवा भाग तथा हवाई द्वीपका सातवाँ भाग उत्पन्न होती है।

मावश्यकता नहीं। सबसे भयंकर परिवर्तन जो दृष्टिगोचर होने लगा है, वह है 'ट्रस्ट' तथा 'कार्टेल' (Cartel) की समस्या। आधुनिक उत्पत्तिके दृग्में यह दोष है कि जो जितना ही बड़ा कारखाना होगा, उसे उतना ही लाभ होगा। उमका फल यह हुआ कि एक धनधेमें केवल एक बड़ा कारखाना रह गया और बाकी सब प्रतिद्वन्द्वी नष्ट हो गये। यह बड़े बड़े ट्रस्ट जिनकी वार्षिक आय लाखों रुपये तक पहुँचती है, केवल चार या पाँच बड़े-बड़े पूँजीपतियोंके हाथमें होते हैं। अमेरिकाके 'स्टैण्डर्ड आयल ट्रस्ट' की वार्षिक आय ४५० लाख डालर है। यह ट्रस्ट रुपयेके बलसे अपने प्रतिनिधियोंको पालमिन्टमें भेजते हैं। दक्षिण-अफ्रिका की व्यवस्थापक-सभामें तो 'डी वियर्स' (दीरोडी खानोंकी कम्पनी) का पूर्ण अधिकार है। यदि पाश्चात्य देशोंने औद्योगिक उन्नतिको यही ढंग रखा, तो एक दिन ये देश प्रजातन्त्र न रहकर पूँजीपतियों द्वारा शासित होंगे। आज भी इन पूँजीपतियोंका सरकारपर बड़ा प्रभाव है। यदि इंग्लैण्ड भारतको स्वतन्त्र नहीं करना चाहता, तो केवल इसी कारणसे कि वहकि पूँजीपति अपने इस व्यापारिक क्षेत्रको हाथसे नहीं निकलने देना चाहते। यदि समुक्त राज्य अमेरिका दक्षिण-अमेरिकामें यूरोपीय शक्तियोंको नहीं सुखने देता, तो केवल इसीलिए कि वहाँकि पूँजीपति दक्षिण-अमेरिकाको अपने नालकी खपतके लिए अपने अधिकारमें रखना चाहते हैं। यदि चार करोड़की भावादीवाले प्रेट-प्रिटेनको अपने उद्योग धन्योंको धुत्तिन रखनेके लिए भारत, आस्ट्रेलिया, दक्षिण-अफ्रिका, कनाडा और न्यूज़ीलैण्डको अपने अधिकारमें रखनेकी आवश्यकता प्रतीत होती है, तो यदि बतौर करोड़ जनसंख्यावाला देश उसी पैमानेपर औद्योगिक उन्नति करेगा, तो उसे उपनिवेश कहाँसि मिलेगा। भारतीय तो स्वभावतः ही बड़े-बड़े कारखानोंमें कार्य नहीं करना चाहता। कुछ लोग यह प्रश्न करते हैं कि देशकी भाँगकी पूरा करनेके ही लिए बारखाने क्यों न खोले जायें, लेकिन उस देशमें देशकी किन्तनी जनसंख्या उन कारखानोंमें काम पा सकेगी। आज लगभग सत्तर वर्षकी औद्योगिक उन्नतिके उपरान्त भारतवर्षकी सब फैक्ट्रियोंमें केवल पचीस लाख मनुष्य काम

करते हैं। फिर यदि पुनर्जीवनोंमें एक करोड़ मध्या इससे कुछ अधिक मजदूर खप भी गये, तो इनके द्वारा कितने और मजदूरोंकी तेज़ी चली जावेगी। इसी कारण भारतवर्षके लिए तो यह-उद्योग-धन्य ही लाभदायक हैं। यह तो सर्वमान्य बात है कि भारतीय किसानके पास चार महीनेसे लेकर सालमें ढ़ महीने बेघारोंके दिन हैं, इन दिनोंमें उसके पास खेतीका काम नहीं रहता; परन्तु खेतीका धन्या ऐसा है कि किमान अधिक समयके लिए प्राणोंकी छोड़कर बाहर नहीं जा सकता और यही कारण है कि किसान बहुत सा समय व्यर्थ प्राणोंमें रहकर खो देता है, इसलिए भारतवर्षकी आर्थिक उन्नतिके लिए यह आवश्यक है कि किसानको कोई ऐसा धन्या दिया जाय, जिससे वह बेघारोंके दिनोंमें भी कुछ कमा सके। यदि आज ग्रामीण उद्योग-धन्योंकी उन्नति हो जाय, तो भारतवर्षकी तीन-चौथाई जनसंख्याकी गरीबीका प्रश्न हल हो जाता है। यह भारतवर्षमें कोई नई बात नहीं होगी। जापानमें किसान देशभका धन्या करता है; जर्मनीमें खिलौने तथा साराबका, स्वीज़रलैण्डमें घड़ियाँ और सेह इत्यादि बनाकर वह अपनी भायछो बढ़ावा है। इस देशमें यदि ग्रामीण-धन्योंके द्वारा किसानोंकी भाय बढ़ाई जा सके, तो देशकी गरीबीका प्रश्न भनायास ही हल हो सकता है, किन्तु केवल भाय बढ़ जानेसे ही किसानका जीवन सुखी नहीं बन जायगा, उसके लिए गाँवमें कुछ सुधारोंकी भी आवश्यकता होगी। गाँवमें सुधारकी योजना सभी सफल हो सकेगी, जब किसानकी गरीबीका प्रश्न हल हो जायगा। यह तो पहले ही कहा जा चुका है कि इस देशकी आर्थिक स्थितिको देखते हुए भविष्यमें भी खेती-बारी ही देशका सबसे महत्त्वपूर्ण धन्या रहेगा और देशकी अधिकतर जनसंख्या इसी धन्यमें लगी रहेगी। ऐसी दशामें ग्राम-सुधार-योजनामें ग्रामीण उद्योग-धन्योंका क्या महत्त्व है, यह स्पष्ट हो जाता है। इसी बातका ध्यान रखते हुए महाराजा गांधीने खेती-मान्दोलनको देशमें उठाया है। वे जानते हैं कि इन गरीब देशमें ग्राम-सुधारकी योजना सभी सफल हो सकेगी, जब किसान निर्धनताके पंजेसे मुक्त जायें।

एक शिकारी लेखक

[अभी उस दिन एक महाशयने 'विशाल-भारत' कार्यालयमें पचारकर कहा—“कहिये, मुझे पढ़चाना ?” मे कुछ देर तक उनकी ओर देखता रहा। यह तो प्रतीत होता था कि इन सचनको कभी देखा है, पर खयाल नहीं आता था बड़ी शर्में मालूम हुई, क्योंकि इस प्रकार भूल जानेकी गरी प्रशंसा नहीं है और न इसका मुझे सम्प्राप्त ही है। मैंने कहा—“सामा जीभिये, मैं नहीं पढ़चान सक्ता।” आगन्तुक सचनने कहा—“मिरा नाम श्रीराम है।” मैंने कहा—“नस, नस, मैं जान गया।”

आजसे पाँच सात वर्ष पहले एक पक्के कार्यालयमें मेरा लगाने हुए और हाथमें बन्दूक लिए हुए एक सज्जन बैठे हुए थे। मगरके शिकारकी कुछ बातचीत कर रहे थे। सम्पादक महोदयने कहा—“साहब, इनसे आपका परिचय करा दूँ, वे श्रीरामजी शर्मा हैं।” शिष्टाचारके तौरपर “आपके दर्शन कर बड़ी प्रसन्नता हुई” कहकर मैं अपने काममें लग गया। मैंने समझा कि यूरोपियन प्रशिक्षित कोई हिन्दुस्थानी साहब है। इनकी ओर हमारी मनोवृत्तिके बीचमें एक ऐसी खाई है, जिससे लौहकर गम्भीर परिचय करना पहले तो सम्भव नहीं, और यदि हो भी, तो इससे लाभ क्या? शिकार खेलना तो दूर रहा, बन्दूकके बुनेका बचसर भी जिनगीमें हाथ्य ही कभी मिला हो, और फिर हृदयहीन शिकारियोंसे—तब तक मैं सभी शिकारियोंको हृदयहीन समझता था—बातचीत करनेमें आनन्द ही क्या या सकता था? इन्हीं कारणोंसे मैंने शीघ्रतः श्रीरामजीको उपेक्षाकी दृष्टिसे देखा। इस घटनाके कई वर्ष बाद मुझे उनके प्रामाण्य जानेका मुअब्वर भी मिला। उनके बड़े भारे उस सख्तके, जिनमें मैं पड़ता था, शिष्ट रह चुके थे, और उनके प्रति मेरे हृदयमें तभीसे प्रेम रहती है। हम बार भी मैंने शीघ्रतः श्रीरामजीकी उपेक्षा ही की। मुख्य कारण वही था, शिकारियोंके प्रति एक प्रकारका विद्वेग भाव और साथ ही यह खयाल भी कि सायर ही कोई ऐसा विषय हो, जिनमें हम दोनों समान रूपसे रुचि रखते हैं।

यहकी बार यह खयाल करने कि जब आकस्मिक आचलिकी तरह वे आफिसमें आ पमके हैं, तो इनसे बातचीत करनी ही पड़ेगी, मैंने ही-बार बातें की विशेष परिचय प्राप्त होनेपर चिन्ता ही इस हुआ, उज्जना ही आशय भी। केन्द्रे प्राशुली, शरीरसे सुगठित, आलमें अकृत्रिम। श्रीरामजीमें साधारण आचलियोंके कोई विशेषता नहीं प्रतीत होती। ही-उमरी धीमेसे उभर दो परस्पर विरोधी गुण जन्मे हैं, क्योंकि महद्वयवा-पुण्य दोनोंके साथ-ही-साथ वे परान्तमेधी भी हैं। यदि वे बिना पलक लगाये कठोरतासे आपका मुझावा कर सकती है, तो बड़ी कोमलतासे सहृदय व्यक्तिओंकी हसन्तो भी बत सकती है।

बड़ी गूरीही बात तो यह है कि श्रीरामजी शिकारी होते हुए भी अच्छे लेखक हैं। हम किसी ऐसे हिन्दी-लेखकको नहीं जानते, जो इन दोनों कलाओंमें निपुण हो, और यही उनकी विशेषता है। वे नहीं और जगत्में पूरा पूरा है और जहाँ सोचकर घुम हैं। हिमावतकी घुम मेर की है। पशु-पक्षियों भी उन्होने अच्छा परिचय प्राप्त किया है। और इसी कारण वे अपने लेखोंमें ऐसे समारक्त बर्णन ला सकते हैं, जिनके बिषयमें साधारण हिन्दी पाठक प्रायः अनभिज्ञ ही हैं। जब हमारे अधिकांश लेखक ‘प्राचीन गौरव’ और ‘वर्तमान दुःशा’ इत्यादिकी विपरिपरिवित सङ्कोच चल रहे हो, उस समय अपनी जानकी खतरेमें टालकर पिट्टी-भरते मङ्गलके आसपास कावियों तथा गुणार्थिके ऊबड़-काढ़ सामनेपर बाकी साराशमें घूमनेवाला सुबक नमसुख ही नवीन मार्गका अनुयायी नहा जा सकता है। शीघ्रतः श्रीरामजीसे बातचीत करनेपर हमारा यह विश्वास और भी दृढ़ हो गया कि माहिल-लेखकों भी अन्तमें वे ही लोग स्वाधीन सफलता प्राप्त कर सके, जो प्रकृतिक निरुद्ध अकृत्रिम जीवन व्यतीत करते हैं और विमल मापीय अनङ्गतासे धमिल मन्मथ है। यदि श्रीरामजी अपनी शिकारोक्त विस्तृत बर्णन पुस्तकाकार छपा है, तो हिन्दीमें वह एक आश्चर्य की बात बन सकती है। मैं प्रमाणित उनमें एक लेखको तथा दूसरा लेखके एक अशको हम यहाँ उद्धृत करते हैं।

बाघसे भिड़न्त

श्री श्रीराम शर्मा बी० ए०

सायबालकें चार बज गये। स्कूलसे लौटकर घरमें गरम-गरम चाय पी रहा था। छोटी लड़की अपनी भोली भौर पाक टिप्पें, पास ही बैठी, मिलीनैस मल रही थी और अपनी तोतली बोलीसे कह रही थी—“बाबूजी! देखे भी चाय द दो, थक लगे रही है।” मैं कुछ कहना ही चाहता था कि किसीने बाहरसे पुकारा—“मास्टर साहब। मास्टर साहब!! जरा बाहर आइये। एक भादमी भाया है। बाघकी खबर लाया है।” बाघका नाम सुनकर मैं उछल पड़ा। बाघका पिचाला रहीं न नहीं रखकर भटसे बाहर भाया।

देखा, तो बाहर परभनीकी चार पर मोटे मेरे शिकारी मित्र ए० लक्ष्मीदत्त धालियाल खड़े हैं, और उनकी बगलमें एक हाइका काल—बूढ़ा—खड़ा है। उसकी मुद्राकृति उसकी अन्तर्बलनाकी शीतक थी। वृष्ट, विपत्ति



ए० श्रीराम शर्मा, बी० ए०

और ममथक उलटफर्तने उसकी गति, तूफानमें फँसे जहाजकी—सी, कर दी थी।

चिन्ताने कौतूहलका स्थान लिखा, और बातचीतमें मालूम हुआ कि बाघने टिहरीसे कुछ दूर एक ही साथ दो बायोका बग किया है।

एक तो दिन भरकी वक़ावट, दूसरे कुछमय और तिसपर कड़ाकड़ा जाड़ा—तबीयत बाहर निकलनेकी न करती थी, पर उस घूँटके मौलोंमें एक मिचान था, जो हृदयतन्त्रीक तारोंकी अपनी मोर खींच रहा था। वह मिचान किसी नवाबुरित शौबनाक रसभरे नयनोंके आकर्षण-सा न था, वरन् सम्भावमान, भावी आशाका भयभीत बलि-पशुकी आँखोंसे निकलती हुई मूक-याचनाका खिचा-सा था। उसकी आँखें कह रही थीं कि यदि तुम हृदयहीन नहीं हो, तो हमारी रक्षा करो।

बन बीड़-सहचरी बन्दूक उठाई। क्षात्सु जैवमें डाले और लक्ष्मीदत्तजी तथा घूँटे दिखानकी साथ लेकर जगलकी मोर चला। चला जाता था और मन-ही मन सोचता जाता था कि तसारमें जीवन-समय-समस्या बड़ी दिष्ट है। मनुष्यसे लेकर कोई मकोड़े तक उदर पूर्तिक लिए एक दूसरेके श्वनके व्यासे होते हैं। यदि कोई मनुष्य किसी पशुको मारता है, तो बाघी कहता है, पर जब बाज और बाघ चिड़िया और गायको मारते हैं, तब हम केवल यह कहकर ही चुप हो जाते हैं कि ‘जोवो जीवस्य भोजनम्’। कल्पना-शक्ति अपनी उद्यानमें दिवाके मूल तत्त्वके विरलेपणकी मोर उड़ रही थी कि घूँटने कंधेपर हाथ रखकर कहा—‘मालिक, ऊपर देखो। ठीक उस ढंगपर मेरी बड़ी गाय मरी पड़ी है और वहाँसे चार फलोंपर पहाड़की दूसरी मोर दूसरी गाय पड़ी है।

घूँटकी बात सुनकर दार्शनिक विचारोंने अपनी राह ली, और बाघ मारनेकी सूझी। लक्ष्मीदत्तजी और मुझमें चार-पाँच मिनटके लिए परामर्श हुआ। परामर्श कथा था, एक प्रकारकी सुद-कावकरेन्स थी, जिसमें अपने शत्रुकी सब चालोंका खयाल किया गया।

बाघन दो गाँवें मारी थीं । परामर्शस हम लोग इस नतीजपर नहीं भाये थे कि एक ही बाघने दो गाँवोंको मारा है । सम्भव है, मारा हो । पहली गायको मारनक पश्चात् यदि किसी प्रकार वह वहाँसे भगा दिया गया होगा तो उसने दूसरी गायको मार्गमें पाकर पेटकी अग्नि शान्त करनेके लिए उसको मार डाला हो और यह भी सम्भव था कि दूसरी गायको किसी दूसरे बाघने मारा हो । मरी राय यही थी और लक्ष्मीदत्तजीने मुझ जनरल मानकर मेरा ही भाउ माना ।

दो बाघोंकी आशकासे हम लोगोंने अपने दलको दो भागोंमें विभाजित किया । लक्ष्मीदत्तजी तो दूसरी गायकी लाशकी ओर चले, जो सामनेके ढाढेपर मरी पड़ी हुई गायसे चार फलोंग दूर गाँवकी ओर थी । मैं ढाढेकी ओर चला और यह निश्चय हुआ कि समय अधिक हो जानेपर लाशपर भाज बैठना ठीक नहीं, क्योंकि बैठनेके लिए स्थान दिनमें चार बज तक बन जाना चाहिए था, जिससे बाघको किसी बातका शक न हो । स्मरण रहे बाघ जगलका दृष्टान्तित्त बाणक्षय है । छोटीसा शिलती पत्तिस भासन बदलनेसे और कोई-कोई तो कहते हैं कि पलककी आवाज तकसे बाघ अपने शत्रुको समझ लेता है और फिर लाशपर नहीं जाता । इसलिए बाघको मारनेके लिए भूँ ही और काँटोंसे जो स्थान बनाते हैं वह दिनमें चार बज तक बना लेते हैं, और बनाते समय कुछ आदमी इधर उधर बैठे रहते हैं कि जिससे बाघ यह समझ कि किसान पास बाट रहे हैं । जब शिकारी छिपकर बैठ जाते हैं, तब और लोग वारं वारं चल जाते हैं जिससे बाघ समझे कि पास बाटनेवाला चल गया और उसका भोजन निरंतर पड़ा है । ऐसा होनेपर भी बाघ एकदम शिकारपर नहीं आता । छिप छिपकर और रुक रुककर चारों ओर देखकर एक-एक गज बढ़ता है ।

लक्ष्मीदत्तजी बड़क साथ छोटी गायकी लाशकी ओर चले । हम दोनोंको गाँवमें मिलना था ।

मुझे एक मीलके लगभग पहाड़की चोटीपर पहुँचना था

और समय तम हो रहा था । जगलमें बाघ अपने शिकारपर ४५ वन ही आ जाता है, इसलिए मैं बड़ा चौकन्ना होकर चल रहा था । पहाड़की चोटीपर इतने हुए सूखकी लात किरण गजब ढा रही थीं । जीवन ज्योति इसी प्रकार अन्तिम प्रकाश करके अन्तमें लीन हो जाती है । दार्शनिक विचारोंको फिर रोका और जीवन एवं मृत्यु—बाघक शिकार—का प्रश्न सम्मुख आ गया । रात्रि आमानक चिह्न चारों ओर दृष्टिगोचर हो रहे थे । चिड़ियाँ भाड़ियोंमें चहचहा रही थीं । किसान बंके माँद घरको लौट रहे थे । बाघका अपने शिकारपर आनेका यही समय होता है । मैं चढ़ाईपर एक एक पैर संभालकर रख रहा था । कहीं चुपचाप बाघ दिखाई पड़ जावे और बाघ मुझ न देख पावे, तो फिर एक बार जीवनपर याज्ञी लगाकर फायर कर दी जावे । बाघ और शिकारी जब घातकर चलते हैं, तब उनकी आकृति दृश्य योग्य होती है । मनुष्य तो मनुष्यकी अणीस—सदभावनाओं और भावुक विचारोंके जगतसे—गिरकर पशु ही हो जाता है । स्नायु खिंचे हुए, पट्ट जकड़ हुए, खूनी आँखें चारों ओर दखती हुई, कान चौकन, ससारीकी सब बातों—घाल पच्चों, दवा और राजनीतिको—भूलकर शिकारी एक विचित्र प्राणी हो जाता है । कड़ी चढ़ाईपर मैं इसी दशामें चला जाता था । कभी कभी रुककर इधर उधर देखता भी जाता था कि कहीं देवीके बहनके दर्शन हो जायें, तो मनोरथ सिद्ध हो । आधी चढ़ाई चढ़नेके उपरान्त मैं एक चट्टानक किनारे रुका और यह दृष्टिसे ढाढेकी चोटीकी ओर देखा । एक भूद्रीक आस पास चिड़िया कुछ विचित्र रूपसे चिड़चिड़ा रही थीं । उबर जो देखा, तो हृदयकी धड़कन एकदम बढ गई । सामने तीन सौ गजपर भूद्रीक सहारे बाघ खड़ा हुआ दिग्दर्शन कर रहा था, और चिड़ियाँ अपनी शक्ति भर उसपर मस्त तोप प्रकट कर रही थीं । मेरे पास रायफल न थी—बन्दूक थी । रायफल न जानकी सूर्यतापर अपनेको हज़ारवार कोसा, क्योंकि बारूद नमर बन्दूककी मार इतनी दूर नहीं होती ।

बाघ थोड़ी देर उपरान्त अपने शिकारकी मोर साड़ी टाटसे चला। मैंने अपना मार्ग छोड़कर, कुछ चकर काटकर, पहाड़की चोटीपर पहुँचनेकी ठानी, जिससे कि बाघपर बगलसे, छिपकर, फायर की जा सके। बाघ मुझसे तीन सौ गज ऊपर था। वह पहाड़के ऊपरसे ही अपने शिकारकी मोर जा रहा था। मैंने आगे बढ़कर उनके रास्तेमें जाना चाहा।

दोनोंको एक ही स्थानपर पहुँचना था। जिस प्रकार दो गलियोंसे और भिन्न दिशाओंसे कोई चलकर गलियोंके चौराहेपर मिलते हैं और जब तक भ्रामने सामने नहीं आ जाते, तब तक एक दूसरेको नहीं देख सकते। ठीक इसी प्रकार मैं इस विचारसे मोड़की मोर चला कि कहीं पीछेसे पनास-साठ गजपर बाघ दिखाई पड़े और भयकर हुभा, तो उसे मारनेकी चेष्टा करूँगा। यह केवल भ्रमाज्ञ ही भ्रमाज्ञ था। यह स्वप्नमें भी विचार न था कि भ्रमाज्ञा इतना ठीक निकलेगा। जूतोंको उतारकर मैं उपरको लपका। जूते इसलिए उतार दिये कि तनिक भी ग्राहट न हो। जब पहाड़की चोटीका मोड़ पचास साठ गज रह गया, मैं धीरे-धीरे एक एक पैर गिनकर बन्दूककी नली बगलमें दबाये और हाथ बन्दूकके पोड़ेपर रखे हुए आगे बढ़ा। खयाल था कि इतनी दूरमें बाघ मोड़को पार कर गया होगा, और मैं मोड़पर पहुँचकर उसके मार्गको काटकर छिपकर बैठ जाऊँगा, पर ज्यों ही मैं मोड़पर शिकारी आसनसे पहुँचा, त्यों ही दूसरी ओरसे बाघ आ गया। मैंने पहले बाघको देखा। जगलमें स्वतन्त्र-रूपसे, अभिमानके साथ, मस्त बालसे चलते हुए मैंने बाघको इतने समीपसे कभी पहले न देखा था। मुझी हुई भयखली आँखें, श्वेत दाँतोंसे कुछ बाहर निकली हुई लाल जीभ और गजबके पुट्टे—ऐसे पुट्टे जो प्रत्येक युवकके होने चाहिए—साक्षात् यमरानकी मूर्ति मेरी मोर आ गई। हृदयकी पड़कन तो कुछ सेकेंडोंके लिए न मालूम कितनी तीव्र हो गई। बाघसे मुझे सहसा भय नहीं लगता। पर इस

प्राकस्मिक स्वागतके लिए मैं नेवार न था; लौटनेका समय न था। ऐसे अवसरोंपर मनुष्य बुद्धिसे काम नहीं ले सकता। ऐसे अवसर उसे बुद्धिहीन कर देते हैं। सोचनेका समय तो पर और समा-समितियोंमें ही हुभा करता है। ऐसे अवसरपर मनुष्यकी महायक पशु बुद्धि (Instinct) ही होती है और प्रेरक कोई विशेष शक्ति। ज्यों ही बाघकी दृष्टि मुझपर पड़ी, त्यों ही वह गर्जकर पिड़ले पाव खड़ा हो गया। भगले पजोंके नाखून निकालकर, धूँड़ो इस प्रकार हिलाता हुभा, जिम प्रकार बिड़ो चिड़ियाकी पातमें नेटी हुई अपनी धूँड़ हिलाती रहती है, मेरे सामने मुँह खोलकर खड़ा हो गया। बाघ मेरे इतने समीप था कि मैं बन्दूककी नालसे उसे छू सकता था। पहले तो मैं कौश और यह भाव होता था कि हृदय नीचे पैरोंकी मोर भीतर ही भीतर सरक रहा हो। यह प्राकस्मिक मुठभेड़का कारण था। बादको निराशा-जन्म साहस भयवा उद्वेगने मुझे मृत्युका सामना करने-योग्य ऐसे बना दिया, जैसे हिरन अपने बचावका कोई उपाय न पाकर दौड़ना छोड़कर मारनेपर उतरा हो जाता है। मैंने समझ लिया कि मैं कायर कूँ भयवा न कूँ—बाघ मुझे मार ही देगा, और मेरे मरनेकी खबर लो, बबो, घरवालों और इशमिजोंको मेरे शरीरकी बची-खुबी इशियाँ और मूक बन्दूक देगी, और इस जीवनका अन्त—जिहवा आदर्श पवित्र देश-सेवा तथा निरीह किसानोंका पथ-प्रदर्शक होना बना रखा था—इस प्रकार भले पहाड़ और पत्थरोंमें, जो दूजारों वर्षोंसे ऐसे ही वाद देखते हुए हृदय हीन हो गये हैं, होगा।

उपर बाघने भी समझा कि यह दो पैरका प्राणी काली-काली लोहेकी वस्तु लिए उसकी जानकी खातिर भाया है। उसके खूनका प्यासा है; उसने मुँहसे घ्रास ढीने तो ढीने पर उसकी जानका गाढ़क—यह दो पैरका जीव—इस प्रकार भयमान करके उसे मारने भाया है, यह नहीं हो सकता। इस भयमान और घृष्टताका एक ही उत्तर था, और वह यह कि वह अपने शत्रुकी हस्ती ही मिटा दे।

इधर मैंने खयाल किया कि यदि फायर किया, तो बाघ गिरते हुए भी एक चोट करेगा, और यदि वह मेरे खूनको नभी पी सकेगा, तो नीचे खड्गमें तो गिरा ही देगा। खड्गमें एक मील नीचे गिरनेपर मेरे अन्तका पता भी छोड़ न देगा, इसलिए थोड़ा चढ़ाये खड़ा था कि पहले मैं आक्रमण न करूँगा। यदि बाघ सुम्पर भरता, तो फायर करूँगा और आत्म-रक्षाके लिए जो कुछ बन पड़ेगा, करूँगा। बन्दीगृहमें जब दाराका सिर काटनेके लिए औरगज़के भेजे हुए आदमी माये, तो दाराके पास साक काटनेका चाकू था। दारा उसीसे लड़ा। तलवारके सामने उसकी कुछ न चली, पर दारा वीरकी भाँति लड़ता ही रहा। प्रत्येक युवकका यही कर्तव्य होना चाहिए। इस कर्म-विपाक-विमर्शके लिए न तो समय ही था और न उस समय दिमाग ही। इस पटनाको लिखने और पढ़नेमें देर लगती है, पर ये सब बातें एक मिनटमें हुईं। कम ही समय लगा होगा, अधिक नहीं।

एक मिनट तक हम दोनों कटे रहे थे। बाघ सुरा रहा था। उसकी आँखोंसे आवासी निकल रही थी। मैंने फायर न किया और न उसने आक्रमण। यह एक मिनट एक युगके समान था। अन्तमें बाघ एकदम मुड़कर भागा। ज्यों ही यह मुड़ा, मैंने समझा कि वम मेरे ऊपर आया। बन्दूक दाय ही तो दी। जगल गूँज गया। गोली बाघके पेटमें लगी। मैंने बाघको गिरते देखा। बन्दूक क्रोध में नीचेको दीक्षा, पर गिरकर लुढ़कने लगा। जिस बातका डर था, वही हुआ। खड्गकी ओर मैं फुटबालकी भाँति दूरकने लगा। चालीस-पचास गज लड़का हूँगा कि हृदय दहलानेवाली बाघकी गरज काँनपर मालूम हुई।

मौतके अनेक बढ़ाने होते हैं और जीवन-रक्षाके अनेक सहारे। यदि जीवन होना है, तो मनुष्य पहाड़की चोटीसे गिरकर ध्वज जाता है और मरनेके लिए सीढ़ियोंसे गिरना ही काफ़ी है। मुझे बचना था। भगवानको यही मज़ूर था कि मैं बचा रहूँ। सामने खड्गकी ओर तेज़ीके साथ लुढ़कनेके मार्गमें एक चीड़का वृक्ष था। होश-हवाश तो था ही।

आठ-दस गजसे ऊपरसे पेड़ देख लिया। उसी ओरकी जानके लिए हाथ-पैर पीटे और उस पेड़से आकर टकराया। पीछेसे बाघके घसीटनेकी सरसराहट हो रही थी। पेड़से टोकर खाकर हका, फटपट ऊपर चढ़ा। इतने ही मैं विद्युत्गतिसे बाघ भी आ गया और उचककर सुम्पर पजा मारा। उसके पजेमें मेरा नेकर आया। नेकर फट गया, और मैं ऊपर निकल गया। बाघकी कमर टूट गई थी, इसीलिए वह पेड़पर न चढ़ सका। पेड़पर ऊपर बैठकर मैंने दम ली और तब चोट और खूनकी ओर ध्यान गया। पेड़के नीचे बाघ पड़ा हुआ अन्तिम रवास ले रहा था। मेरे मनमें विचारोंका सागर उमड़ पड़ा, पर उनके लिखनेकी आवश्यकता नहीं। रानिके नव बजे तक जाड़ेमें उस पेड़पर टंगा रहा। लक्ष्मीदत्तजीने आठ बजे तक प्रतीक्षा की, और वह भी इसलिए कि शिकारी और भिसारीका कुछ ठिकाना नहीं कि कहाँ जा निकले। ठै बजे नहीं, तो सात बजे तक मुझे पहुँचना चाहिए था, इसलिए चिन्तित होकर लालटेन और दो आदिमियोंको लेकर वह मेरी खोजमें निकले और नौ बजे मुझे पेड़पर टंगा पाया और बाघको नीचे मरा हुआ। बड़े कठिनतासे उतारा। बन्दूककी तलाशी प्रातःकालके लिए रखी गई। उस घूड़ेने बाघके न मालूम कितनी लाते भारी और उसके बाघ-दादोंको भालियोंसे बोया।

घर लौटकर थोड़ी बहुत 'सक-साक' की, मुड़के साथ दूध पिया। गृहस्थीने उस दिन ऐसी सेवा की, मानो मुझे बाघने घायल कर दिया हो। अगले दिन लक्ष्मीदत्तजी और मैंने दूसरे बाघको मारा। लक्ष्मीदत्तजीने विकट साहस दिखाया था—घायल होकर भी बाघको मार दिया।

मौतके मुहूर्त

हम दोनों निर्जन स्थानमें चोरीकी भाँति छिपे—घात लगाये—बाघकी जानके प्यासे बैठे थे, और देवारा बकरा नीचेकी ओर धीम पचीस गजकी दूरीपर चिला चिल्लाकर

माकाश-वाताल एक कर रहा था। उसे अपनी जानके लाले पड़े थे। बेचारेको इतनी समझ कहाँ कि उसका चिदात्मा बापका आशान करना था।

पृथ्वी थी, इसलिए प्राची दिशासे, गति होते ही, शक्तिसे अपनी पूर्ण शक्तसे बढ़ी सज्जजसे निकले। हमें उस समय चन्द्रमाकी चन्द्रिकासे प्रेम न था। हम तो 'कागचेष्टावकोध्याय' से बापकी दोहमें थे। बकराही भ-में और में में अनन्त रूपसे जारी थी। हम लोग भी अपने स्थानसे—जहाँ हमें कोई देख न सकता था—बापके आगमनकी प्रतीक्षामें थे। सात, आठ, नौ बज गये। बापको आना होता तो सायकालको ही आ जाता। ऐसे जगलमें, जहाँपर सायकालको कोई आदमी रहनेका साहस न कर सकता था, यदि बाप होता, तो बकरेकी बोलीपर मोतीकी भाँति आता। यों तो सायकाल होते ही जगलमें शिशाचर जन्तुओं सूर्य आदि की गतिसे बहल-पहल थी, पर इस बहल पहलसे हमें क्या मतलब? प्रतीक्षा करते-करते दस बजने आये और लक्ष्मीदत्तजीको मिगरेट पीनेकी इच्छा हुई, पर मैंने सकेतसे उन्हें ऐसा न करने दिया, क्योंकि बापको चौकमा करने और भगानेके लिए तनिक सा सन्देह ही पर्याप्त होता है। बापका मारना क्या है, उसको ठगना है। जो बीरता और होश हवास रखते हुए उसे धोखा दे सकेगा, वही उसे मार सकेगा। रही मरने-जीनेकी बात, सो तो बापके शिकारमें अपनी शिकार कभी भी कैसे भी हो सकता है।

साढ़े ग्यारह बजेके लगभग हमसे चार-पाँच फर्नागकी दूरीपर काकड़ (Barking deer) बोला। काकड़—दिन हो या रात—भयभीत होकर बापको देखकर बोलता है। कदाचित् बाप हो, इसलिए हम अपनी बन्दके शक्तिसे हाथमें लेकर बैठ गये। योग वृत्तिसे भाँखें फाड़ फाड़कर देख रहे थे। एक बज गया, पर बाप न आया। इससे हम इतोत्साह न हुए, पुराने पापी थे। बंधके स्वभावसे भलीभाँति परिचित थे। हम जानते थे कि अपने भोजन

बकरेपर बाप जल्दी भी आ सकता है और सोच-समझकर पशुओंमें—दरसे भी। आदुरतासे जान नहीं चलता। इतनेमें हमसे पचास गजकी दूरीपर एक पत्थर लुढ़का। और कोई आदृष्ट न हुई। अब हमें विश्वास हुआ कि हो न हो, बाप ही है। तुरसे ही बैठकर उसने बकरेकी देखा है और बहुत दूर तक इसी आशयमें था कि वहाँ कोई खटका न हो। बकरेके साथ वहाँ दुनी-प्रपची मनुष्य न हो। यह विश्वास वरके कि कोई भय नहीं है बाप आगे बढ़ता प्रतीत हुआ। जिस प्रकार 'बैरागीतर' मोतीपण दशाका मापक होता है, उगी प्रकार बकरेकी शक्तिसे बापका आना प्रतीत होता है। बकरा बापको देखकर भिमियाना बन्द कर दता है और सिकुड़कर पूँछ हिलाता हुआ आतुरदृष्टिसे देखने लगता है। सम्मुख मोतको नगा नाचता देख, बकरा बचता हो, गुनगुन हो जाता उसके सामने सिर टेक दता है। अभी बाप खुले मैदानमें न आया था—कम-से-कम हम लोगोंने तो उसे न देखा था, पर बकरेकी दृष्टि उसपर पड़ गई थी। थोड़ी देर उपरान्त जगलके किनारेसे दो चमकती हुई मोलियाँ सी दिखाई दीं। वह चौधियानेवाली भयावह ज्योति बापकी भाँखोंकी थी। भजगर और बापकी भाँखोंमें मोहक शक्ति होती है। वह शक्ति बकरेके और हमारे सामने थी। मैंने धीरेसे लक्ष्मीदत्तजीकी टाँगको अपने हाथसे दबाया। उतर-स्वरूप उन्होंने भी बढ़ी सकेत किया। शिकारके समय बोलना और हिलना-डुलना मूर्खता है। शिकारके सकेत होते हैं। उन्हीं सकेतों—वाणीके सकेत नहीं, बरन हाथ दवानेके सकेतों—से हम चेष्टा कर गये। बापने जब देखा कि जगलसे एक झुलाममें वह बकरे तक नहीं पहुँच सकता, तब वह धीरे धीरे बिड़ीकी भाँति घात लगाये हुए आगे बढ़ा, और अपने स्नायु और पुष्टीको इकट्ठा करके वज्रकी भाँति पैदा। वह आसन घातक था, और बकरेके जीवनेके कुछ ही क्षण शेष प्रतीत होते थे, पर नहीं। 'धाप' की प्रलयकारी ध्वनि हुई और लक्ष्मीदत्तजीने दुनाली बन्दकसे एकदम दोनों नालें खोद दीं। बन्दकेके दहलानेवाले शब्दका उत्तर

हृदय कँपानेवाले बाघक गर्जनस दिया गया। बाघक गोली तो लगी थी, पर मर्म स्थानपर नहीं। पटमें लगी थी। चोट खाकर बाघ गरजकर गिर पड़ा और छटपटाने लगा। पर छटपटाना और गरजना इतनी देर तक न था कि दूसरा फायरा किया सक। मैं अपनी रायफल लिए बैठा था। मैं चाहता, तो एक गोली बाघके ग्योपझर मार सकता था, जिससे बाघ उस से मर न हो, पर उस दिनका सेहरा तो लक्ष्मीदत्तजीके सिरपर था। बाघ विगुन गतिस लपककर मन्दाजसे हम लोगोंकी ओर बढ़ा। हमारे होश उड़ गये और समझ लिया कि कम हिसाक पापोंका प्रायश्चित्त—सर्ववैदर्ण स्वाहा—हो गया। स्मरण रहे—जैसा कि लेखकने बाघस भिन्न-त शीपकमें लिखा था कि शिकारकी घटनाएँ ज्योंमें होती हैं, और उनके वर्णनमें अधिक समय लगता है और मनावश्यक स्थान चिन्ता है। हाँफने बाघकी ऊपर तेज़ीसे बढ़ते हुए दलकर मैंने रायफल दाव दी, पर निशाना चूक गया। रात्रिका समय, रायफलका निशाना और तिवपर दौड़ते हुए बाघपर। फटसे खाली कारतूस निकाल फेंका और दूसरा कारतूस नालमें डाला।

इतनेमें लक्ष्मीदत्तजी अपनी बन्दूकके खाली कारतूस निकालकर नये कारतूस लगा दो पाय ये कि बाघने आकर भगले पजकी थाप हमारी आड़पर मारी। सब फाड़, लकड़ी—हमारी सब जिनबन्दी टूट—गई। हम बाघक सम्मुख बैठे थे, मैंने एक फायर और किया और वह जल्दीमें उसकी छातीमें लगनक बजाय, उसकी मेरी ओर वाली भगली टाँगमें तिरछा लगा। फलस्वरूप उसकी वह टाँग बिलकुल बकार हो गई पर उफ। उसने दूसरे पजस बज्र प्रहार किया। उस समयका स्मरण करके मेरा कलना अब भी दहल जाता है। खवनी मेरी उस मनोवृत्तिसे व्यक्त नहीं कर सकती। उस क्रम मे ब्रह्म प्रहारस लक्ष्मीदत्तजी लोटपेट होकर नीचेकी ओर निर्जीव पत्थरकी भाँति लुढ़कने लगे। प्रहारके समय लक्ष्मीदत्तजीने कवल यही शब्द

मास्टरजी, बुरी

तरह मरा।" उनकी बन्दूक मेरी ओर भा गिरी। मेरा सिर चकरा खा गया। आँखोंके सामने अंधेरा छा गया। बाघक भयस नहीं, अपनी मौतकी आशङ्का भी नहीं, बरन् अपनी उदा माताक एकमात्र सहारे लक्ष्मीदत्तजीके लिए। हाय ! उनकी पत्नी उनकी का समाचार सुनकर कैसे सिर जुनेगी ! लक्ष्मीदत्तजीक घरमें तीन प्राणी थे। उनकी अठ्ठाईस-तीस वर्षकी छो पाँच-छे महिनेकी एक बालिका और उनकी पैंसठ वर्षीया माता, जो लक्ष्मीदत्तजीकी कवल दो वर्षकी मायुमें विधवा हो गई थीं। ऐसे कुटुम्बपर यह विपत्ति—यह ब्रज घात और उसका समाचार देनेवाला मैं ! यह मुझसे कैसे हो सवेगा ? किस मुँहस मैं नगरकी लौटूंगा। मैंने यह शर्त क्यों की थी कि आज पहले फायर लक्ष्मीदत्त जीको करना पड़ेगा ? नैतिक वादित्व तो मुफ्तर था। होनेको तो वही होता है जो भगवान्की इच्छा होती है, पर मुझको उसका साधन क्यों बनाया ?

पाठकगण मेरी उस स्थितिका विचार कर ल। पता नहीं, बाघ लक्ष्मीदत्तजीको कहीं लौंच ले गया और उनक शरीरको क्या दुर्गति की होगी। ये विचार भाते ही मैं पागल सा हो जाता था। अन्धधुन्ध फायर करना निरर्थक था। कहीं लक्ष्मीदत्तजीमें जीवन शेष हो, तो मेरी बिना दूँदा भी जाय, तो कहीं ? और प्रात काल तक प्रतीक्षा भी किस की जाय ? भ्रंश दो, मेरी जीवन लीला भी समाप्त हो जाय। एक उदा असहाय स्त्रीका थाप और चीत्कार तो न सुनूँगा, एक युवा पत्नीका हृदय चीरनेवाला विलाप तो कानोंमें न पड़ेगा। इस उद्विग्नतामें रायफल वहीं पटक दी और दुनाली बन्दूक, जिस लक्ष्मीदत्तजीन मरा था, उठाकर बाघ और लक्ष्मीदत्तजीके लुढ़कनेकी ओर उतरा। बन्दूककी नाल खोलकर देखा तो दोनों नालोंमें प्राक भर हुआ था। कारतूसकी नालोंमें फिर रखकर मैं नीचकी ओर चला। पन्द्रह-बीस यज्ञकी उतराई उतरकर बकरेवाल मेदानमें माना ही चाहता था कि कोई लम्बीसी चीज़ पड़ी

पड़ी । खयाल हुआ लक्ष्मीदत्तजीका शव होगा, पर नहीं । वह तो बाघ था ।

मैंने समझा राजस बाघ लक्ष्मीदत्तजीका काम तमाश करके तब मरा है । मैं ऐसा सोच ही रहा कि बाघ एक दम तड़पा, और यदि मैं बन्दूककी नाल उसके मुँहमें डालकर और दोनोंनलोंमें फायरकर उसका मस्तिष्क न लड़ा देता, तो वह मेरी गर्दनको एक ही चोटमें तोड़ देता । बाघ तो मर गया, पर मुझे तो लक्ष्मीदत्तजीका खोज थी । बकरेपर इतना क्रोध था रहा था कि उसको भी समाप्त कर दूँ । किस मुहूर्तमें उनको लिया, जो ऐसी घटना हुई । खुली जगहके चारों ओर दूँडा, पर लक्ष्मीदत्त न मिले । हारकर और उत्साहहीन होकर फिर ऊपर—बैठनेकी जगह—को चढ़ा और वहासे फिर भन्दाज लगाकर नीचे उतरा । कुछ ही दूरपर लक्ष्मीदत्तजीको पड़ा पाया । देखकर पहले तो माथा ठनका हृदयकी गति बढ़ गई । चित्त कहता था कि कहीं जीविन ही न हों । मनुष्य सदिधावस्थामें श्वरमें पड़ी हुई लक्ष्मीके समान होता है, जो कभी उड़लती है और कभी डबती ।

साइस करके मैं उनके सिरके पास बैठ गया और हाथ उठाकर नाड़ी देखी । है ! यह क्या ! नाड़ी तो थल

रही थी । गति बहुत मन्द थी । मैंने भाव गिना न ताब ज्वरमें से त्राणजीकी गीली निचालकर लक्ष्मीदत्तजीका मुँह खोलकर गलेमें माथी डटाँकके लगनम त्राणजी उतार दी । मैं न तो मश्रिका पिचकड़ हूँ और न कभी उसे पीता ही हूँ, पर शिकारमें कुछ औपचारिकी साब रखता हूँ और उनमें से एक त्राणजी भी है । त्राणजीके पेटमें जाते ही लक्ष्मीदत्तजीने भटसे भाँखें खोल दी और कराहने लगे । मैंने कहा—तुमसे अधिक घुरी हालत मेरी रह चुकी है—पायल नहीं हुआ, पर मानसिक पायल रद चुका हूँ । कराहो मत । दियासलाई दा, भाग जलाऊँ । जाड़ेके मारे हड्डियाँ तक गली जाती है । तुम्हारा पाव फिर देखूँगा । बाघ पास ही मरा पड़ा है ।

लक्ष्मी—‘ऐ । मरा पड़ा है ।’

मैं—‘हा, मरा ही पड़ा है । भन्तमें उसे मेरी नी गोली खानी पड़ी ।’

* * *

भाग जलाई और लक्ष्मीदत्तजीको वहाँपर बड़ी कठिनाईसे सहाय लगाकर लाया और उनकी थोटीकी देख-रेख की । बते बरते-बरते और पड़ी बाँधते धूपते प्रातःकाल हो गया।



साहित्य-सेवी और साहित्य-चर्चा

[यह विभाग उच्च-मध्य तथा पठनीय पुस्तकोंका सरसरी निष्कर्ष संक्षिप्त बर्णन करनेके लिए खोला गया है। साथ ही इसमें साहित्यिकों तथा उनकी रचनाओंके विषयमें भी कुछ बातें रहा करेंगी। यह कहना मनावश्यक है कि 'समालोचना और प्राप्ति-स्वीकार' विभागसे यह बिलकुल भिन्न है, और पाठक इसमें गम्भीर आलोचना पढ़नेकी आशा न करें। इसका ध्येय स्पष्ट है।]

सर्गाय पं० माधवप्रसाद मिश्र

अपने छोटेसे पुस्तकालयकी बित्तियोंकी सम्हाल करते हुए 'भारतीय दर्शनशास्त्र' नामक एक पुस्तक दीख पड़ी। दर्शनशास्त्रके विषयमें पूर्णतया अनभिज्ञ होनेके कारण और साथ ही उस और कि भी न होनेकी वजहसे प्रियुक्त आचरमात्र समीक्षा यह 'प्रनोपहार' वर्षसे यों ही पड़ा रहा था। यदि वे पत्नियाँ कहीं समीक्षीकी दृष्टिमें पड़ गईं, तो मुझे लज्जित होना पड़ेगा; ज़रूरी तो वे मुझे बरेंगे क्यों। यह पुस्तक सर्गाय पं० माधवप्रसाद मिश्रकी लिखी हुई है, जिन्हें नवीन हिन्दी-संसार लगभग बिलकुल भूल गया है। मात्रसे पन्द्रह छोड़ वर्ष पहले उनकी एक सुन्दर कविता 'युवा सन्यासी' जो मिश्रजीने स्वामी रामतीर्थके संन्यास लेनेके विषयपर लिखी थी, पढ़ी थी। उसकी दो बार पंक्तियाँ भ्रम भी याद हैं —

पूज्य पिता-माताकी भासा, बिन क्याही कन्याका भार,
सिखा हीन सुतोंकी ममता, पतिव्रता नारीका प्यार।
मन्मिर्त्राकी प्रीति और कालेज-बालीका निर्मल प्रेम—
साग, एक झुलगा किया उसने विरागमें, तज सब नेम।
'प्राणनाथ ! बालक मुन-दुहित'—यों कहती प्यारी छोड़ी,
'हाय वत्स ! वृद्धाके धन !'—यों रोती महतारी छोड़ी।
'चिर सहचरी रियाज़ी छोड़ी, रम्य तटों राखी छोड़ी;
सिखा-सूत्रके' साथ हाथ उन धोली पंजानी छोड़ी।

कविता बड़ी भावपूर्ण थी, और उस समय यह इच्छा हुई थी कि मिश्रजीकी अन्य रचनाओंको भी पढ़ना चाहिए, पर कोई पाधन नहीं मिला। इसके दस-बारह वर्ष बाद दिल्लीमें

प्रियुक्त आचरमात्र समीक्षा, 'हिन्दू संसार' के कार्यालयमें, मिश्रजीकी मनेक कविताओंको सुननेका सौभाग्य प्राप्त हुआ। सुनकर सचमुच आश्चर्य और खेद हुआ। आश्चर्य हुआ मिश्रजीकी कवितारिके निराखेपनपर और खेद हुआ हिन्दी-संसारकी कृतज्ञतापर, जो अपने कार्यकर्ताओंको किस बेरहमीके साथ भूल जाता है। मिश्रजीका स्वर्गवास हुए २३ वर्ष व्यतीत हो गये। संवत् १९६६ के चैत मासकी चतुर्थीको केवल १५ वर्षकी अवस्थामें उनकी मृत्यु हुई थी। इन २३ वर्षोंमें मिश्रजीके मित्र तथा प्रशंसक उनकी कविताओंका संग्रह भी प्रकाशित नहीं कर सके, बल्कि जीवन-चरित लिखकर छपाना तो दूर रहा। मिश्रजीके स्वर्गवास होनेपर उनके साहित्य-सेवी मित्रोंने संवादपत्रोंमें दो बार पंक्तियाँ लिखकर अपने कर्तव्यका पालन कर दिया, देशकी सनातनधर्म-सभाएँ अपने विशेष अधिवेशनोंमें शोक-सूचक प्रस्ताव पास करके जुग हो गईं, लोकमान्य हिलक तथा माननीय मालवीयजी आदि देशपूज्य नेताओं तथा साधारण जनतामें मिश्रजीके शोकसतत परिवारके पास समवेदना-सूचक पत्र भेजे। इन्हीं प्रकार दो-तीन मासके भीतर ही दुनियादारीकी सारी लम्में पूरी हो गईं। फिर कौन कितने पृथक्ता है। नवयुवक हिन्दी-लेखकोंसे पूछें कि 'माधवप्रसाद मिश्र कौन थे?' शायद ही वे इसका उत्तर दें सकें। पंडित रामकृष्णजी शुक्ले हिन्दी-साहित्यके इतिहासमें मिश्रजीका नाम इस प्रकार मारा है :—

"साहित्यके बड़े ऊँचे श्रेण मध्यवर्गस्थ भी-हैं। पहले कहा जा चुका है कि भारतभूटके साथ जिस छेछक मंत्रजक

माधवभाँव हुआ, वह भित भित विपरीत निबन्ध लिखनेमें भी दक्षवित्त रहा। 'हरिवन्द-चन्द्रिका', 'नाट्य', 'मान-द-कादम्बिनी', 'हिन्दी प्रतीक' आदिमें इस प्रकार बहुतसे निबन्ध उस कालके लेखकोंके भरे पड़े हैं, पर पीछे निबन्ध लिखनेकी परंपरा कुछ सिध्दिल सी पड़ गई। पंडित गोविन्द नारायण मिश्र, पंडित माधवप्रसाद मिश्र, पंडित महावीरप्रसाद द्विवेदी ऐसे दो बार इनेमिने लेखक ही कुछ शुद्ध साहित्यिक निबन्ध लिखते रहे।

श्रीमान् बाबू स्वामिमुद्राश्रमजीक 'हिन्दी भाषा और साहित्य' में उनका जिक्र भी नहीं है, यद्यपि उसमें उदीयमान गद्य लेखक श्री विनोदसागर व्यास तकका वृत्तान्त आ गया है। इनमें मधराय जिनका लेखकोंका नहीं, उतना मित्रजीके मित्रों तथा प्रसादकोंका है। यद् भी म्भारमहजी शर्मा तथा श्री द्वारिकाप्रसादजी चतुर्वेदी, जिनका मित्रजीसे प्रच्छन्न परिचय था तथा मित्रजीक कविष्ठ सरोदर ५० राधाकृष्णजी इस कार्यकी करना चाहते, तो क्या अब तक न कर सकते थे? तैरस हवे बहुत काफी सम्बन्ध टाइन है, पर मन् बात तो यह है कि हम लोग आछ करना भूल गये हैं। अभी उस दिन मि० सी० ए०० ऐश्वर्यजी नेजी 'Zohra Ullah of Delhi' सोपेक पुस्तक मिली। यह पुस्तक केम्ब्रिजमें छपी है, और इनमें दिल्लीके मौलवी ज़ाक़रुल्लाह जीवन-चरित है। आठसे बड़े वर्ष पहले उनके प्रपुत्र मौलवी इनायतुल्लाह नेभा हुआ अपने पिताक जीवन चरितका मसाला मैंने मि० ऐश्वर्यक पास शान्तिनिकतनमें देला था। आज वह छु दर पुस्तकके रूपमें विद्यमान है, जो 'W. Haffer and sons, Limited' में सारे सात शिलिंगमें मिल सकती है। इस कहत है धन्य करना।

पंडित पदसिंहजी शर्मा अपने व्याख्यानोमें शाहजहाँकी एक कविता प्रकट मुनवा करते हैं, जो उसने अपने हस्तपुत्र श्रीमन्नेकों नेजी थी। कश्चिदाका भावार्थ यह है—'हिन्दू लोग तो अपने भरे हुए पित्रोंको भी पानी देते हैं और पूजन कीदिए, विज्ञाकी पानी लिए तरसाता है, तुम्हने तो हिन्दू ही मरते हैं।'।

अब मामला उल्टा ही हो गया है। भाशा है कि स्वर्गीय ५० माधवप्रसाद मिश्रके मित्र तथा सम्बन्धी मौलवी इनायतुल्लाह तथा मि० ऐश्वर्यजीके आदर्शमें कुछ शिक्षा ग्रहण करेंगे।

इन्क़ालकी कविताके हिन्दी लिपिमें होनेकी आवश्यकता

अभी उस दिन कविता-कौमुदी चतुर्थ भागके पन्ने उन्मत्ते हुए हैं इन्क़ालकी निम्न-लिखित सुन्दर कविता दीख पड़ी। क्या ही खूबसा हो यदि सर सुन्दर इन्क़ाल अपनी कविताओंकी हिन्दी लिपिमें भी द्वागद यथा कीर्त पुस्तक प्रकाशक ही उनसे यह अधिकार प्राप्त करके उनकी कविताओंका संगीत हिन्दी-मन्दारण प्रकाशित करे।

दुनियाकी महफिलोंसे उठना गया तू या रब ।
यथा तु क मज्नुननमें जब दिल हो मुक्त गया हो ॥
शोरिशमे भागता है दिन दूरसा है मेरा ।
ऐसा सिद्धन जिसपर तज्जदी भी किया हो ॥
मरता है खामुशी पर यह आरजू है मेरी ।
दामनमें कोहके एक झोटासा फोपका हो ॥
आजाद बिकसे है उज्रलतमें दिन गुज़ारें ।
बुनियाफे समका दिलसे फाँटा निकल गया हो ॥
तख्त सरोद की हो चिकिथेके चहचहोमें ।
चरमेकी शोरिशोमें बाजा सा बज रहा हो ॥
पल्लोका हो नज़ारा मेरी क़िताब ख़ुानी ।
दक्तर हो मरफ़तका जो गुन खिला हुआ हो ॥
गुठरी कज़ी चटक कर पैयाम द किसीका ।
सागर ज़रासा मोया मुक़दो जहाँनुमा हो ॥
हो दाथका सरहाना सन्नेका ही बिज़ीना ।
शमयि ज़िगसे जिलवत खिलवतमें वह भदा हो ॥
मान्य इस इबर हो सूरसे मेरी धुल बुल ।
मन्देसे दिलमें लगेके खटका न कुछ मेरा हो ॥
सक बापे दोनो जानिब बूटे हरे दरे हो ।
महोबा थाफ़-शमी तग़ीर ने रहा हो ॥

हो दिलफेरन ऐसा कुदसारका नज़ारा ।
 पानी भी मौन बनकर उठ-उठके देखता हो ।
 भाषोचमें ज़मीके सोया हुआ हो सन्ता ।
 पक्ष पक्षके भावियोंमें पानी चमक रहा हो ॥
 पानीको दूर रही हो मुक मुकके गुलकी दहरी ।
 जैसे हसीन कोई भाईना देखता हो ।
 मैददी लगाये सूरज जब शामकी दुल्हन हो ।
 सुस्ती लिए सुनहरी दर पक्षकी कबा हो ॥
 यों बादियोंमें टहरे भाकर सफ़र की सुस्ती ।
 जैसे किसी गरीमें कोई सक्तिताप हो ॥
 पन्ध्रमको जा रहा हो कुछ इस मरामे सूरज ।
 जैसे कोई किसीके दामनको खींचता हो ॥
 रातोंक चलनेवाले रङ्ग ज़ाय थकक जिस दम ।
 उम्मीद उनकी मेरा दूरा हुआ दिया हो ॥
 भिन्ननी चमकके दिनको ऊँचा मेरी दिना द ।
 जब मास्माँ पे दारू पादल पिला हुआ हो ॥
 पिछले पहरकी कीयल, वह सुबहकी मुसज्जन ।
 मैं उमका हमनवा हूँ, वह मेरी हमनवा हो ॥
 कानों पे हो न मेरे देरो हसका मइता ।
 रोज़न हो भौंपड़ीका मुकदो सहरनुमा हो ॥
 जुलमत कलक रही हो इस तरह वीरनोंमें ।
 जूँ भाँखमें सहरकी सुर्मा लण हुआ हो ॥
 फ़ुलोंको भाये जिस दम चबनम वजू कराने ।
 रोना मेरा वजू हो, नाछा मेरी दुमा हो ॥
 दिन खोनकर बहाक प्रपने बनन पर माँस ।
 सरसन्त जिनके नमसे उनदहा दूरा हो ॥
 इस छासुगीमें जाव इतन उदन्द नाछे ।
 तारोंके कार्रलोंको मेरी सदा दरा ही ॥
 हर दर्द मन्द दिलको रोना मेरा रना छे ।
 चेहरेस जो पड़े हैं सादर उन्द जगा दे ॥

स्वर्गीय पं० रामजीलाल शर्मा

स्वर्गीय पं० रामजीलाल शर्मास मेरा पत्र व्यवहार
 सन् १९१३ से था, यद्यपि साक्षात् परिचय प्राप्त करनेका
 सौभाग्य इसके कई वर्ष बाद, यानी सन् १९१८ में, मिला ।



स्वर्गीय पं० रामजीलाल शर्मा

‘विधावी’ में उन्होंने मेरे मनक लेखों और टिप्पणियोंको
 स्थान दिया था, और पत्रों द्वारा मुझे बहुत-कुछ उत्साहित
 भी किया था । यद्यपि पत्रोंमें लेख लिखनेके लिए समय
 अधिक श्रेया मुझे पं० लक्ष्मीधरजी बाजपेयीस मिती थी,
 पर उत्साह देनेवाले सम्पादकोंमें शर्माजीका नाम उल्लेख
 योग्य है । समयपर पत्रका उत्तर देना और लेखकी पहुँच
 तुल्य नेजना शर्माजीका विशेष गुण था (खेद है कि
 उनके इन गुणोंमें मध्य नदी बर पाया ।) और
 इस कारण वे छोटे छोटे लेखकोंसे बहुत ऊँच काम ले
 सकते थे ।

इन्दौरमें सम्मेलन होनेके पूर्व, उसीक सिलसिलेमें मुझे
 प्रयाग जाना पड़ा था, और वही शर्माजीके दर्शन में
 किये थे । इसके बाद इन्दौरके सम्मेलनपर तो फाकी पानट
 परिचय हो गया था । शर्माजी यद्यपि उम्रमें मुझसे

चौदह वर्ष बड़े थे, पर नवयुवकों के साम हैसी-मज्जाकर्म के बराबरी ही हैसियतसे सम्मिलित होते थे। इन्दौरमें धीयुत धीनिवासजी चतुर्वेदी एम० ए० के साथ हम दोनों समान मन्थ साहित्य-प्रेमियोंका मन्थना मनीरजक सम्मेलन हुआ था।

इसके बाद सम्मेलनके अधिकारियोंपर और प्रदायमें भी अनेक बार विचार-परिवर्तनके प्रसंग मिले। एक बार के पंडित प्रसिद्ध शर्माजीके साथ फौरोज़ाबाद भी मेरे परपर पगारे थे।

शर्माजीमें एक विशेष गुण यह भी था कि सार्वजनिक मामलोंमें मतभेद हो जानेपर वे व्यक्तिगत सम्बन्धमें बहुत नहीं जाने देते थे। उनकी बोझ-चाल और हैसी मज्जाकर्म अन्तर नहीं जाता था। इसके अनेक उदाहरण मैं अपने तिजी अनुभवसे दे सकता हूँ।

हिन्दी-साहित्य-सम्मेलनके जिस मणि मन्थक के प्रधान मन्त्री थे, उसके विरुद्ध मुझे आन्दोलन करना पड़ा था, पर शर्माजीके व्यवहारमें कोई कटुता नहीं आई। एक बार तो मैंने यहाँ तक पढ़ना की कि उनके प्रयाग स्टीड वाले बैगवेर पहुँचकर उन्हें बहुत खरी-खोटी सुनाई, पर वे धैर्यपूर्वक सब सुनते रहे और मुसकराते रहे। कोई मसहूरतली भादमी यदि उनकी जगह होता, तो मुझे खासी डाँट बताता। शर्माजीकी यह सहनशीलता उनकी सकलताकी कुत्ती थी। जिस भादमीकी संसारमें कुछ सकलता प्राप्त करनी हो, उसे अपने मस्तिष्कको शान्त रखना चाहिए, यह बात शर्माजी अच्छी तरह जानते थे। सम्भवतः शर्माजीके स्वभावमें कुछ छुटियाँ रही होंगी। प्रत्येक मनुष्यमें कुछ-न-कुछ छुटि होती है, पूर्ण निर्दोष तो केवल परमात्मा ही है, पर उन छुटियोंके जिक्र करनेका न तो यह प्रवृत्ति ही है, और न मुझे अधिकार ही।

सार्वजनिक कार्यकर्ताओंकी प्रायः और पत्रकारोंको खास तौरसे अनेक वाद-विवादोंमें फँसना पड़ता है, और एक क्षेपण बटाका भी करने पड़ते हैं। आवश्यकता इस बातकी कि हम लोग अत्यन्त सावधानीसे काम लें, और कोई ऐसी

बात अपनी लेखनीय न निकलन दे, जिससे हमारे विरोधीको भीतरी चोट पहुँचे। कुछ पत्रोंमें शर्माजीपर ऐसे बटाका भी हुए थे। एक बार तो मुझे भी उनपर किये निन्दनीय कटाक्षोंका विरोध करना पड़ा था। शर्माजीने हिन्दी-साहित्य सम्मेलनके लिए अपना बहुत कुछ समय व्यय किया, और वे इस संस्थाके बड़े सहायक तथा प्रेमी थे। यद्यपि उनके मणि मन्थककी कार्य-पद्धतिके विरोधी कितने ही सम्मन थे, पर शर्माजीको ईमानदारीपर किसी ईमानदार विरोधीको संका न थी।

अपनी व्यापारिक उमतिके लिए उन्होंने जिस लगन और धुनसे काम किया, वह भी अनुकरणीय थी। भासा दे, उनके सुप्रसृत उस वृत्तको—'विद्याधी' तथा 'खिलौना' और मन्थ मालाको—सँचिते रहेंगे, जिससे उनका उत्तरोत्तर विकास और वृद्धि हो।

वीरयुव-सम्मेलनमें मुझे क्या पता था कि इसके बाद उनके दर्शन न होंगे ? 'लीडर' में उनकी मृत्युका दुःखद समाद पढ़कर बड़ा आश्चर्य हुआ। परमात्मा उनकी आत्माको शान्ति दे। मेरी एक हार्दिक प्रार्थना थी कि प्रयागमें उत्तरक शीघ्र शर्माजीसे एक बार दिव्य खीलकर बात कराता, और यदि कोई अराध मुझसे बने होते, तो उनके लिए जमा राचना करता; पर मैं सोचता ही रहा और उनसे बातचीत करनेका फिर मौका ही न मिला। दिलमें पछतावा रह गया। इस प्रकारकी दुर्घटनाएँ हमें यही सिखलाती हैं कि जो कुछ हमें करना हो, शीघ्र ही कर जालना चाहिये। कौन जानता है, कल क्या ही आय।

पत्रकार-जला सम्बन्धी साहित्य

पत्रकार-कलाकी प्रगति उत्तरोत्तर बढ़ रही है, इसलिए आवश्यक है कि इस सम्बन्धका साहित्य भी यथेष्ट परिमाणमें प्रकाशित हो, परन्तु देखा यह जाता है कि विद्वानोंका भ्रान्त मभी इस और यथेष्ट रूपसे प्रकाशित ही नहीं हुआ। बहुत दिन हुए, अब स्वर्गीय श्री राधाकृष्णशास, श्री बालमुकुन्द

गुप्त आदि सज्जनों ने इस विषय की चर्चा की थी। उसके बाद समाचारपत्रों में यदा-कदा एक-दो लेख प्रकाशित होता रहा। कुछ दिन बाद श्री प्यारेलालजी बार-ऐ-ला की एक पुस्तक प्रकाशित हुई, जिसमें विजयती समाचारपत्रों के इतिहास के साथ उस विषय के कुछ भंगों का भी बहुत संक्षेप में विरलेपण किया गया था। अन्यथा उस समय तक प्रकाशित लेखों या पुस्तकों में इस कलार कोई विवेचन नहीं किया गया। जो कुछ हुआ था वह केवल यह कि समाचारपत्रों के इतिहास का और उनके विकास का स्पष्टीकरण किया गया। इसके कुछ दिन बाद स्वर्गीय श्री नन्दकुमारदेव शर्मा ने एक छोटी सी पुस्तक लिखी, जिसमें उन्होंने इस कला की विवेचना की थी चैत्र की, परन्तु उस पुस्तक में भी विषय का यथेष्ट विरलेपण नहीं हुआ। बीच में श्री भगवन्तविहारी माथुर ने एक पुस्तक लिखी, जिसके प्रकाशित होने का प्रयोग तब भव्य नदी माया, इसलिए उसके सम्बन्ध में कुछ कहा नहीं जा सकता। मग्न इस मग्न श्री विष्णुदत्त मुकुन्द 'पत्रकार-कला' नाम की एक पुस्तक लिखी है, जिसमें उन्होंने विषय के विरलेपण की प्रयत्न किया है। अपने इस प्रयत्न में वे बहुत कुछ सफल भी हुए हैं, परन्तु मालूम यह होता है कि विषय-विरलेपण की ओर उनका ध्यान इतना अधिक था कि उन्होंने हिन्दी पत्रकारकला के विकास के इतिहास की ओर समुचित ध्यान ही नहीं दिया। और, उन्होंने किस विचार के प्रेरित होकर पुस्तक लिखी, इसमें उलझने की आवश्यकता नहीं है। हमारा कथन केवल यह है कि इस पुस्तक के प्रकाशित हो जाने के बाद भी पत्र कला सम्बन्धी साहित्य के एक विशेष भगवन्त विहारी माथुर ने कहा है। पत्रकार-कला में विषय विरलेपण यद्यपि पर्याप्त मात्रा में था गया है, तथापि कला की विकास गति की समीक्षा यथेष्ट रूप से नहीं हुई, अतः यह आवश्यक है कि एक ऐसी पुस्तक लिखी जाय, जिसमें विषय के इस भगवन्त विशेष रूप से उल्लेख हो। पत्रकार कला का यह भगवन्त महत्व है। किस प्रकार हिन्दी-पत्रों का जन्म हुआ, किन किन परि-
उन्हें निकलना पड़ा,

किन किन समाचारपत्रों ने इस कला के विकास में कितना हाथ बढ़ाया, किन-किन पत्रकारों ने किन-किन परिस्थितियों में रहकर पत्रकार-कला की वृद्धि की, पत्रकार-कला की सेवा में की कितनी भावपूर्ण वृद्धि पत्रकार भागीवन दुःख-सन्तानाएँ और कष्ट उठाते रहे और अन्तःकाल में इसी वर्ग में अपने पवित्र जीवन की पूर्णाहुति बालक स्वर्ग सिधारे—आदि विषयों से समन्वित इतिहास की बहुत बड़ी आवश्यकता है। इस प्रकार की पुस्तक के बिना न केवल पत्रकारकला सम्बन्धी साहित्य ही, बल्कि समस्त हिन्दी साहित्य अधूरा है। क्या हम आशा करें कि अधिकारी विद्वान इस ओर ध्यान देने की कृपा करेंगे ?

हिन्दी में हास्यरस

हिन्दी में हास्यरस की तथा हास्यरस की पुस्तकों की प्रायः वही कमी है। मात्रकल हिन्दी के इस वृद्धि काल में भी स्वाधीन हास्यरस का उत्पादन नहीं के बराबर है। दो-चार इने-गिने लेखक हास्य-रस लिखते हैं और वे उच्चोद्विग्न हास्य लिखते हैं, इसमें सन्देह नहीं; पर पत्रों में छपनेवाले हास्य-रस के लेखों में अक्सर गंवाहान और अपरिपक्वता दिखाई पड़ती है। सन्तोष की बात है कि हमारे सामयिक पत्र मग्न हास्यरस के मूल्यों को समझने लगे हैं, जिसके फलस्वरूप हमारे साप्ताहिक पत्रों में अक्सर हास्यरस का एक पृथक् कालम भी रहने लगा है। परन्तु उनमें भी जो हास्य होता है, वह उच्चोद्विग्न कम होता है; दूसरे उनके बड़ियासे बड़िया हास्य का भी स्वाधीन मूल्य प्रायः सूय है। उनका हास्य इस प्रकार का होता है, जो एक सतह बाद ही बासी और निरर्थक हो जाता है। इस प्रकार हमारे यहाँ स्वाधीन हास्यरस का उत्पादन बहुत ही परिमित है।

एक बड़ी भारी कमी की बात तो यह है कि हिन्दी में हास्यरस पर कोई वैज्ञानिक पुस्तक नहीं है, जो यह बता सके कि हास्य क्या है ? कैसे उत्पन्न होता है ?
बातों में हीं माती है, नी-नी

उत्पन्न करते हैं ? हास्यके कौन-कौन भेद हैं ? उसकी कितनी श्रेणियाँ हैं ? हमारे प्राचीन हिन्दी और संस्कृत-लेखकों हास्यके सम्बन्धमें क्या विचार थे, मात्रकयके प्रापुनिक मनो-विज्ञानके प्राचार्यों की हास्यके सम्बन्धमें क्या सम्मति है—इत्यादि बातोंपर प्रकाश डालनेवाली कोई पुस्तक हिन्दीमें नहीं है। इसमें सन्देह नहीं कि यदि हमारे लेखक इन सब बातोंसे अवगत होकर हास्य लिखें तो वह मौजूदा हास्यरससे कहीं ऊँचे दर्जाका और परिष्कृत हो। साथ ही हिन्दीकी एक बहुत बड़ी कमी यह है कि हमारे हास्यरसके गद्य और पद्यके लेखकों—नये और पुराने दोनों—की सुन्दर और स्वाधीन कृतियोंका कोई समूह नहीं है। हिन्दीके पुराने कवियोंकी कुछ हास्यरसात्मक कविताओंके एकमात्र समूह बहुत पहले प्रकाशित हुए थे, मगर उनका समूह नवीन विरलेषणात्मक और आलोचनात्मक दृष्टिकोणसे नहीं किया गया। इस समय एक ऐसे समूहकी जरूरत है, जिसमें हिन्दीके पुराने कवियों और लेखकोंके साध-साध हास्यके लेखकों और कवियोंकी कृतियाँ भी सम्मिलित हों। हमारे कई एक प्रतिभाशाली लेखकोंकी (जैसे पंडित शरदत सम्पादकाचार्य) सुन्दर स्थायी कृतियाँ पुराने समाचारपत्रोंकी फाइलोंमें दबी हुई पड़ी हैं। इस समय यदि उनके उद्धारकी चेष्टा न की गई, तो वे सदाके लिए विस्मृतिके गर्तमें डूबकर विलीन हो जायेंगी।

एक उपयोगी पद्धति

अपनी बार कहीं पत्रकार-सम्मेलन हो, तो वहाँ प्रस्ताव पास होना चाहिए, जिसमें हिन्दीके पुस्तक विनैताओंसे साम्रद प्रसुरोध किया जाय कि वे पत्रकारोंको स्वेच्छा-पूर्वक अपनी दुकान देखने दें, और दो-एक पुस्तक दण-पन्द्रह दिनके लिए भी ले जायें, बशर्ते कि पत्रकार उन पुस्तकोंकी चर्चा पत्रोंमें करें। इस प्रस्तावके सर्वसम्मतिसे पास होनेकी आशामें हम कलहत्तेके एक पुस्तक-विनैताके यहाँसे बार-बार कितोंके वडा लोच है, जिनमें एक प्रयाग-विश्वविद्यालयके हिन्दी-

परिपत्रमें पड़े गये निबन्धोंका समूह है, और जिसका नाम है 'परिपत्र निबन्धावली' भाग एक। इसके सम्पादक हैं श्रीगुप्त धीरन्द्र वर्मा एम० ए०। पुस्तकमें ६ निबन्ध हैं, जिनमेंसे कुछके नाम यह हैं—

१. वर्तमान हिन्दी-पत्रकार—श्री रामसरकर शुक्ल, एम० ए०

२. प्रापुनिक गद्य-साहित्य और लेखियोंका विकास—

श्री लालताप्रसाद शुक्ल, एम० ए०

३. भेषिलीसारण गुप्त और उनका काव्य—

श्री कुंजरकुण्ड वी० ए०

४. हिन्दी-साहित्यमें प्रेमचन्द्रका स्थान—

श्री० सूर्य वर्मा वी० ए०

५. नन्ददास-कृष्ण रास पचाध्यायी और अमर गीत—

श्रीमती चन्द्रावती त्रिपाठी एम० ए०

आलोचनात्मक निबन्धोंके इस प्रकार पुस्तकाकार उपानेकी यह पद्धति वास्तवमें बड़ी उपयोगी है, और इसके लिए इन निबन्धोंके सम्पादक श्री धीरन्द्र वर्मा तथा प्रकाशक बाबू देवीप्रसादजी ममशाल धन्यवादके पात्र हैं।

कई निबन्धोंको हमने ध्यान-पूर्वक पढ़ा। वे काफी मनोरंजक हैं, यह दूसरी बात है कि लेखकोंके विचारोंसे कोई सर्वोत्तम सहमत न हो।

वर्तमान हिन्दी-पत्रकारोंमें लेखकने पाँच कवियोंकी रखा है—सकरजी, तत्नकरजी, हरिप्रौषजी, गुप्तजी और सत्यनारायण। लेख परिश्रमसे लिखा गया है।

प्रापुनिक गद्य-साहित्य और लेखियोंके विकासमें हिन्दी गद्यके सर्वश्रेष्ठ लेखक प० परासिंहका नाम न देखकर भारचयें हुआ। निरालापन जिस मात्रामें शर्मजीकी लेखीमें पाया जाता है, रायद ही किसी वर्तमान हिन्दी-लेखककी लेखीमें पाया जाता हो।

वर्तमान हिन्दी-कवितके विकासमें वज्रभाषाके वर्तमान कवियोंका श्रम करते हुए लेखकने लिखा है—

“वज्रभाषाके कलेवरमें साँस फूटनेवाले कई सहृदय कवि

रत्नाकरजीके साथ भाज भी अपनी तृती बुलाये जा रहे हैं। इनमेंसे दो दोनहार कवियोंका नाम विशेष उल्लेखनीय है, एक तो श्री प० रामराजजी युक्त रसाल और दूसरे श्री पद्मभर भवस्थी। इसमें श्री मदनलाल चतुर्वेदीका नाम भी जोड़ दना चाहिये, क्योंकि ब्रजभाषामें उनकी रचनाएँ प्रशसनीय होती है। यदि उनकी कविताओंका समग्र प्रकाशित हो गया होता, तो ब्रजभाषा-प्रेमियोंका उससे भवश्य ही मनोरंजन होता और उन्हें भी कीर्ति मिलती।

मैथिलीशरण गुप्त और उनके काव्य शीर्षक निम्नधमे एक वाच्य पढ़कर हमें आश्चर्य हुआ। वह यह है :—

‘पंचवटीमें जहापर उन्होंने आधुनिक कुरीतियोंपर प्रकाश डाला है और अकूतोहार एव श्री-नामिकी श्रेष्ठतापर अपने निवारण क्रिये हैं, वहापर उन्होंने कुर्छे मरणाके विपरीत भी रह जाना है। लक्ष्मण बन्ते हैं :—

घरने पोरोंमें जप भाभी

भर भर पानी देती हैं,

सुरपी लेकर वाप निरासी

जब वे घपनी लेनी हैं।

बर्फी हैं तब किना गौरव

किना सुख किना सन्तोष।

म्यानलम्पकी एक फलक पर

स्त्रीछावर कुचेरका कोप।

हमें स्मरण नहीं आता कि हमने कहीं और स्थानपर भीताके इस दृश्यका वर्णन देखा है। हमारा विचारमें यह कविकी अपनी ही कलावा है। कदाचित् मीना देवीके प्रति गुप्तजीकी जो भक्ति है उसीके आवेगमें थाकर वह ऐसा लिख गये हैं। स्थान एवं वातावरण आनन्दोद्गममें विहीन हो गया जान पड़ता है। इन पंक्तियोंमें उस ग्राम्य जीवनका आभास बरस्य मिलता है निम्नपर कोई भी भारतवासी गर्व कर सकता है और निम्नके गुप्तजी स्वयं बड़े प्रेमी हैं, परन्तु सीता देवीके लिये लक्ष्मणके ऐसा बहनेमें हमें आमीलना ही इष्टिगोचर होती है।

हमें तो गुप्तजीके इस सुन्दर पद्यमें कोई बात ‘प्रसवाके विपरीत’ तथा आमीलनाके दोषसे युक्त नहीं दीख पड़ी।

धोमती चन्द्रावती निपाठीका लेख ‘रास पचा-प्यासी और भवर गीत’ की श्रुतियोंको दिखलानेमें पूर्णतया सफल

पड़ीं हुआ। ऐसा प्रतीत होता है कि वे ब्रजभूमिकी निवासिनी नहीं हैं और नन्ददासकी कविताका पूर्णानन्द उठाने और उसका स्वाद दुपूरोंको भी चरानेके लिए तो किमी ब्रजवासी सत्यनारायणकी आवश्यकता है।

एक महाकाव्य

वर्षों बाद हिन्दीमें एकमात्र काव्य ग्रन्थ ऐसा निकल पाता है, जिसकी गणना स्थानी साहित्यमें की जा सके। कविवर श्री मैथिलीशरण गुप्तका ‘साकेत’ नामक ग्रन्थ भी, जो शीघ्र ही प्रकाशित होनेवाला है, इसी श्रेणीका होगा। इस महाकाव्यके कितने ही उत्तमोत्तम भरा पहले ‘सरस्वती’ में निकले थे, और अब पिछले दिनोंसे यह सौभाग्य ‘विशाल-भारत’ को प्राप्त हुआ है, जिसके लिए हम गुप्तजीके श्रेणी तथा हृत्तक्ष है। कितने ही कविता-मर्मज्ञोंकी सम्मतिमें गुप्तजीकी भव तककी रचनाओंमें ‘साकेत’ सर्वश्रेष्ठ है, और गुप्तजीका भी उसीपर सबसे अधिक स्नेह है। ‘साकेत’ के कितने ही भरा बड़े मनोहर हैं। उदाहरणके लिए दिसम्बर सन १९२६ के ‘विशाल भारत’ में प्रकाशित चित्रकूटका वर्णन और सीताजीका गीत ‘मेरी कुटियामें राज-भवन मन भाया’ देखिये :—

“नाचो मधुर, नाचो कपोतके जोड़े,

नाचो कुरंग, तुम लो ब्रह्मके तोड़े।

गामो दिवि, चातक, चटक, गृध्र भय छोड़े,

वेवहीके वनवास वर्ष है छोड़े।

तितली, तूने यह कहाँ निलपट पाया।

मेरी कुटियामें राजभवन मन भाया।

गामो कलापि, निज चन्द्रकला दिखलामो,

कुछ मुझसे सीखो और मुझे दिखलामो।

गामो पिक, मैं मनुकरण कहूँ, तुम गामो,

स्वर लौच तनिक यों उसे गुमाते जामो।

शुक, पद्मे, तुम्हीं प्रथम मधुर फल खाया,

मेरी कुटियामें राजभवन मन भाया।”

नक्षत्र तथा कर्मशास्त्र मिलनका निम्नलिखित वर्णन
पढ़कर हम मनने भासुझोको न रोक सके—

गुरु जन सनाप ये एक समय जब रापव,
लक्ष्मणसे बोली जनक सुना छाऽछापव—

“हे तात, ताल-सम्पुटक तनिक से लेना,
बहनोंकी जन उपहार मुझे दे देना।”

‘जो भ्रष्टा’—लक्ष्मण गये तुरन्त कुटीमें,
ज्यों पुस सूर्य-हर-निहर सरोज-पुटीमें।

जकर परन्तु जो वहाँ उन्होने देखा,
तो दोख पड़ी कोणस्य कर्मिना रेखा।

यह काया दे या रोप वसीकी लाया,
क्षय-भर जनकी कुछ नहीं समझमें आया।

‘मेरे उपवनके हरिण, आज जनवारी,
मैं बाँध न लूँगी तुम्हें, राजो भय भारो।”

गिर पड़े दोढ़ सौमित्रि प्रिया पद-तलमें
बह भाग उठी प्रिय-वराय धरे दग जलमें।

“वनमें तनिक तपस्या करके
जनने दो मुझको निज योग्य,

माभीकी भगिनी तुम मेरे
अर्थ नहीं केवल उपभोग्य।”

“हा स्वामी, अहना या क्या-क्या है
कह न सकी, कमीका दोष।

पर जिसमें गन्तोप तुम्हें हो
मुझे उगीम दे सन्तोप।”

एक धनो भी खेत न पाई,
बाहरसे कुछ बाणी आई।

खीटा कहती थी कि—“मेरे रे,
भा पहुँचे विनृपद भी मेरे।”

इसी प्रकार भरत तथा मावडकोका वार्तालाप भी दिव्य
तथा पटनीय है। निम्न लिखित पंक्तियोंकी सु-दरनापर
ध्यान दीजिए—

“जीवनमें सुख-दुःख निरन्तर,
भाते जाते रहते हैं।

सुख तो सभी भोग लेते हैं,
दुःख भी ही सहते हैं।

मनुज दुःखसे, दनुज क्षयरसे,
अमर सुधास जीते हैं,

दिगु हलाहल भव-सागरहा
निबन्धन ही पीत है।”

हमारा दृढ़ विश्वास है कि हिन्दी-जनता ‘साकेत’ का
यथोचित सम्मान करेगी। हमारी मातृभाषा में महाकाव्यका
प्रकाशित होना वास्तवमें हिन्दी साहित्य प्रेमियोंके लिए एक
अत्यन्त भाग्यदम्पद उत्सवका अवसर है। ‘प्रिय-प्रवास’ के
पदों पाद ‘साकेत’-आगमन दुःभा है। भला इससे अधिक
छत्तीकी बात क्या हो सकती है !



देवजीके कुछ छंद

श्री विष्णुदत्त शुक्ल

देवजीके कुछ चुने हुए छंदोंके सम्बन्धमें लिखनेकी इच्छा बहुत दिनसे थी, परन्तु सबसे बड़ी मद्दयन तो यह थी कि लिखनेके लिए चुनें, तो कौनसे छंद? उस वाक्य-वाटिकामें तो सभी एक से एक उत्तम पुष्प हैं। किसका चयन करें, किसे छोड़ दें। स्वामीभाव चयनकी सीमा सकीर्ण कर रहा है, और छंदोंकी सुन्दरता चयनेच्छाको विस्तृत कर रही है, परन्तु स्थान-परमिततापर ध्यान देना ही होगा, इसलिए जो दो-चार छन्द याद है, उन्हींपर कुछ लिखकर सन्तोष करता हू।

देवजीका प्रधान विषय 'प्रेम' है। उनकी कविता माद्विसे मन्त तक प्रेममें शायबोर है। यहाँ तक कि वैराग्य जैसे विषयके साथ भी वे अपने प्रतिपाद्य विषयको नहीं भूले और अपनी 'वैराग्य शतक' में भी 'प्रेम-नवीसी' को स्थान दिया। यहाँ यह बतानेका प्रसंग नहीं है कि उनकी इस प्रतिपादन-प्रणालीमें कितना मौलिक्य है। फिर भी इतना मन्मथ कह देना चाहता हूँ कि 'वैराग्य-शतक' में 'प्रेम नवीसी' को स्थान देकर देवजीने शतककी शोभा बना दी है। खैर, कहना केवल यह था कि प्रेम उनकी बड़ा प्राणविषय है, अतः पहले इसी विषयके दो एक छंदोंका उल्लेख करना उचित होगा।

देवजीके प्रेम-वर्णनमें तनोन्ता, ममिता तथा एकरूपता कूट-कूटकर भरी रहती है। माथ ही उनकी पवित्रता और शुचिता भी मनुष्यकी बनी रहती है। ऐसे पवित्र प्रेमका वर्णन देवजीने बहुत किया है। एक उदाहरण सुनिए, स्वाम मधुर गये हैं। मज बालाएँ विरहिणी हैं। उद्व महरान उपदेश देने भाये है। उनकी दशापर वरणा करके, विरह-व्यथासे मुक्ति पानेके लिए उद्वजी उन्हें जत, निरस समय, प्राणायाम, भासन, ध्यान आदि साधनों-सहित योगाभ्यास करनेका उपदेश देते हैं। वे गोपियोंकी साधारण

प्रमिष्टाएँ ही माने बैठे हैं। उन्हें खबर ही नहीं कि वे साधारण श्रेणीकी प्रेमिकाएँ नहीं हैं। उनका प्रेम लौकिक नहीं, जिसमें योग-योगकी भावश्यकता पड़े। वे तो नैसर्गिक प्रेमकी पुजारिनी हैं। उनका प्रेम मलौकिक है, उसमें मसाधारणता है। मन्एव जब उद्वजी अपनी योगप्राप्ति फेला चुकते हैं तो उन्हें उत्तर मिलता है,—

‘जो न जीमें प्रेम तब कीजै जन-नेम,
जब कंज मुख भूतै तब सजम विसेखिए।
भास नहीं पीकी तब भासन ही साधियतु,
सासनके सासनको मूढ़ि पति पंखिए॥
नखतों सिलातों सब श्याममयी वाम भई,
बाहिर हू भीतर न दूजो लख लेखिए।
जोग करि मिलै जो वियोग होय बालमसों,
हैं न हरि होंहि तप ध्यान धरि देखिए॥’

चले है उपदेश देने! योग करो, जत करो! कौन योग करे और क्यों? यथा हृदयमें प्रेम नहीं है, जो जत नियमका पालन करे? प्रेम न हो, तब तो जन-नियम किये जायें! इसी प्रकार जब उस सुखारविन्दकी स्मृति न भाये, तब तो समय किया जाय; जब यह जान लें कि वास्तवमें मन् प्रियतमके मिलनेकी भाशा नहीं है तब भासन जमाकर बैठे और स्वास रोककर माराध्य देवके दर्शनकी चेष्टा करें। यहाँ तो बात ही और है। नखसे शिखा तक सब जनबालाएँ श्याममयी हो रही हैं, उनके भीतर बाहर और कुछ—सिवा श्यामके—ही नहीं। आप कहते हैं, योग करो, उनका ध्यान धरो। मरे-भाई, योग तो उस समय करें, जब उनसे वियोग हो, वे यहाँ न हों तो ध्यान धरके देखें। वे तो दुग्ध जलकी मांति-धुले मिले हैं, वियोग है कहाँ?

कैसी मन्ही उक्ति है! अपने प्रेमपात्रके साथ कितनी ज्वलन्त तन्मयता है। पवित्रता और एकरूपताकी चरम

है। विरहिणी वालाएँ अपने विरहका अनुभव ही नहीं
। कैसे अनुभव करें? उनकी तो रग रग ग्राममय
ही है। वियोग कहीं हो भी! वे तो "नखसे दिखा
रहाममयी" बनी बैठी है। उद्धवजीरो टका-सा जराब
न गया।

क और प्रसंग लीजिए—

"देव दरसनवारे, रस वरसन वारे,
मति अभिराम रयामघन घन सी वारे।
कुज गली घनवारे, गोरस पिशनवारे,
जत्रके जीवनवारे प्रान घन-सी वारे॥
भगम जतनवारे, भगम मननवारे,
कोटिग कृतनवारे, तोसे तन सी वारे।
ललित लज्जुदवारे, मोदन मुकुटवारे,
पीत पटवारे नटवारे, घनसीवारे।"

प्रेमोत्पत्ति का वर्णन है। भावोद्रेक पराकाष्ठाको पहुँचा
हुआ है। कुज अभिलाषा है, परन्तु बेचारी कह भी नहीं
पाती कि वह क्या है? नाम ले-लेकर रह जाती है। शावद
मिलनेकी इच्छा है, मिलकर अपनी दुख कथा सुनाना
चाहती है। बेचारी दुख-विमूढ़ ही गई है। "भरि भायो
गरी कहि भायो कछु ना" की शाब्दिक गद्गदता यहाँ प्रत्यक्ष
विधा रूपमें दृष्टिगोचर होती है। यहाँ वह गद्गदना बहकर
बताई जाती है, यहाँ वह करके दिखाई जाती है।
छन्द भरमें सिवा सम्बोधनके और कुछ है ही नहीं। यह
विभोरता कहां दृष्टिगोचर होती है? यह विषयता और
यह मम्मोह कहा मित्रता है? स्मरण रखना चाहिए कि
यहाँ नायकका साक्षात्कार नहीं हुआ। केवल उसकी
कल्पनासे यह अवस्था उत्पन्न हुई है। यदि नायक
उपस्थित होता, तो इस प्रकारकी सझाओंसे सम्बोधन न करके
'प्रियतम', 'प्राणवन्द्य' आदि विशेषणों भरावा 'माय' 'तुम'
आदि सर्वनामोंसे सम्बोधन किया गया होता। इस प्रकार
केवल कल्पनामें इतनी गह्रदता और विभोरता भावोत्पत्तिको
द्विगुणित कर रही है।

वियोगवस्थाका वर्णन करते हुए कृतता-दशा अनेक
प्रकारसे दिखाई गई है। कहीं नायिका सामके साथ भूटा
भूतकी हुई पाई जाती है, कहीं आराममें चरमा लगाकर
कुँड़नेके लिए आनेवाली मृत्यु भी उसे नहीं देख पाती, और
कहीं कुछ और कहीं कुछ। इस प्रकारके वर्णनमें दशाकी
वास्तविकताका वर्णन तो नाम मात्र ही के लिए होता है;
हा, कविजी कल्पना-शक्तिका प्रदर्शन अवश्य होता है, परन्तु
स्वाभाविकता और वास्तविकतासे दूर इस प्रकारकी कल्पना-
शक्ति कहा तक उपादेश है, यह विचारणीय है। महाकवि
देवी अपनी कल्पनाको भस्वानाविक और भवास्तविक ढंगसे
उठनेका अवसर नहीं देते। साथ ही वर्णनकी वारीकीमें
भी वे किसीसे न्यून नहीं रहते। इस सम्बन्धका एक छन्द
सुनिये। पूर्वानुरागका वर्णन है। दर्शन हो चुके हैं, एक
दिन जरा तिरछी चितवनसे देखकर मुसकराते हुए वे निकल
गये थे। बस, उसी दिनसे वियोग-व्यथा बड़ी। हालत
यहां तक आई कि—

"सासन ही तों समीर गयो,
मर मासुन ही सब नीर गयो डरि।
तेज गयो गुन ले मनो,
मर भूमि गई सनुकी सजुता करि॥
देव जिये मिलिये ई की भास,
के मासहु पास प्रकास रखो भरि।
ज्य दिन तें मुख फेरि हरे,
हेसि हेरि हियौ हरिजने लियो हरि॥"

पच भूतोंसे शरीरकी उत्पत्ति मानी गई है। इन पच
भूतोंमेंसे—पवन, जल, अग्नि, पृथ्वी और आकाशमेंसे—
देवजीकी विरहिणीके चार तत्त्व—पवन, जल, अग्नि, पृथ्वी—
चले जाते हैं। यह बात मालूम कैसे होती है? प्रत्यक्ष
देखते हैं कि लम्बी लम्बी साँसें चल रही हैं, निधम ही
इनके साथ पवनका भरा निबलता होगा। निरन्तर भासू चला
जाते हैं, इनके साथ भी जलके भराका निबलना अवश्यमावी
है। शरीर निस्तेज हो गया है, यह इस बातका पर्याप्त

प्रमाण है कि भगिनी भगना चला गया है। इसी प्रकार शरीरका कृश हो जाना यह सिद्ध करता है कि प्रभुजीका भगना भी नष्ट हो गया। भगवत् केवल आकाश तत्त्व ही शेष है। नायिका मिलनेकी आशासे अनी जीवित है, भगवत् कभी की मर गई होती। वर्णन कितना वस्तु है। लम्बी-लम्बी सांसे चलना, भगवत् गिरना, शरीरका निस्तेज और कृश हो जाना—सब बातें होती हैं। उन्हीं बातोंको लिखकर कृशता दिखलाई गई है। वास्तविकता हाथस नहीं आने पाई। फिर भी कृशता इतनी कि केवल आकाश तत्त्व रह गया है। और आकाश क्या है? शून्य। अर्थात् उसका अस्तित्व ही नहीं है। परमात्माकी कृशता-दशा है। फिर सब तत्त्वोंको निराकर आकाश-तत्त्व बनाये रखनेमें किनकी सूक्ष्मदृष्टि परिचय दिया गया है। आकाशका रहना न रहना बराबर है। उससे कृशतामें किसी प्रकारका ब्यथात नहीं होता, परन्तु उससे एक बड़ा भारी काम जो निरुलता है, वह यह कि नायिकाके प्राण बच जाते हैं। और सब तत्त्व तो निरुल हो गये थे, यदि आकाश भी चला जाता, तो प्राण धारणकी क्षमता भी नष्ट हो गई होती और वर्णनमें बीभत्सता भा जाती। इसलिए एक तत्त्व रहने दिया, परन्तु उसी आकाश तत्त्व, और नहीं, क्योंकि और तत्त्व रखनेसे स्थूलता भा सकती थी। कैसा अद्वितीय वर्णन है। प्रतिभाका कैसा सुन्दर प्रदर्शन है।

× × ×

माताकी ममतासे प्रायः सभी परिचित होंगे। उनका हृदय कितना विशाल होता है, उसमें कितना स्नेह होता है, वह कितना सुकुमार होता है, पुत्रकी बात मानेपर उनके भाव किस प्रकार मातुर हो उठते हैं, यह रोज़के अनुभवका विषय है। किसी माताको एक दिन ध्यानसे देखिए, मापको वात्सल्य, स्नेह, भाव सुकुमारता, उदारता, सेवा—सबके प्रत्यक्ष दर्शन हो जायेंगे। पशु-माताएँ तक इन गुणोंसे विभूषित मिलेंगी। किसी दिन भगवती गो माताके दर्शन कर लीजिए। सन्ध्याके समय दिन भरके विषयोंके लिए अपने

छोटे बच्चेसे मिलनेकी मातुरतामें भाते हुए उसे देखिए। पुत्र-स्नेह, ममता आदि सद्भाव क्षणकते हुए दिखाई देंगे। बच्चेको देखकर होनेवाला दुःख छाव और कुछ नहीं है, वह इन भावमान भावोंका लक्षण ही है। माता सचमुच साराकी बड़ी सारवान वस्तु है। अपने पुत्रके लिए भी उसके हृदयमें सर्व स्नेह रहता है।

देवजी माताकी ममताका वर्णन करते हैं—

“शब्द मद्र जो लेन पठाए,
ततो धन गोधन ले सब जेये।
या लरिकादि कहा करि है,
त्रुष गोप समूह सबै सग हैये ॥
तौहि लौ जीवन मो मज,
जौ लगि खेलत सग लिए बल भेये।
सर्वसु कस हरी न मने,
किन मांखिन मोट करौ न कहैये ॥”

पढ़ते उस भगवत्की वस्तुना कीजिए, जब किसी स्नेहमयी माताका प्रिय पुत्र उससे मलग किया जा रहा हो। पुत्र नी ऐसा-वैसा नहीं, ईश्वरका साक्षात् अवतार कृष्ण जैसा पुत्र और माता भी यशोदा जैसी, जो इच्छाके लिए सर्वस्व अर्पण किये बैठी है। भगवत् सोचिये कि यदि उसका जीवन सर्वस्व उससे छीना जाता हो, तो उसके हृदयकी क्या अवस्था होगी। इस भावमें तत्काल होकर लड़के पड़िये। उसके ‘धावन’ भाये है। मादरगण बुलाये गये हैं। कृष्णपर खास इनायत की गई है। वे भी घबराते जा रहे हैं। ऐसे भगवत्पर माता यशोदाका यह कथन कितना मार्मिक है। यादोंको लेनेके लिए भेजा है, तो धन-गोधन सब ले जाइये, इस बेवारी लड़केको लेकर क्या करोगे, गोपबन्धु सब साथ है ही। इसके ले जानेसे तो मेरा जीवन ही क्षम हो जायगा। मेरा जीवन तो उसी समय तक है, जब तक बल भैयाके साथ वह ब्रजमें खेलता है। कस पाइ सर्वस्व क्यों न हरण कर ले जाय, परन्तु कन्हैयाको तो मांखकी मोट न बहँसी।

कितनी कानर उक्ति है। एक एक बातस कातरना,
स्नेहार्द्रता और मार्मिकता कूटी पड़ती है।

× × ×

‘मनमीत’ शब्द हमारे कानोंमें प्रायः पड़ा करता है।
‘मनमीतको जीत ले बोही सती’ भादिमें इसकी चर्चा हम
सुनते ही रहते हैं, परन्तु आज तक यह समझनेका मौका
कि मनमीत कैसे हुआ और कैसे है, बहुत कम कवियोंने
दिया होगा। देवीजीने इस शिवायतका मौका नहीं माने
दिया। वे लिखते हैं :—

“रुन मनूर दिखावत ही जिहि

राग सुनावत बेस विताई—

सूये सुगन्ध किये रसभोग

सजोगनिमो न घरीक रिताई ॥

देवहि राज दियो घर ही में

सभा मननी सब जोरी जिताई।

योहि मिल्यो जब ते मनमीत

तजी तबत सभते में मिताई ॥”

धेखिए, कितनी सुन्दरताके साथ देवजीने मनके मित्र
होनेके सुवृत्त पेश किये हैं। सुवृत्तोंका उल्लेख करनेके
पहले भूमिका रूपमें दो शब्द कहनेकी आवश्यकता प्रतीत
होती है। देवजी मैत्रीका वर्णन कर रहे हैं। मैत्रीकी जननी
हैं वासनाएँ। जब कोई वासना उत्पन्न होती है और उस
वासनाकी पूर्तिके लिए जब कोई व्यक्ति सामने आता है तब,
उस वासनाकान्त मनुष्य और उस वासनापूर्तिकार व्यक्तिकी
मैत्री स्थापित होती है। मैत्री स्थापित करानेवाली इन
वासनाओंकी जन्मदात्री हैं ज्ञानेन्द्रियाँ। इन्हींके द्वारा
वासनाएँ उत्पन्न होती हैं। यदि ये न हों, तो वासनाओंकी
उत्पत्ति भी असम्भव हो जाय, और फल-स्वरूप मैत्रीका
सम्बन्ध भी न हो। जहाँ ज्ञानेन्द्रियजन्य वासनाओंकी
जितनी अधिक वृत्ति होती है, वहाँ मैत्री भी उतनी ही
अधिक घनिष्ठ होती है। एक ज्ञानेन्द्रिय-जन्य वासनाको
एक करनेवालेकी प्रपेक्षा दो ज्ञानेन्द्रिय जनित वासनाओंकी वृत्ति

करनेवाला भिन्न अधिक घनिष्ठ होता है। इसी प्रकार जो
तीन ज्ञानेन्द्रियजन्य वासनाओंकी वृत्ति करता है, वह और भी
घनिष्ठ होता है, और चारवाला और भी अधिक। चूँकि
द्वे ज्ञानेन्द्रिया पांच ही मानी गई हैं, इसलिए पाचों ज्ञानेन्द्रियोंसे
उत्पन्न होनेवाली वासनाओंकी वृत्ति करनेवाला भिन्न सबसे
अधिक श्रेष्ठ और घनिष्ठ माना जायगा। देवजीका मित्र
इसी प्रकारका सर्वश्रेष्ठ मित्र है। वह मनुष्य रूप दिखाकर
नेत्रोंको, राग सुनाकर कर्ण-न्द्रियोंको, सुगन्ध सुँवाकर घ्राणेन्द्रियोंको,
रस भोग कराकर जिह्वाको और सयोगमें रखकर त्वचाको—
इस प्रकार पाचों ज्ञानेन्द्रियोंको वृत्ति करता है, इसलिए वह
सर्वश्रेष्ठ मित्र बनता है।

देवजीका मनमीत इतने ही से सन्तोष नहीं करता।
वह उन्हें अपने घरका (मननी देहका, जिसमें सब इन्द्रिया हैं)
राजा बना देता है। देवजी सब इन्द्रियोंके स्वामी बन
जाते हैं—वे इन्द्रियोंको शासनमें रखते हैं। उनकी इन्द्रियाँ
मनमाने ठगसे बढ़क नहीं सकती। उनका भिन्न एक काम
और करता है। वह यह कि अपनी सभा (भाव सभा) की
सब जोड़ियोंसे जिता देता है। हर्ष शोक, राग द्वेष भादि
जोड़ियों—इन द्वन्द्वों—पर देवजी विजय दिला देता है।
देवजी इन्द्रातीत हो जाते हैं। इतना बढ़पण उनका
मनमीत उन्हें देता है। ऐसी प्रवृत्तिमें यदि वे सबसे
मिलता जोड़कर केवल वसीसे नाता जोड़ते हैं, तो आश्चर्य ही
क्या है ? जिस मित्रसे एकत्र ही सब सुखोंकी प्राप्ति सम्भव
हो, उसको जोड़कर कौन ऐसा भ्रम होगा, जो इधर-उधर
मार-मारा करे ?

मनमीतके सम्बन्धमें एक बात और जान लेना आवश्यक
है। भिन्न वही है, जिसपर अपना वश हो। इस सिद्धान्तके
अनुसार मनमीतके अर्थ होंगे वह मन जिसपर अपना वश
हो। इस प्रकार जब मन वशमें आ गया, तब कौनसी
बस्तु कहा दुर्लभ रह गई !

दो एक वर्णनात्मक प्रसंग लीजिए। किसी विरह-विधुरा बेचारी वियोगिनीकी माँलोंका वर्णन है। वियोगमें जो अवस्था हो जाती है उसे आप जानते ही हैं। निरन्तर चिन्ता और हृदनके कारण माँँ लाल हो जाती है, उनमें बराबर आसू भरे रहते हैं। दूसरोंका साथ मन्त्रणा नहीं लगता, भलग रहना ही पसन्द आता है। कुछ ऐसी ही प्रवस्थाका वर्णन है —

“बहनी वपम्बामें गूदरी पलक खोऊ,

कोये राते बसन भगौं है भेल रखिया।

बूझी जल ही में दिन जामिन रहति भौं है,

धूम सिर झायो विरहानल विरहिया ॥

मासू भयो फटिक माल लाल जेर सेरही सजि,

भई है प्रकली तजि चेली सग सखिया।

धीजिए दरस दन लीजिए सजोगिन के,

जोगिन है बैठी बा वियोगिनकी देखिया ॥”

एक योगीका पूरा सामान मौजूद है। वरुणियोंका बाधाभर है। पलके गुदशीका काम चरही है। लाल लाल कोये भगवा-वेश बना रहे हैं। जलमें प्रवेश करके योगाभ्यासके लिए प्रभुजल भी प्रस्तुत है। भ्रमिके निरुद्ध बैठकर योगाभ्यास करना हो, तो विरहानल मूर्खी धूम सहित वियोगिन है। पदननेके लिए स्फटिक मालकी आवश्यकताकी पूर्ति प्रभु-विन्दु कर रहे हैं। माँलोंके लाल लाल जेर सेरही सजा देते हैं। एहान्तवास है ही, क्योंकि सापड़ी सखियाँ पड़ले ही से भलग हटा दी गई हैं। मन योगिके बानेकी बात ही क्या वाक्यी रह गई, जो यहाँ मौजूद न हो। माँँोंको कैसी सुन्दर योगिनी बना दिया है। खरी यह है कि इस प्रकारके वर्णनमें भी रस परिवेषणमें शिथिलता नहीं माने पाई।

एक दूसरा वर्णन सुनिए। वसन्त वर्णन है। एक बालकके रूपमें उसके दर्शन कराये गये हैं —

“बार हुम पालन विद्यौना नव पत्रके,

सुमन भँगूला सोहै तन-छवि भारी है।

पवन झुगावे, केकी कीर बहारावे दब,

कोकिल इलावे हुलसावे करतारी है।

पूरित पाग सो उतारो करे साईं लोन,

कज कली नायिका उतारिन सिर सारी है।

मदन मदीपजूकी बालक बसन्त ताहि,

प्रातहि जगावत गुलाब चटकारी है ॥”

एक बालकके लिए पलना चाहिए, उसके लिए हुम उारे मौजूद है। पालनेके ऊपर विद्यौनोंकी भी आवश्यकता होती है, उसके लिए सुन्दर कोमल पत्र मौजूद है। पदननेके लिए भँगूला चाहिए, उसका काम सुमन दे रहा है। पालनेकी झुलानेके लिए पवन मौजूद है। केकी और कीर उस बालकको खिला रहे हैं। कोकिल उसे प्रसन्न करनेके लिए शब्द कर रही है। कज-कली लताओंकी साड़ी सारीपर धारण भिये हुए परागके मिस साईं लोन उतारा करती है और गुलाब प्रात काल चटक-चटककर उसे उठानेका प्रयत्न करता है। कैसा सुन्दर सामान एकत्र किया गया है। मगर यह होता क्यों नहीं? किली मामूली भादमीका लड़का तो था नहीं कि मामूली उपद्रवोंसे सन्तोष हो जाता। वह तो महीपका बालक था—महीप भी मदन ऐसा। फिर भला ऐसा सामान क्यों न एकत्र किया जाता?

× × ×

देवजीके इस प्रकारके अनेक छन्द हैं। ये प्रस्तुत छन्द उनके छन्दोंमें सर्वोत्कृष्ट ही हैं, ऐसा भी नहीं है। इनसे भी उत्कृष्ट छन्द देवजीकी कवितामें मिलेंगे। ये तो लिखते समय याद मा गये, इसलिए इन्हें लिख दिया। देवकी कविताका वास्तविक मानन्द तो उनके व्यर्थोंकी पड़नेसे ही प्राप्त होता है।

माताकी यादें

श्रीमती ताराशशी

(१)

आज अचानक मुझे आ गई
अपनी प्रिय मातासी याद ।
दुलक पड़े मेरी आँखोंसे
भर-भर अरिख-अश्रु अयाध ॥

(२)

मानो सोई यह कइता हो
'अब न मिलेगी' प्रिय माता'
इसीलिख तो आज मुझे अब
और नही रुउ है भाता ॥

(३)

यह होती इस समय यही तो
करती मेरा घटुन दुलार ।
म भी उमझी सुना छाड़िली
हाय ! गथा लुट मेरा प्यार ॥

(४)

मैंने जयने होरा संभाला
देख नहीं पाया तुमझो ।
मनम उठना प्रश्न यही है
छोड़ गई क्यों तू मुझको ॥

(५)

गुननी है जब शब्द किमोरे
सुनसे मैं 'मेरी माता' ।
प्यारी माता करनेको हा ।
मेरा भी जी भर आता ॥

(६)

क्या नपराय किया मैंने जो
छोड़ दिया तूने मुझको ।
सोच तनिक नू निज मनमें मी ।
यही उचिन धा क्या तुमझो ?

(७)

त्याग किया जब मेरा तूने
तनिक न आया तुमझो ख्याल ।
तनिक न सोचा तूने मनमें
होगा क्या फिर मेरा हाल ।

(८)

यदपि मुझे पितृ पद-पद्मोंका
मिला यथोचित शुद्ध स्नेह
बिना मातृ ममताके लगता
बिना दीपका-सा यह गेह ।

(९)

मनमें सोचो मुझे छोड़कर
हाथ तुम्हारे क्या आया ?
अननी होकर, जनकर मुझको
निरपराध क्यों फलपाया ?

(१०)

'माया होती, फँसा होता'
यह इच्छा उस रहती है ।
मन कहना है श्रुता हाय ! क्यों
इस प्रकार दुख सहनी है ॥

(११)

जगमें जिनने प्यारे पड़े
मानासे यचिन होंगे ।
जो असोय होंगे, उनके तो
दुख ही सब सचिन होंगे ।

(१२)

जिनके होगा ज्ञान देश भी
पाकर छेरा दुखी होंगे ।
करने हगि याद निरंतर
समक-समक रोने होंगे ॥

(१३)

यदपि मातृ-मुखसे हूं वंचित
रहा न मा की छविका ध्यान ।
तदपि लालसा होती मनमें
वारुं उसपर तन-मन-प्राप्त ।

(१४)

मा ! न तुम्हें है मैंने देखा,
देखा चित्र तुम्हारा एक ।
इसीलिए तो आज बड़ रही
अचल-स्नेहकी धारा देख ।

(१५)

मनमें जमड़े स्रोत प्रेमका
कभी न मुखसे प्रकट कहै ।
प्रेम उसीको कहते हैं जो
दूर-वस्ते पर निवृत्त रहे ।

(१६)

जो कुछ अनुचित बातें कह दीं
उन्हें ध्यानमें मत लाना ।
कभी-कभी हूँ जननि ! स्वप्नमें
अपने दर्शन दे जाना ।

कवीन्द्र रवीन्द्रनाथकी एक उत्तम कविता

आजसे बारह वर्ष पहले कविवरिणी निम्न-लिखित अंगला कविताका अंग्रेजी अनुवाद अमेरिका-प्रवासी भारतीयों द्वारा संचालित एक अंग्रेजी पत्रमें देखा था । अनुवादक महोदयने लिखा था कि इस कविताने स्वाधीनताकी वेदीपर बलि होनेवाले नवयुवकोंको उनके भक्तिमत् कालमें बहुत प्रोत्साहित किया था । कविता वास्तवमें अत्यन्त उत्साहप्रद है । क्या ही मज्जा हो, यदि कोई हिन्दी-कवि इसका अनुवाद कवितामें ही करें ।

“यदि तोर हाक सुने केउ ना भाखे
तबे एकला चल रे
एकला चल एकला चल, एकला चल रे
यदि केउ कया ना कय—

(भोरे भोरे भो भ्रमागा !)

यदि सवाई भाके सुख फिराये

सवाई करे गय

तबे परान रूले

भो तूई सुख फूटे तोर मनैर कथा

एकला चल रे

यदि सवाई फिरे भाय

(भोरे भोरे भो भ्रमागा !)

यदि गहन पये जावार काले
केउ फिरे ना चाय

तबे पयेर काँडा

भो तुर रक मारया चरन तले

एकला चल रे

यदि भालो ना धरे

(भोरे भोरे भो भ्रमागा !)

यदि नरक नादले मोधार राते

हुशार देय धरे

तबे बज्जानले

भापन घूँकर पाँजर ज्वालिने निने

एकला चल रे

यदि तोर हाक सुने केउ ना भाखे

तबे एकला चल रे

एकला चल एकला चल एकला चल रे ।

शब्दार्थ :—हाक=उधार । केउ=होई । कय=कहे । कथा ना कय=शत न करे । सवाई=सब कोई । जावार काले=जाते समय । परान=राय । सुख फूटे=मुँह खोलकर । फिरे ना चाइ=मुँह फेरकर न देखें । रक मारया=तूनसे सना । भालो=उजाला, प्रकाश । ना धरे=न दिखावे । नरक=भीषी । हुशार=दूर । घूँकर पाँजर=जातीकी पसलियाँ । ज्वालिने=जलाकर । निने=नेकर । ज्वालिने निने=जलाकर ।

सम्पादकीय विचार

वर्तमान राजनैतिक परिस्थिति

गोलनेज़ क्रांति के ज्यों-ज्यों निरुद्ध भाती जाती है, त्यों-त्यों भारत-सरकार की नीति में कठोरता की वृद्धि होती जाती है। सरकार की ओर से भारत की वर्तमान राजनैतिक परिस्थितिके विषय में जो खरीते समय समय पर निरुद्ध रहते हैं, उनमें बराबर वही दिखलाने की कोशिश की जाती है कि मान्दोलन की गति मन्द पड़ रही है और वद फैल हो रहा है। यदि सरकार का यह कथन ठीक है, तो फिर नये नये मांडिनेन्स निकालने का उद्देश्य क्या है? वरन् जो जो प्रतिष्ठित नेता जेल से बाहर भाते जाते हैं, उन्हें सरकार किसी न किसी अपराध का दोषी प्रमाणित कर फिर जेल की ही वापस भेजती जाती है। श्री युक्त पं० जवाहरलाल नेहरू, श्री राजगोपालाचारी, श्री जे० एन० सन-गुप्त इत्यादि नेताओं को फिर जेल का दण्ड दिया गया है और मजदूरी वार वार से महीने के बजाय ये लोग साल ढेड़ साल या दो-ढाई साल के लिए भेजे गये हैं। ऐसा प्रतीत होता है कि सरकार ने अपने पिछले पनुभूत लाम उठाकर यह नीति निश्चित की है कि वड़े-वड़े नेताओं को काफी लम्बी अवधि के लिए कारागार में रखना चाहिए। नेता लोग भी बड़ी प्रसन्नतापूर्वक फिर सजाय की सरभार के महामान बन गये हैं। जिन्होंने अपना जीवन ही स्वाधीनता के लिए अर्पित कर दिया है वे भला जेल से क्यों बरने लगे? श्री राजगोपालाचारी ने अपने सन्देश में कहा है—

“गवर्नर को मेरी तुरन्त ज़रूरत है, और मैं भी प्रसन्नता के साथ वापस जाता हूँ। किसी भी ईमानदार भारतीय को इस समय जेल से बाहर रहने में प्रसन्नता नहीं मिल सकती, और कांग्रेस शाल तो इस समय जेल से बाहर रहकर प्रसन्न रह ही नहीं सकते। देश की विजय होना निश्चित है। इस अवसर पर देश की स्वाधीनता के लिए कष्ट सहना सबकुछ बड़े सौभाग्य की बात है।”

जायद सरकार का खयाल है कि नेताओं को लम्बी अवधि तक जेल में रखने से मान्दोलन निश्चित पड़ जायगा, पर यह उमका भ्रम है। मान्दोलन भर माधाय जनता तक पहुँच चुका है और उमकी गति अब रुक नहीं सकती। यह दूसरी बात है कि महीने दो महीने के लिए कहीं कहीं सिधिलता भा जाय, पर यह सिधिलता जय स्वाधी ही होगी। इस भाग को सुम्माना अब सरकार के तूते का काम नहीं, यह तो पराधीनता का इङ्गे-इरुट की नस्म करके ही साम्य होगी।

—

लियो के साथ अमृत्युवहार

सत्वाग्रद-मान्दोलन की यह गूनी है कि ज्यों-ज्यों उसके विरोधी अपनी पारामिक नृत्तिका अधिकारिक प्रदर्शन करते जाते हैं, त्यों-त्यों मान्दोलन की प्रगति और भी बढ़ती जाती है। इस दृष्टि से अमृत्यु की पुलिस का वहाँ की स्त्रियों पर हाथ छोड़ना मान्दोलन को बढ़ाने में मदद ही दगा। ‘वाम्बे अन्तिकल’ के एक प्रतिनिधि से एक स्वयंसेविका कुमारी गुलाब बाबूराव पारकरने कहा है—

“माज़ाद-नेदान में सॅन्टों ने मुझे यही पुरी तरह पीटा, और जो राष्ट्रीय भण्डा में लिये हुई थी, उसे मेरे हाथों से ज़बरदस्ती छीन लिया। मैं देससेविका सय और प्रभात पुरी की महिला सदस्याओं के साथ थी। हम सबकी सब गिरफ्तार कर लो गई और गाड़ी में बिठाकर बहाल ले जाई गई। गाड़ी घाटकों पर और भान्दूय स्टेशन के बीच खड़ी की गई थी। बहाल से हम लोगों को निर्जन स्थान के एकान्त घर में ले जाया गया। वहाँ एकान्त स्थान में सान्ति और सुखस्थान के सखकों ने हम सँभर-भूछा और लातें मारकर मसह्य दुर्ब्यवहार किया। उसके बाद पुलिस ने हम सभी महिलाओं को छोड़ दिया और बिना किसी प्रकार की सुविधा विये पर चले

जानेको कहा। इसी प्रकार प्रानीयोकी सहायतासे हम लोग भान्दूय स्टेशनपर आई और वहाँसे बम्बई चली आई। सॅर्जेंटकी लातसे मेरे कमरेसे निचले भागमें सख्त चोट लगी थी। इस कारण मुझे भी इमर्जेन्सी अस्पतालमें इलाज करानेके लिए ले जाया गया।”

धीमती अवस्थिका आई गोखलेने भी पत्र-प्रतिनिधिके साथ अपनी एक बातचीतमें कहा था—“कुछ सॅर्जेंट स्वयंसेविकाओंपर दृढ़ पड़े और लड़कियोंसे ज़ीना नपटी करने लगे। वे लड़कियोंसे फडा छीनना चाहते थे और बड़ा बुरा लड़कियों का द नही रही थी, तब सॅर्जेंटोंने लड़कियोंको अपने खाली हाथोंसे मारा।”

बम्बईकी एक कोर्टमें स्त्रियोंने पुलिसके सॅर्जेंटोंपर जो मारपीत लगाये हैं, उन्हें सुनकर रोंगटे खड़े हो जाते हैं और खून खौलने लगता है। उन्होंने कहा कि रातके समय प्रभु प्रभु सॅर्जेंटने हमारे पास आकर बुराचार-सम्बन्धी प्रस्ताव किये। यदि वे बातें ठीक हैं, तो वास्तवमें अत्यन्त भयंकर हैं। लड़कियोंको एकत्र जगलमें छोड़ देनेसे शान्तिहीन रक्षा किम प्रहार हो सकती है, यह बात बम्बई-सरकार और उसके सॅर्जेंट ही बतला सकते हैं। हमारी समझमें तो इस तरहकी बहुरी शरणाश्रितोंसे उल्टी प्रशान्ति ही बढ़ती है। रही स्वयंसेविकाओंके खौलवपुर् आक्रमण करनेकी बात, सो उनके विषयमें हम अभी कुछ नहीं कह सकते, क्योंकि मामला विवादाधीन है; फिर भी सरकारसे इतना कहना हमारा कर्तव्य है कि इस विषयमें उसे काफी सावधानी तथा कठोरतासे काम लेना चाहिए। जिन सॅर्जेंटोंपर मारपीत लगाया गया है, उन्हें अपनी प्रमाणित होनेपर कठोर दण्ड मिलना चाहिए। भारतीयोंकी महत्त्वहीनता जगद-विश्रुत है, पर भारतीय स्त्रियोंकी दण्डनके सामने वे शान्त और सहनशील नहीं रह सकते। शीतल चन्दनकी भी लड़कियोंको गड़नेसे अग्नि पैदा हो सकती है।

बारडोलीका निश्चय

बारडोलीके किसानोंने जिस स्वार्थत्यागका परिचय इस समय दिया है, वह भारतपरके इतिहासमें—नहीं, नहीं, समारंके इतिहासमें—एक चिरस्मरणीय घटनाके रूपमें जीवित रहेगा। “बाम्बे नानिकल”के सुरतस्थित संवाददातोंने लिखा है—

१० मार्चकी रातको बाकी पंचेवचाये स्त्री-पुरुष और बच्चे बारडोलीके ग्रामोंको छोड़कर चले दिये। इन किसानोंकी १,१७,००० एकड़ भूमि इस परगनेमें है और प्रत्येक एकड़का मूल्य ५०० है, इसलिए किसानोंकी उस जमीनका, जिसे वे छोड़कर चले दिये हैं, मूल्य ६ करोड़के लगभग बैठेगा। इसके सिवा बारडोलीके किसानोंके मकानोंका मूल्य भी करीब तीन करोड़ रुपये होगा, क्योंकि वे भौषणियोंमें नहीं, बल्कि भन्ने पके मकानोंमें रहते हैं। इस वष जो फसल खेतोंमें खड़ी हुई है, उसका मूल्य भी पचास लाख रुपयेसे कम न होगा। इस प्रकार बारडोलीके किसान महत्त्वका जो तथा सशर वज्र भीड़की माज्ञासुसार अपना सर्वस्व मातृ भूमिकी स्वाधीनताके लिए निष्ठावर करनेको उत्थन हो गये हैं।”

सुप्रसिद्ध भोज पत्रकार मि० वेल्सकोर्टने अपने एक लेखमें, जो उन्होंने विलायतके पत्रोंमें तथा मद्रासके ‘हिन्दू’में छपाया है, लिखा है—

“अपनी गुजरात-यात्रामें मुझे जितने ही किसानोंकी शिष्टाचर मुनेका अवसर मिला। यद्यपि इस बातकी जाँच करनेका अवसर मुझे नहीं मिला कि वे शिक्षाके बहाँ तक ठीक हैं, फिर भी उनसे श्रमपात्रोंके साथ बातचीत करनेपर मुझे इस बातमें सन्देह नहीं रहा कि वे सच बोल रहे हैं। मैंने उनके नाम तथा घटनाओंकी तिथि लिख ली हैं, और मैं उन्हें उच्च पदाधिकारियोंके पास भेज दूँगा। एक गाँवमें

* बारडोलीके किसानोंके बहुतेरे रिश्तेदार दक्षिण तथा पूर्व अफ्रीका गये हुए हैं, और वहाँसे वे ‘मौमन डेन्नी’ द्वारा प्रति वष अपने-अपने घरको भेजा करते हैं। (सम्पादक)

प्रत्येक रातको गुण्डे चक्कर लगाया करते थे। वे सुंदर डके रहते थे और बन्दक चलाते थे, और एक बार तो उन्होंने एक दुन्दे किसानको कुल्हाड़ीसे मार डाला। जब गाँववालोंने एक बच पुलिस-अधिकारीसे रक्षाके लिए प्रार्थना की, तो उसने जवाब दिया—‘पहले टेन्स दो, तब हम तुम्हारी हिफाजत कर सकते हैं।’ कितने ही किसानोंने इस बातकी शिकायत की कि पुलिसने हमें अपनी भयंकर लाठियोंसे पीटा। दो मादमियोंकी चोट तो मैंने स्वयं अपनी आँखोंसे देखी। बहुत कुछ पूछ ताकके बाद मैंने एक दुर्घटनाका पता लगाया, जो इस प्रकार घटी थी। यह भफवा नामक ग्राममें, जिसे किसान लोग छोड़ गये हैं, हुई थी। यहाँपर कुछ किसान, जिनकी कोई ज़मीन नहीं थी, रह गये थे और कुछ लोग बंदोशसे अपनी ज़मीन जोतनेके लिए आ गये थे। २१ मक्खरको सबेरे तीन बजे एक मोटर आई, जिसमें दस पुलिस मैन और एक दरोया था। पुलिसवालोंने इन लोगोंको खेतोंमें सोते हुए देखा और दनादन वहीं पीटना शुरू किया और उन लोगोंसे कर माँगा। फिर वे पुलिसवाले उन लोगोंको उठाकर दरोयाके पास लाये, और उस दारोयाने उन्हें अपने हाथसे मारा तथा ठोकर भी लगाई। एक तो भ्रम भी लैंग्वेजिक चलाता था और दूसरेके सज़न भ्रम भी मौजूद थी। दारोयाने दो भाइयोंका सिर पकड़कर भिड़ा दिया। फिर वे छाजठमें बारडोली भेज दिए गये। इसके बाद दरोयाने ऐसी बातें कही जो छपने लायक नहीं हैं, जिनका मतलब यह था—‘हम तुम्हें तुम्हारी जोरके कामका नहीं रखेंगे।’ यह धमकी काम कर गई और छोटे भाईने अपने पिताके बजाय टेन्स दे दिया। एक रातगीर चला जा रहा था। यह किसी दूसरे ग्रामका था। उसे पकड़कर पीटा गया, और उसके पास जेबमें जो कुछ था, वह सब छीन लिया गया। फिर स्थानीय एक मादमीके नामकी रसीद काट दी गई और उस मादमीसे कह दिया कि तुम उस मादमीसे जिसने टेन्स नहीं दिया, पकड़ कर लेना। इस प्रतीत होना है कि दरोयामें बाजाभी और पशुता दोनों ही मच्छी मात्तमें पाई जाती हैं।

उस ग्राममें सूरतभी भी एक मादमी ठहरा हुआ था, उसके सोनेके गहने छीन लिये और गाँववालोंसे कहा कि तुम इन खरीदो। इस प्रकारकी घटनाएँ मैं और भी लिख सकता हूँ, पर यह तो उस दरोयाके केवल एक दिनकी ही घटनाओंके विवरण होगा। गाँववालोंकी इन बातोंपर मैं यकीन न करता, यदि मुझे साक्षात् इन दारोयाजिक दर्शन न हो गये होते। थोड़ीसी बातचीतमें ही मैंने उनके भूटको पकड़ लिया। शिमलाकं उबभूमि तथा भारत-सचिवके आफिससे दूर ‘मूक भारतीयों’ के साथ सरकारी मकसूर इस प्रकार न्याय करके शान्तिही रक्षा किया करते हैं।”

इन दृष्टान्तोंको पढ़कर बारडोलीके किसानोंके साथ प्रत्येक भारतीयके हृदयमें सहानुभूति उत्पन्न होगी। इस भयंकरपर हम गुप्तजीके सम्बन्धमें बारडोलीसे यही कहते हैं—

“खोल उठेगा खून न किसका ऐसे मलानारोंसे ।
समय तुझे दिखाना है, पर निज विनीत व्यवहारोंसे ॥
भय दे सकता है वचा तुम्हको घोर मायुधोंका घेरा ।
प्रतिपक्षीके लिए ‘सहन’ है ‘प्रहरण’ से भी पीय तेरा ॥
सावधान ! पाधाएँ तुम्हको मतसे विचलित कर न सकें ।
भेलें जायें वीर हँस हँसर छेकें विपक्षी और थके ॥
सोचिंत बाहे तो इतना ले—हिंसक उसमें हूब उठे ।
धृष्टा करें अपने ऊपर वे और आप ही ऊब उठे ॥

× × ×

सूरतमें ही कोठी पहले नौकरशाहीने खोली ।
सूरतसे ही बली दहाने भ्रम तू उसे बारडोली ॥”

—

कलकत्तेमें अन्तर्जातीय ऊनकी आवश्यकता

भारतके भिन्न भिन्न प्रांतोंकी भाषाओंके साहित्य तथा संस्कृतिके विषयमें हम लोगोंका ज्ञान अत्यल्प है। यद्यपि राजनैतिक मान्दोलनके कारण इन प्रांतोंमें बहुत कुछ एकता हो गई है, पर इन एकताकी नींव सांस्कृतिक सम्मेलनपर नहीं रखी गई है, इस कारण इस एकताको अभी हम चिरस्थायी तथा दृढ़ नहीं कह सकते। इसके सिवा हमारे

विरोधियोंका यह प्रयत्न बराबर जारी है कि किसी प्रकार भ रतीयोंकी इस राजनैतिक एकताको खण्डित कर प्रान्तीयताका रूप दे दें। प्रबल केन्द्रीय सरकारके बजाय प्रान्तोंकी स्वाधीनता देकर उनकी व्यवस्थापक सभाओं द्वारा उनें हुए प्रतिनिधि केन्द्रीय व्यवस्थापक सभामें भेजनेके प्रस्तावके भीतर सम्भवत यही उद्देश्य काम कर रहा है। इस कारण यह और भी अधिक आवश्यक है कि हम अपनी एकताकी नींव दृढ़ भावोंपर रखें। मसालेकी कोई भी शक्ति विचारोंके प्रवाहको नहीं रोक सकती। वही, दुर्लक्ष और रवीन्द्रनाथके विचारोंके सम्पूर्ण भारतमें फैलनेसे भया कौन रोक सकता है? जिस प्रकार राष्ट्र भाषाके प्रान्तीयताको सुख्यतया हिन्दी-भाषा-भाषी प्रान्तोंने उठाया है—यद्यपि उसे सबसे अधिक सहायता महात्माजीसे मिली है—उसी प्रकार अन्तर्जातीय सांस्कृतिक एकताका प्रान्तीयता भी हिन्दी-जनता द्वारा उठाया जाना चाहिए। यह कार्य राष्ट्र भाषा प्रचारके कार्यसे कम महत्वपूर्ण नहीं है। हम लोगोंमें से कितने ऐसे हैं, जो तामिल, तेलगू, मलयालम अथवा कन्नड़ी भाषाकी वर्तमान साहित्यिक प्रगतिके विषयमें कुछ भी ज्ञान रखते हों? साहित्यिक ज्ञानकी बात तो दूर रही, हमारा भौगोलिक ज्ञान भी बिल्कुल अपूर्ण है।

उस दिन 'माइन रिव्यू' के सहकारी सम्पादक श्री नीरञ्जन् चौधरीने एक पत्राची सिव मोटर ड्राइवरसे पूछा—
“तुम कहाँ रहनेवाले हो?”

ड्राइवरने जवाब दिया—“लुधियाना।”

वहीपर वह भाषाके एक नवयुवक, परन्तु सफल उपन्यासकार बैठे हुए थे, वे बोल उठे—“लुधियाना है इस्माइलखाके पास।”

उपन्यासकार महाशयकी बात सुनकर श्रियुक्त चौधरी ईशने लगे। उन्होंने कहा—“महाशयजी, उरा इस्माइलखा पंजाब प्रान्तमें नहीं है।”

इसपर उपन्यासकारजी अपने कथनमें सशोचन करते हुए बोल उठे—“उरा इस्माइलखा हैदराबाद सिन्धमें है।”

एक पढ़े-लिखे बंगाली लेखक महाशयका भारतीय भूगोलके सम्बन्धमें यह ज्ञान है, परन्तु यह बात केवल उन्हीं तक अथवा साधारण बंगाली लेखकों तक ही परिमित नहीं है। हमारी हिन्दीके भी अनेकों लेखकोंका भौगोलिक ज्ञान इससे अधिक नहीं है।

बात यह है कि हम लोग साधारणतया अपने पास-पासकी वस्तुओं और अपनी प्रान्तीयतामें इतने डूबे रहते हैं कि हमें भारतके अन्य प्रान्तोंकी खबर ही नहीं रहती। हम लोगोंमें बहुतसे ऐसे हैं, जिन्हें अंग्रेजी तहजीब कायदे और 'एडिटोरियल' मन्त्रा ज्ञान है—वे उसके मास्टर हैं, परन्तु हम लोगोंमें कितने व्यक्ति ऐसे होंगे, जिन्हें मदरास, बंगाल अथवा महाराष्ट्रके शिष्टाचार-सम्बन्धी नियमोंका ज्ञान हो?

इस समय जब भारतको विभाजित करनेका प्रयत्न हो रहा है, यह अत्यन्त आवश्यक है कि हम विभिन्न प्रान्तवासी एक दूसरेको जाननेकी चेष्टा करें, एक दूसरेके भावोंको समझें, एक दूसरेकी पसन्द और नापसन्दी, शिष्टाचार, खान-पान, रहन-सहन, संस्कृति और भाषनामोंका ज्ञान प्राप्त करें।

कलकत्तेमें एक छोटे पैमानेपर इसका प्रयोग आसानीसे किया जा सकता है। यहाँ भारतवर्षके सभी प्रान्तोंके पढ़े-लिखे विद्वान मौजूद हैं। यहाँ एक ऐसे छद्मकी आवश्यकता है, जिसमें भारतके विभिन्न प्रान्तोंके विभिन्न भाषा भाषी साहित्यिक, लेखक और विद्वान एकत्रित हो सकें। छद्ममें महीनेमें कमसे कम एक बार सब लोग इकट्ठे होकर विचार विनिमय कर सकें। यहाँ कलकत्तेसे हिन्दी, बंगाली, उर्दू, गुजराती आदि भाषाओंके पत्र निकलते हैं, इन पत्रोंके सम्पादक तथा इन भाषाओंके और साथ ही भारतकी अन्य भाषाओंके विद्वान यहाँ आसानीसे मिल सकते हैं। उनका सम्मेलन तथा पारस्परिक विचार विनिमय साहित्यिक तथा सांस्कृतिक दृष्टिसे बहुत लाभदायक सिद्ध होगा।

मया है कि हमारे इस प्रस्तावपर सहानुभूति पूर्वक विचार किया जायगा।

निनीडाहमें हिन्दी प्रचार

उपनिवेशोंमें भारतीय संस्कृति के प्रचारक के लिए यह प्रत्यन्त आवश्यक है कि वहाँ भारतीय भाषाओं का प्रचार किया जाय। जो भाषा प्रचाली भारतीयों द्वारा बोली जाती है, उनमें तमिल, हिन्दी तथा गुजराती मुख्य हैं। ताम्रिन बालनवालों की संस्था मुम्बई तथा सीतोन तथा मलायाम पाइ जाती है। वे सब भारतीय, किन्ती तथा दक्षिण अफ्रीका इत्यादिमें भी वे काफी वादादमें पाये जाते हैं। लेकिन भारत की तरह विज्ञानभारत की भाषा भी हिन्दी ही जाती जाती है। किन्ती सरकार ने तो हिन्दी को ही किन्ती प्रचाली भारतीयों की भाषा मान लिया है। क्योंकि वहाँ के मद्रास की भाषा भी हिन्दी बोलते और समझते हैं। हिन्दी की मरम अधिक उपेक्षा हुई है पश्चिमी द्वीप समूह (West Indies) में। इसका मुख्य कारण यह हुआ है कि ये स्थान—निनीडाइ ब्रिटिश गवर्नर के अन्तर्गत इत्यादि—भारत से बहुत दूर, वम से कम दस बारह हजार मील की दूरी पर है और वहाँ से उपद्रव तथा शिक्षा भी उन स्थानों को बहुत कम गये हैं। निनीडाइस पंडित रामेश्वर मिश्र अपने पत्रों में लिखते हैं—

‘हिन्दी भाषा वहाँ मिटी जाती है और उसके प्राण धम ५००००० ही समझिये। यथाशक्ति लड़कें तद्विधियों की हिन्दी पढ़ाने का उद्योग मैं कर रहा हूँ। पर लोगों में उत्साह का प्रायः अभाव है। लेकिन यह बात कबल हिन्दुओं में ही है मुसलमान भाइयों में प्रत्येक मस्जिद में अपना मस्जिद खोल दिया है। इतिहास प्रमाण पाठशालाओं के लिए उपयोगी पुस्तकें देने भलाई है और लड़कों की हिन्दी पढ़ा रहा हूँ। फल भी कुछ कुछ अच्छा ही गलम हो रहा है। यही कृपा दो, यदि भारत के कुछ पनी मानी सऊन बालक बालिकाओं के लिए उपयोगी पुस्तकें तथा भारतीय नेताओं के और मातृभूमिक दर्शनीय चित्र वहाँ भेज दे। ठीक घंट दस बजे भारतीय बच्चों मातृभूमि तथा मातृभाषा के प्रति प्रत्येक प्रमाण प्रमाण होगा। छोटें छोटें पत्रिका तथा नमूना आदि जो महाराष्ट्र विवरण कराना चाहें वे भी मर नाम भेज सकते हैं।

दि दी-प्रमिटी का ध्यान हम इस और आकर्षित करते हैं। पंडित रामेश्वर मिश्र का पत्र है।

Clo Mr Sugar

Tonapuna

Trinidad (British West Indies)

वाइ० एम० सी० ए० श्री० राम-समन्त

मन उभे ‘विज्ञान भारत’ में एक नया प्रकाशित हुआ जिसमें यह दिखलाया गया था कि मद्रास प्रांत में यम मेन निदेशन ज्योतिषमन्त्र विज्ञान प्रचार सामन्तमन्त्र काम कर रही है। हम यह जानकर प्रसन्नता है कि उन ज्योतिषमन्त्र और नारिक दशक प्रांतों में भी अपना काम बढ़ा रही है। अभी हाल में उसने पत्राचार एक प्राममें—लाहौर और मद्रास के बीच—प्राम-समन्तमन्त्र एक कन्नाडा है। कन्नाडा राजा रणजीत सिंह का राजा लालक ए विरल पुत्रों में गिरत है।

वाइ० एम० सी० ए० क य कन्नाडा राजा रामजी के मद्रास जाते हैं। व इस बात की चर्चा करते हैं कि प्रानीयो हृदय में स्वयं इन कन्नाडों के प्रति आकर्षण उत्पन्न कर दिया जाय फिर तो कबल बोली सी दश रत्न कन्नाडा अपने मा ही सफलता पूर्वक चलन लगा। पत्राचार इस नये कन्नाडों में भी तक बल लोगों का ध्यान आकर्षित करने का ही काम हुआ है—पर अब ठीक काम करने की चर्चा भी की जा रही है। एक रात्रि पाठशाला और पुस्तकालय खोलने का विचार हो रहा है, तथा मासकी दिनों को बुनाइ, रंगाई आदि पिलाने, मासक बालकों को पढ़ाउट बनाने और मासक लोगों में पालतू चिकित्सा तथा अन्य गृह विज्ञान प्रचलित करने की व्यवस्था हो रही है। गावकी सफाई का काम भी शुरू हो गया है।

हमारे राष्ट्रीय कार्यकर्ताओं में यदि कुछ लोग वाइ० एम० सी० ए० के तरीकों का अध्ययन करके उसकी प्रणाली को वचित संशोधन के साथ अध्ययन करें तो यह काम आसानी से सम्भव हो सकता है।

कलकत्ते में हजरत मुहम्मद का जन्म दिवस

हमारा विचार है कि सांस्कृतिक एकता के विना सच्ची हिन्दु मुस्लिम मित्रता असम्भव है। इन्हीं छुट्टियों में हम कई बार इसकी चर्चा करना चुक है। मन अमस्तक धर्म में अपनी सम्पादकीय टिप्पणी में हमने लिखा था कि यदि हिन्दु मुसलमान एक दूसरे के त्योहारों में भाग लें और एक दूसरे के महात्माओं का सम्मान करना सीखें, तो परस्पर मनोमालिनी बहुत कुछ कर हो सकता है। इसी प्रसंग में हमने हिन्दु

जनसाधारणसे प्रगती की थी कि वे हज़रत मुहम्मदके जन्म-
दिवसमें भाग लें। हर्षकी बात है कि मत २६ फरवरीको
स्वामीजी अलबट्टे हालमें 'इज़रत मुहम्मदके जीवन और शिक्षा'
पर प्रकाश डालनेके लिए एक विराट सभा हुई। सभाके
अध्यक्ष प्रसिद्ध वैज्ञानिक सर सी० बी० रमन थे, और वह
अहमदिया ऐनोसियेयानके तत्वावधानमें की गई थी। इसमें
सन्देह नहीं कि इस्लामको बुद्धिवादी रायों पर आधारित
अहमदिया सम्प्रदाय अपने धर्मकी महान सेवा की है, और
इससे बहुत बड़ी हद तक आपसी भेद भाव भी दूर हो सकता
है। सभा भवनमें तिल डालनेकी भी जगह न थी। पहले
प्रश्नमें ऐसी सफलता मिलनेकी आशा न थी। प्रिन्सिपल
हार्ले, डा० प्रफुल्ल चक्रवर्ती, डा० ब्रजदत्त सुन्दरदास,
माचार्य प्रफुल्लचन्द्र राय, सिटी-कालेजके प्रिन्सिपल श्रीयुक्त
मैत्र, श्रीमती हेममता देवी जैसे उद्भट विद्वान और
विदुषियोंके नापण हुए। एक खाम बात यह थी कि
श्रोताओंमें हिन्दुओंकी संख्या सुसलमानोंसे कम न थी।
ये सब युग लक्षण है, और अहमदिया ऐनोसियेयानके
उत्कृष्टिक एकनाके मैदानमें पहला इमर ख़तर हमें रास्ता
दिखा दिया है। इसके लिए उसकी जितनी प्रशंसा की
जाय धोड़ी होगी।

कवीन्द्रका एक महत्त्वपूर्ण ग्रन्थ

'विद्याल भारत' कार्यालयसे यद्यपि 'भेदियावसान' तथा
'गल्पमुच्छ्र' नामक दो पुस्तक निकल चुकी है, पर हमने
उनकी चर्चा न तो सम्पादकीय कालमें की और न
समालोचना विभागमें ही, क्योंकि अपनी चीज़की प्रशंसा
अपने ही पक्षमें छापना हमें उचित प्रतीत नहीं हुआ। पर
आज हम इस नियमका उल्लंघन करना चाहते हैं, और वह
इसलिए कि इस बार जो पुस्तक 'विद्याल भारत' कार्यालयसे
निकली है—यानी 'कुसुदिनी'—उसका महत्त्व हमारे कार्यालय
तक ही परिमित नहीं, बल्कि वह ऐसी वस्तु है, जो सौम्य
ही हिन्दी-संसारकी प्रेमपाल बनेगी। कवीन्द्रके अनेक
उपन्यास पढ़नेवाले सौभाग्य हमें प्राप्त हुआ है, पर 'योगयोग'
यानी 'कुसुदिनी' ने हमारे हृदयपर जो प्रभाव डाला वह
अन्य किसी उपन्यासने नहीं डाला। यदि इसे कवीन्द्रका
संग्रहेत उपन्यास कहा जाय, तो अत्युक्ति न होगी।
हज़र भावोंका जैसा सूक्ष्म विस्लेषण इस उपन्यासमें किया
गया है, वैसा बहुत कम देखनेको मिलेगा।

पात्र विलकुल सजीव है, उनका मनो-व्यक्ति-व है।
वे सब प्रणोंपर निजी दृष्टिसे विचार करते हैं। स्वयं
कविवर पूर्ण-स्वाधीनता देनेके पक्षपाती है, उनके आश्रम
शान्ति निकेतनकी नींव ही पूर्ण स्वाधीनतापर निर्भर है; फिर
भला वे अपने उपन्यासके पात्रोंको स्वाधीनता क्यों न देते ?
विप्रदासके चरित्रमें तो मानो कविवरने अपने ही गुणोंका
समावेश कर दिया है। विप्रदासकी बातोंमें कविवरका हृदय
बोल रहा है। ऐसा प्रतीत होता है कि उनके दिलको
गम्भीर चोट लगी है, क्योंकि वैसे भाव बिना जोड़ खावे
हुए दिलसे निकल ही नहीं सकते।

"विप्रदासकी आँखोंमें जो आग जल रही है, मानो
वह महादेवके तृतीय नेत्रके समान है—अपनी किसी वेदनाके
लिए नहीं—अपनी दृष्टिक सामने वह विश्वके किसी पापको
देख रहा है, उसे जलाकर भस्म करना चाहता है....."

विप्रदासने कहा— "देख रहा हूँ, सियोंका जो
अपमान है, वह किसी एकका नहीं, बल्कि सारे समाजके
भीतर है। दर्रेको सिर्फ अपना ही समझकर सब तरफ
वृष्टि सह रहा था, आज समझमें आया कि इसके साथ
लड़ना होगा सबकी तरफसे।"

विप्रदासके संघर्ष फल गौरे चंहरपर लाल आभा दी
गई। उनकी गोदमें रसमो बेत घूट्टेदार चौखूँटा तक्षिा
था, उसे धका देकर सहसा अलग कर दिया। विस्तरसे
उठकर बगलकी कुर्सीपर बैठना ही चाहने थे कि उसने उनका
दाय आकर कहा— "शान्त होमो नदथा, उठो गत, तबोधत
और भी खराब हो जायगी" कहकर ऊँचे तबियेके सहारे खंद्
लिया दिया।"

विप्रदासने अपने भोड़नेकी चारको सुट्टीमें दबाकर
कहा— "सदनेके सिवा सियोंके लिए और कोई रास्ता नहीं,
इसीसे उनके ऊपर बार-बार मार मारकर पड़ती है। अब
वन्देके दिन आ गये हैं कि 'नहीं संदेगी'।"

लगभग सत्तर वर्षके वृद्ध कविवरने अपनी प्रभावशाली लेखनी
जिस उदरगति उठाई है, उसका वर्णन उपयुक्त पक्षियोंमें आ
गया है। इसमें सन्देह नहीं कि उनका यह उपन्यास स्त्रियोंपर
होनेवाले अत्याचारोंकी ओर जनताका ध्यान आकर्षित करनेमें
बहुत काम करेगा, जो सैकड़ों उपदेशोंके सहलो व्याख्यान भी
नहीं कर सकते थे।

जब 'कुसुदिनी'का आरम्भ हुआ था, तब मैंने
एक पत्र भेजकर प्रार्थना की थी कि

संभार उभरिग होकर उड़ वातचीत लगा चढ़ते हैं।
 व उन दिनों बीमार वे और भयना पर 'कोइकर
 गद-सू' एक त्रिपलकें यहाँ इसलिये बने गये थे कि मित्रने
 बने उन्हे नग न कर। फिर नो उन्होंने अपने समूह
 नम्रका जगना एक घटा देनेकी हवा की। बहुतकी
 नानवीक बाद उन्होंने कहा—“इस उपनासमें मैंने
 प्रध्यानिक दृष्टिसे अनारो मी पुदरका विशद कराना है
 और उमक दुःखरिषम दिखाना है। क्या हिन्दी जनता
 भर इस उपनासका मननावेगी ?”

इस प्रश्नका उत्तर तो हिन्दी जनता ही देनी। इस
 उपनासमें एक म्बलर विप्रदासने कहा है—“मैं तुमसे कहे
 बता हूँ, कुसुमको जियन भड़ा है, उमने मुझसे मन्न तक बड़ी
 प्रदास भड़ा है।” इसके साथ-ही साथ यह भी कहा जा
 सकता है, कुसुमकी प्रेमाका निर्माण भी कविश्री समर
 'वनीने मन्नत प्रदास साथ ही किया है। हमें दृढ़
 विश्वास है कि उनकी यह भासा कि हिन्दी भाषा नापी जना
 उनक इस मन्थनी मननावे, अग्रणी पूर्ण होगी।

—

'लोकमान्य'का दीपावली विशेषांक

कई महीनेन भी रामनवर त्रिगुणी द्वारा सम्पादित होकर
 'लोकमान्य' नामक एक सजीव साप्ताहिक पत्र कटकमें निकल
 रहा है। यह उत्तीका दीपावली मक है, जो मनेक सुन्दर
 लोगों तथा चित्रों से सुसज्जित है। मने प्रथम स्थान
 भी मदनमालती चतुर्वेदीकी 'लगाव' शीर्षक कविताको
 दिया गया है। मदनमालतीकी प्रति इन दिनों
 नाम्मकाइकी और विशेष कुड़ी हुई प्रतीत होती है, और
 सम्भवतः व क नेमाकनेक छन्द-पासका विशेष-रसके मन्थन
 कर रहे हैं, अभी तो उन्होंने प्रलयर सगरमें प्रार्थना की है—

“दुर्जीविनपणक फनपर
 तू विनेत्र उखाड़ा धर धर धर।”

स्वयं प्रभावशाली है। बापूके सुरसिद्ध नेता
 मुभाषचन्द्र बोमका लेख 'भारत क्या चाहता है ?'
 वृद्धिकेसे लिखा गया है। भारतीय स्वाधीनता समाज
 उद्देश्य वनलाति हुए वे लिखत है—“यदि हिन्दु
 सत्तारकी तनाम जातियोंमें एका स्थापित कर सका, समाज
 भिन्न भिन्न सम्कृतियों और सम्प्रदायोंका समन्वय कर स-
 तो इससे सारी दुनियाको बहुत बड़ी शिक्षा मिलेगी।”

श्री नाई परमानन्दकी 'हृदयकी तड़प' एक सखे त
 नाउक और सन्तप्त दिलका उद्गार है। हिन्दुमें
 अपनी सस्मृतिके प्रति समिपताकी नष्ट होत हुए देख
 वे परम दुःखित होते हैं, और पूछत हैं—“जब जानि
 रही, जातीयता न रही, तो स्वराज्य निम्न और स्वतन्त्र
 किन्ती ? और इनमें बड़े रस करनेका फल क्या ?”

पृथ ५० मन्त्रिणाप्रमादकी बाजपेयीका 'गद्यपत्र में
 शीर्षक लेख मनोरञ्जक होनेक साथ ही सा
 विद्वत्पूर्ण है। बाजपेयीकी हिन्दी-पत्रकारोंमें शिरोमा
 है। कठिन-से कठिन विषयोंको सरलसे सरल और मनोरञ्ज
 णसे समझना उन्हींके हिससे मया है।

बाजपेयीका 'मनुष्य गणना और हिन्दू जाति' शीर्ष
 लेख भी पठनीय है। इनके मिया भी प्रेमचन्दजीव
 कहानी तथा पारदर म्प्रेन्द्रनाथ दत्तका लेख उल्लेख-योग्य है।

'लोकमान्य'के सम्पादक मधोदर सामर्थिकताका क्याल नू
 रखते हैं। पत्र तथा विशेषांककी मकलतापर हम उन्हें हार्दि
 कष है दत्त हैं। विशेषांकका मुख्य दो माने हैं। पत्रका वार्षि
 मूल्य २५ है। मिलनेका पता १२०, देरिसन रोड, कलकत्ता

उल्लेख्य प्रकाश

मरी ५ जीकी आनमिक पुस्तकें अबमपर जिन सज्जनों-
 सहायुविन्दर पत्र भेजे हैं, उनका न उठता है। अधिक बस
 लिखें।

—बनारसीराम चतुर्वेदी



अरे भैया ! इस सालसासे क्या होगा ? रोज कुछ-कुछ विशुद्ध घृत खाया करो । चन्द रोजमें चेहरा बदल जायेगा ।

मगर विशुद्ध घृत मिले तब तो ? क्यों नहीं ? 'लकखी' मार्का घी विशुद्धतामें और स्वादमें बेजोड़ है, इसीलिये बाजारमें वह इतना सुविख्यात है । परन्तु सूर्यका ट्रेडमार्क और सील बगैर देखकर 'लकखी' मार्का घी खरीदना, क्योंकि आजकल धोखेबाजोंका बाजार गर्म है ।

१-२॥-१॥ सेरकी टीनें हमारे आफिसमें मिलगी ।

[टेलिफोन नं० ३११० कलकत्ता]

आफिसका पता :- लक्ष्मीदास भैमजी,

६, पारसी चर्च स्ट्रीट, (तिरहट्टी बाजार), कलकत्ता ।

‘विशाल-भारत’

—की—

पुरानी फाइल लीजिये !

हमारे पास ‘विशाल-भारत’ के पिछले १ खंडोंकी पूरी फाइलके बहुत थोड़े सेट बच रहे हैं, जिन्हें आवश्यकता हो, शीघ्र मंगा लें ।

वर्ष १, भाग १—जनवरीसे जून १९२८—मूल्य ४॥)

वर्ष १, भाग २—जुलाईसे दिसम्बर १९२८—मूल्य ५)

वर्ष २, भाग ३—जनवरीसे जून १९२९—मूल्य ४)

वर्ष २ भाग ४—जुलाईसे दिसम्बर १९२९—मूल्य ४॥)

वर्ष ३, भाग ५—जनवरीसे जून १९३०—मूल्य ३॥)

डाक खर्च सबका जुड़ा । जिन्हें फुटकर अंक मँगाने हों, अथवा जो देखनेके लिए नमूनेका कोई अंक मँगाना चाहें, वे पत्रके साथ ॥= के टिकट जरूर भेजें ।

मिलनेका पता—मैनेजर ‘विशाल-भारत’ कार्यालय,

(R १३)

१२०१२, अपर सरकुलर रोड, कलकत्ता ।

“सुधा”

राजनीतिक, सामाजिक और साहित्यिक मासिक पत्रिका

वार्षिक मूल्य साढ़े छ रुपया, छमाही साढ़े तीन रुपया. तिमाही दो रुपया

‘सुधा’ के शीघ्र प्रादुर्भावकर, सुन्दर साहित्य, कमनीय कविता, ललित कला, सच्ची समालोचना, अद्भुत आविष्कार, विनोद-पूर्ण व्यंग्य पढ़कर मानसिक तथा नैतिक शक्तिका पूर्ण विकास कोजिए, और आनन्द बढ़ाइये।

सुधा

हा

विज्ञापनका सबसे उत्तम साधन है।

यदि आज तक आपने अपना विज्ञापन नहीं छपवाया, तो अब ट्रायल आर्डरके तौरपर तीन मास तक छपानर देस कोजिए कि कितना अधिक लाभ होता है, आप अवश्य संतुष्ट होंगे।

‘गंगा-पुस्तकमाला पूरी हो गई !’

हमने १०८ पुस्तक-रूपी रज पितो दिये गये, यदि आप अब तक स्थायी प्रादुर्भाव न बने हों, तो तुरंत ॥ प्रवेश-पत्र भेजकर स्थायी प्रादुर्भाव बन जाइये।

पडा मूचीपत्र मुक्त संग कोजिये।

चालक—गंगा-पुस्तकमाला-कार्यालय, लखनऊ

हिन्दीमें नवीन वपत्कार !

सचित्र रत्नाकर-ग्रन्थमाला

सैकड़ों रंगीन चित्रोंने सज्जित । विज्ञान-विभाग-द्वारा स्वीकृत । बालक, बालिकाओं, स्कूल पाठ्यालयोंमें उपहारमें देनेके लिए सर्वश्रेष्ठ हिन्दी-साहित्यमें आज रत्नाकर-सीरीजको धूम है ।

क्यों ? इसलिए कि हिन्दीमें ऐसा सर्वश्रेष्ठ-छन्दर और सम-शुलभ सचित्र-साहित्य कहाँसे भी प्रकाशित नहीं हुआ । छन्दर दृढ़ है, बढ़िया कालज, चित्रोंको भरमार और सस्तेपनकी पराकाष्ठा है । किसी बुद्धिसेलके यहाँ जाकर देखिए और पसन्द कीजिये । आप देखते ही मोहित हो जायेंगे । सभी जगह बड़े-बड़े बुद्धिसेलोंके यहाँ मिलते हैं । या हमसे मंगाइये ।

सचित्र रत्नाकर-ग्रन्थमाला

- | | | |
|--------------------|------------------------------|-----|
| १—पावित्री-सत्यवान | ॥ ११—भक्त-ध्रुव | ॥२॥ |
| २—मल-दमयन्ती | ॥ १२—भक्त-प्रह्लाद | ॥३॥ |
| ३—गैब्या-हरिचन्द्र | ॥ १३—वीर-अभिमान्यु | ॥४॥ |
| ४—सीता देवी | ॥५॥ १४—सत्य-कुमार | ॥५॥ |
| ५—सती पार्वती | ॥ १५—भीष्म | ॥६॥ |
| ६—शकुन्तला | ॥७॥ १६—शुश्रीराज | १॥ |
| ७—देवी-द्रौपदी | ॥८॥ १७—महाराष्ट्र प्रताप | २॥ |
| ८—यमिष्ठा देवयानी | ॥ १८—शिवाजी | १॥ |
| ९—सुभद्रा | ॥९॥ १९—शङ्कराचार्य | १॥ |
| १०—संयुक्ता | ॥१०॥ २०—भीष्म | १॥ |
| ११—मेवाड़-गौरव | १॥ २१—महाभारत ६०० पृ० ५० चि० | ३॥ |
| २३—हि०-४०-चिन्ता | ॥ २४—हि०-अ०-चिन्ता | ॥१॥ |

मैनेजर—वी पोपुलर-ट्रेडिंग कम्पनी,
११५, हरीसन रोड, कलकत्ता ।

काजल-काली

फाउन्टेन-पेनकी सबसे
अच्छी देशी स्पाही

पता.—केमिकैल एसोशियेशन
५५, कैनिंग स्ट्रीट, कलकत्ता

शास्त्रीय हिन्दी हार्मोनियम गाइड

बाजेकी पेटो बजानेको सिखानेवाली पुस्तक ४०
रागोंके आरोह, अवरोह, लक्षण, स्वरूप, विस्तार, १०४
प्रसिद्ध गायनोंका स्वर-ताल-युक्त नोटेशन, सुगवर्त तिल्लाने
इत्यादि पूरी जानकारी सहित, द्वितीय आवृत्ति पृ० सं०
२००, कीमत १॥॥ ६०, डा० २० (२), विपणकों और
गायनोंका सूचोपत्र मुफ्त मंगाइए ।

मिलनेका पता—

गोपाल सखाराम ऐरड कम्पनी

कालवादेवी रोड,

बम्बई नं० २

१० वर्षको मशहूर स्वदेशी

अन्डी चादरें

जो हरएक जगहकी चादरेंसे अन्डी और मुलायम,
बलनेमें मजबूत, देखनेमें थिति छन्दर, परन्तु दामोंमें आसामको
अन्डी चादरेंसे बहुत ही सस्ती हैं । ६ गज लम्बे १॥ गज चौड़े
जोड़ेका मूल्य केवल ७) ६० फी-जोडा, छात दूजेवाली रेयाम
और अन्डीकी मिली हुई कीमत १३) ६० फी जोड़ा । डाक-सूच
और प्रेसिंग मुफ्त, पसन्द न करनेपर दाम वापस कर दिये जाते
हैं । एक दफा आपसय आजमाइए और फायदा उठाइए ।

पता—द्वारका स्वदेशी स्टोर,
नं० ७. लुधियाना ।

‘पागलपनकी अक्सीर दवा’

गत ५० वर्षोंसे इस दवाने हजारोंकी संख्यामें पागलों और
हर तरहके वातके रोगियोंको आराम किया है । सूखी, सूनी,
नींद न आना, हिटोरिया, भूख न लगना, अंतर्द्वियोंकी कम-
जोरी आदि रोगोंमें बहुत जल्द फायदा पहुंचानेवाली यह
अक्सीर दवा है । सूचोपत्र मुफ्त भेजा जाता है । कीमत फी-घोरो
५) रुपया ।

मैनेजरका पता—

एस० सी० राय ऐरड को०,
११७३, कानवालिस स्ट्रीट, कलकत्ता ।

चिड़चिड़ाते, कमजोर वच्चे डोंगरे का

बालामृत

पीनेसे

ताक़तवर पुष्ट व आनंदी बनते हैं

इससे

वच्चेका बदन भरकर वजन बढ़ता है
कस्वे-कस्वेमें विकता है।



कांग्रेसका सचित्र इतिहास

हमने कांग्रेसका एक सर्वांगपूर्ण, सुन्दर और सचित्र इतिहास निकालनेका विराट् आयोजन किया है।

इस इतिहासमें पहली कांग्रेससे लेकर चबालीसवीं कांग्रेस तकका पूरा विवरण, कांग्रेसके सभापतियोंके तथा देशकी स्वाधीनताकी लड़ाईमें भाग लेनेवाले अगणित देशवासियोंके कर्मसे कम एक सौ चित्र रहेंगे। पृष्ठ संख्या ४०० के लगभग होगी।

यह पुस्तक कांग्रेसकी समस्त रिपोर्टों तथा अंग्रेज़ी, बंगाली, हिन्दी आदिकी सैकड़ों पुस्तकोंकी छानबीन करके लिखी जा रही है। मूल्य २॥) मात्र।

प्राहकगण अभीसे प्राहक-श्रेणीमें अपना नाम लिखा लें, नहीं तो १०) छुर्चने पर भी यह पुस्तक न मिल सकेगी, क्योंकि यह पेंबल कांग्रेसका ही इतिहास नहीं होगा, बल्कि एक प्रकारसे देशके स्वातन्त्र्य-संग्रामका इतिहास होगा।

आज ही प्राहकमें नाम लिखाइये।

प्रकाशकः—शुभनारायण सिंह शर्मा, पुस्तकालय,

१५, कॉलेज स्क्वायर साइड, ढ़लक़ता।